Internationally acclaimed

Why?

Hinduism defined scientifically and rationally

Shāstrārth Mahārathī

Pt. Mādhavāchārya Shāstrī

Bestseller book of Hindu ideology since 1950

Why?

-: Author-:-

ŚHĀSTRĀRTH MAHĀRATHĪ

Madhavacharya Shastri

MADHAV VIDYA BHAVAN

© With Publisher

All rights reserved; no part of this publication may be reproduced or transmitted by any means, electronic, mechanical, photocopying or otherwise, without the prior permission of the publisher.

Library Edition ISBN 81 - 901646 - 0 - 0
Paper Back ISBN 81 - 901646 - 1 - 9

- **WHY?** (Dharmdigdarshan)
- *By*
  MADHAVACHARYA SHASTRI
- First published in Hindi in 1950 by Madhav Vidya Bhavan
  12th edition in 2002
- **First published in English in 2004**
- *Co writers*
  SHRI KANTH SHASTRI
  PREMACHARYA SHASTRI
- *Preface*
  SHRI SWAMI KARPATRI JI MAHARAJ
- *Published By :-*
  MADHAV VIDYA BHAVAN
  Shri Dham
  150, Old Gupta Colony
  Delhi - 110009
  Ph. : 30956690 Tel / Fax 011-27249680
  Mobile - 9810563659

Printed by :-
SUNDER PRINTERS
Pahar Ganj, Delhi
Ph. 51698925, 23582725

for any query about Hinduism, Visit us at our
Website - www.hindukyon.com
E-mail - premacharyaji@yahoo.co.in

Dedication

This creation with "Why ?" dedicates,
The conscious, knowledge,
philanthropy and a sense of oration;
To the almighty who removes all worldly affections;
With the nectar words "Dedicate me all whatever you do".
The friend of Arjuna, Lord Srikrṣṇa
With a urge to accept as all factors of
Cause were bestowed by you with me
Hence, accept this effect with gracsious hands

-A servant to your devotees

- Madhava

A Glimpse of Reactions and Approvals on 'Why ?' (Kyon?) From The Scholars and Media

1. Each theist should peruse this unique questionnaire-cum-volume on logic as it bears an authoritative, pragmatic and scientific pleas in order to rebut the doubts raised by the Western educated people on the sacrosanct religion of Hindus. It is indeed, readable.

   –Revered Sri 108 Svāmī Abhinavasaccid ānandatīrtha, Jagadguru 'Śaṁkarācārya, Śāradāpīṭha, DWARKA, (Gujrat).

2. A best endeavour to make duly understood, the logic based on the authority of scriptures and several vital topics of *Sanātana Dharma* through scientific analysis; has been aptly made in this volume. Elocution and style of presentation is excellent and the language is lucid, precise and explanatory in itself. The volume is worth reading for all followers of the *Sanātana Dharma.*

   –Revered Sri 108 Kṛṣṇabodhāśrama Svāmī, Jagadguru Śaṁkarācārya, Jyotishpīṭha BĀDRĪ NĀRĀYAN.

3. This volume is most useful to impart factual knowledge about the *Sanātana Dharma* for the modern society educated on material sciences. It is estimated that it will motivate the public to know the essence of religion embedded within our serene scriptures.

   –Revered Svāmī Karapātrī ji Mahārāj.

4. The volumes composed by ***Ācarya Jī*** are like god-gift for the devotees and at the same time, befall as thunder-bolt, in order to scatter the myth and fallacy created by the contenders. The theist and atheist both have appreciated the volume ***'Why ?'*** as per their respective views. The readers will give a new meaning to their life by abreasting with the vital topics on religion conveyed through interesting style and lucid language– It is hoped.

   –Revered Visvācārya Śrī 108 Svāmī Aniruddhācārya Venkatācārya, Cāṇḍoda (Gujarat)

5. The doctrines and concepts of Sanātana Dharma in the volume **Why? (Kyon?)** alias- A guideline on religion composed by the genius Pandit ***Mādhavācārya Śastri***-have been made ex-facie in the light of logic. A treatise bearing the radical concepts of *Sanātana Dharma* with due corroboratives from the scriptures alongwith systematic enumeration was of dire need in the present era. The learned author, indeed; has catered to that necessity in full. I wish spurt in the religious feelings among the people through this canons bearing treatise with *ex-facie* application for them all.

   –Hon 'ble AnantaśayanaṁAyyangara, Speaker, Loka Sabhā, New Delhi.

6. *Hindu* religion suffers from the volley of false contentions and logic raised by the followers of other sects *ab-initio* which oftenly; felt tough to face and come with appropriate solution. However, genius ***Śāstrī Jī*** has bring out all such measures in this volume. He has proved the Indian etiquette and apporach of living as true from both angles i.e. material (worldly) and metaphical (divine).

   –Pandit Gangāśankara Miśra, Chief Editor, Sanmarg, Banaras, Delhi, Kolkata.

7. It is very interesting, vital and useful volume.....Most useful it is, particularly for the devotees to *Sanātana Dharma.* They should all have it, peruse it and thus, be benefited.

   –Late Sri Gosvāmī Gaṇesa Datt, Hon 'ble Secretary, Council of *Sanātana Dharma* Representatives, Punjab.

8. In the phase of this gross Kali era, the one and all methodology of rituals pertaining to *Sanātana Dharma* can be understood by mere study of this volume in absence of any study on all other scriptures.

   –Daily "Nav Bhārat Times", Delhi.

9. The author of this volume has achieved expected success in rendering a scientific commentary on *Hindu* culture. The interesting volumes like **Why? (Kyon?)** as it is; shall have always important place for the revival of Indian concepts, civilization and Indian culture.

   –Daily "Janasattā", Delhi.

10. The style of presenting thoughts is explanatory, lucid and free from jargons. Language is fluent with interesting elocution. The volume so composed is worth reading and maintaining at the shelf for each and every *Hindu*.

–Daily "Sanmārg", Varanasi

11. It is worth keeping with every Hindu however, for name sake.

–Monthly conference of "Vaiṣṇavas", Prayāga.

12. The learned author has done all good for Hindu race by rendering scientific description on every topic of religion in easy and simple style of representation through transparent language.

–"Sanātana Dharma", Monthly, Delhi.

13. The author of **why** asks such questions by the hundred and to a very great extent, answers them to scientific satisfaction. He succeeds to commendable degree in convincing even a sceptic that this elaborate, and at times; enigmatic structure of ritual that envelops the philosophical core of Hinduism is scientifically aimed at enabling the Hindu to lead a life of health and strength and consequently of intellectual keenness and moral purity. The author's erudition, manifest in book; commands respect.

–Illustrative English Weekly "organiser", Delhi.

14. All components of Hinduism have been proved reasonable on the scientific tests made in this...style of representation is unique and supersedes the contenders or critics. Every Hindu should add with the book-shelf; this volume composed by ***Pandit Jī.***

–Pandit Dinānāth Śāstrī Sārasvata, Delhi.

15. Great service to nation, civilization and culture has been made with the composition of "WHY". We have seen the people, opposing strongly the idolatory and put-off braid from head and sacred thread from their shoulders; accepting them again and doing prayer when they perused this volume. Every Hindu should mandatorily, read the contents of this volume which are of utmost importance.

-Bhakt Rāmaśarana Dāsa Jī, Pilkhuā

ABOUT ENGLISH VERSION OF :

Why ?

The present mini-scripture or Why has achieved phenomenal success in defining the essence of the Everlasting (**Sanātana**) religion, flowing down and followed since the creation of universe, having all scientific theories, concepts with volley of logic, pleas all based on authority of *Vedas* and thus, shatter the fog in minds of so-called intelligentsia considering the religion superficial, non-benefactor for the common people of this mortal world. It has indeed, acted as an instrument of surgery to the minds benighted an mis-directed. Thus, all whosoever came to peruse its contents, Just then accepted the magnificence of this greatest religion and brought in practice, all etiquette, manners, ***modus-operandi*** and ***modus-vivendi*** as described within and logically discussed in this volume. It has made its paramount place among theist and atheists both. ***The former accepted it because of obeisance/reverence for the religion already existed within them while the latter accepted it having all solutions for the quaries crowded in their minds with strong pleas, illustrations, examples all glaring and based on factual analysis as they found in this volume.***

INFLUENCE EXPERIENCES

The on -going impact of this book is so vast and unique that the **author of this volume is being popular with "Why" as synonymn.** It is not out of place to mention that within short span of two years; its ninth edition too was disbursed in full among the curious and leaned readers. The growing demand of this book can be measured by the single fact that frequent editions upto nine number have till the day been published. Further, there are volley of queries, our learned readers, through their benign correspondence raise, appreciate the contents and admire the eructation of the composer

for the benevolent guide and direction through this eschatology. without any reservations it can be said that hardly there would exist so curiosity for another book on religion as for the "Why".

Actually, this treatise is restoring the dignity of **Sanātana Dharma** (The everlasting religion) at a time when consumerism and materialism is hovering large as giant monster unbridled and hardly any mind would escape from its pangs. Thus, it acts as nourisher and defender of the humanity as a whole. The essence of religion in its transparent form can only be understood when "Why" will be digested.

"WHY" IN ENGLISH VERSION :-

Influnced with ever-increasing demand from Non-Resident Hindus and a number of foreign nationals; We were intended since couple of years in past to publish its English Edition also. Thanks to the opportuinity graced by God and our predecessors in **Āchārya** tradition; we have finally achieved success in publishing this English version of "Why". This endeavour of ours will enable definitely the gentlemen/learned people having unsurpassable obeisance on Hindu religion but not literate in Devanagari (Hindi) to digest the mysteries of Indian culture--It is hoped.

We acknowledge the contribution of Mr. B.S. Bist, with keen interest who has prepared this English version and extended cooperation inspite of preoccupations, several ways in literary field. We are grateful to him and honour the cooperation so extended.

May this endeavour prove propitious for all theist of **Sanātana Dharma.**

Sri Dham,
150, Old Gupta Colony,
Delhi-110009

— PREMĀCHĀRYA ŚĀSTRĪ

FROM THE DESK OF TRANSLATOR

Knowledge ***(Brahma)*** is supreme and only the human-beings have extra-conscious and power to make x-ray or analysis on the material or physical entities in order to attain the metaphysical senses or to become a path finder of the *Brahma* while all other organisms are devoid of this super-conscious or the power of discretion. The books or the learning materials thus, perused by the man and the conscious vested in them is gradually accepted by the senses which reinforces a spirit to enter into the metaphysical world. In order words, perception gradually conceives the mind just after thorough analysis unbiased and philanthropic is made. When that super-conscious directs the body made up of ***Pañca Mahābhūta*** (the five giant elements); all material or worldly activities resulted are imbibed with **"Ātmavat Sarva Bhūteṣu", "Vasudhaiva Kuṭumbakaṁ"** and thus, the living soul achieves its supreme goal **Viz.** emancipation or ***Mokṣa*** in Hindi vernacular.

SALUTE TO GREAT AUTHOR

What could I observe while preparing the English version of this treatise "Why", a repertory of queries and their solutions; a mind always busy with perseverance on ***Vedas*** and other allied scriptures one side and the manner of living of the public; disorganised in a number of sects, religions, faiths, beliefs on the other side. Thus, the greatsoul in material appearance as author, have by virtue of thorough analysis or x-ray; shown the authoritative or real path to the humanity as a whole. As the things in question form, straight way knock the senses of people; the contents throughout the four chapters have been framed in questionnarie form with their answers on scientific basis. **Hence, I would like first to bow my head with extreme obeisance at the feet of that great soul, so philanthropic to the society as a whole.**

MAGNIFICENCE OF SANĀTANA DHARMA

As the book evisages with authority, *Sanātana Dharma* (the ever lasting religion) is the nucleus and all other faith and beliefs are mere declinated form and lead ultimately human mind to the blind-alley. The readers will see in the womb of this book, the process of origin of the so-called religions like-Muslim, Sikh,Christianity, Ārya Samājā, Parsī etc. from *Sanātan Dharm* owing to one or other declinations.

Respected author have reproduced the extract of ***Vedas, Upanisad***, the Science including Physics, Biology, Chemistry etc. in support of his claims. I think nobody will deny the facts as mentioned relating to these topics in this volume.

In brief, the characteristics of this volumes are--(a) to awake human minds slumbering on the cot of materialism and consumerism and to understand the ways leading towards healthy living, high thinking, free from tensions and fatigues and worldly pains generally arouse due to passion. (b) To understand the real mode and manner of living with practical approach towards real life perfected with ***Sata, Cid and Ānanda Viz***. real pleasure. (c) To strike the mind with innovative thoughts which can not be attained by other literary means. (d) To encourage for practice of regualr thinking and exercise of mental powers in order to (Frameplans) resulting in real success with resolved implementation.

My portfolio is mere that of translation as assigned by respected *Śrī Premācārya Śāstrī jī* however, I have taken all care to bring out the ditto soul of the original work of the great author and somewhere, contemporary changes as being observed in society in context to the main thought have been added so that the readers could grasp the sense more easily.

I now acknowledge the inspiration and timely cooperation extended by respected **Shri Premācārya Śāstrī Jī** but for which it was impossible for me to bring-out translation in present form. I am also thankful to **Shri Brajesh Jī** who helped me with valuable suggestions and guidelines whenever I sought in the matter.

Thus, I bow my head at the altar of the time, the opportunity, the men and machines involved in very project and moreover, the almighty who directs all.

Valuable suggestions and guidelines from scholars, intellectual and all concerned are always appreciated.

RZ-11B, Street No.10
Block-D, Dabri Extention,
New Delhi-110045
Ph.No. 25394385

- B.S. Bist
M.A. (English)
Freelance Journalist

Preface

The introduction below has been framed by **Swāmī Hariharānanda Sarasvatī Karapātrī Jī** *a renowned playwright having outstanding personality. During his journey to Himalayan region, he had perused himself and somewhere discussed the topics with the author of this volume while living in solitude and meditation there. This introduction appears precise but discloses the essence of this volume on the basis of* **"Mimāmsā"** *etc philoso-phies and their well founded systems. Thus, he has made efforts to see the ocean within a single droplet of water. Readers are therefore you, requested to go over with letter and spirit on this analysis.*

— the author

This volume which has gathered popularity with a sub-title **"Why ?"** (क्यों ?) among the masses actually is "Dharma Digdarsana" composed by the renowned orator, expert in religious debates and a pillar to the castle of Sanātana Dharma, **Śrī Mādhavācārya jī**. It is ear pleasing to listen that some other volumes on orient culture including ***"Purāṇa Digdarśana"*** composed by this learned man are directing the masses towards the path of welfare. I indeed, appreciate the skill and expertise of this great orator.

So far as content of this "Why ?" (क्यों ?) is concerned, a number of vital topics from ***Sanātana Dharma*** have been incorporated within it and the author has done his best effort to establish their viability and authenticity in the light of theology, scriptures, ***Vedas*** etc. The language used is lucid and easy to understand in the blend of hymns, aphorisms and their interpretation. The style of representation of the rituals is in questionnaire from with suffice examples illustrations from ancient and modern events.

Although the religion is not a topic of direct realisation and perception, only scriptures in their all originality can make the people to understand and realise its entity. The essence of ***"Vedas"*** guides on the points which cannot be realised with direct perception. It becomes same way as eyes can only see while the ears realise the sound, the *"Vedas"* in the similar fashion, disclose the secrets which can not be estimated or imagined by putting at stake, the direct perception. In *"Vedas"* also, *"Brahma"* is what has been realised or understood and there is no place for the logic in direction to submit any rebuttal. So far as religion is concerned, it being brought in practice, there may be

raised a number of logics. The **Naiyāyika, Vaiśeṣika** etc. have established the entity of god on the basis of imagination and considered it duly authenticated by "*Vedas*", the commentators have done altogether rebuttal of their submissions. They state that in case, entity of god is accepted, it will then be common and not a specific god. It is true that as the *Naiyāyikas* prove the composer of "*Vedas*" being their god, other pleaders may on the same premise can prove that another author of their choice is also a god. In the atmosphere of such difference of opinions, the composer of "*Vedas*" can not be proved god. However, one can not deny the fact that *Vedas* themselves are god. The brahma of religion therefore, can be duly understood from a perusal on "*Veda*" as these are beyond the rebuttal of human minds. Thus, religion and "*Brahma*" both are emanated from or rooted on **"Vedas"**. Following hymns affirm this averment :-

(क) 'तं त्वौपनिषदं-पूरुषं-पृच्छामि'
Tam tvaupanisadam-pūruṣam-prcchāmi

(ख) 'धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः'
Dharmaṁ jijñāsamānānām pramānaṁ paramaṁ śrutiḥ.

(ग) 'चोदना लक्षणोऽर्थो धर्मः'
Codanā Lakṣaṇoartho Dharmaḥ.

Manu also supports the trend of investigating religion by virtue of peeping into the pleas raised against *Vedas* and *scriptures*.

The science can see only the exterior elements of the matters and it can not observe the micro elements inside. It has a limitation upto the direct or indirect knowledge of the things. These matters too have been invented by science not on permanent basis as we see certain variations in the scientific declaration on matters several time. ***When this is the position of material science, it can not be followed and the instable declarations made by material sciences can not be accepted at the cost of the conclusions made by our ancient hermits which we see in the form of Smṛtis, Purāṇas etc.*** The coclusion made by scriptures in the matter of religion are free from doubts and invariable by the flux of the time and change of places. **Cārvāka**, the scholar taking things as these are physically existed, had to take conjecture or the words in order to get introduction with the doubts, ignorance, contradiction and curiosity lying in the mind of other people. *This is because such things can not be realised directly and their statements and body language only can convey such information.* The logic and device is not a proof in itself but these assist in reading the reactions made by others as per their inherent qualities. However, there are several other feelings inaccessible by the

mere conjecture.

(क) अचिन्त्याः खलु येभावा न तांस्तर्केण योजयेत्
Acintyāḥ khalu yebhāvā natāmstarkeṇa yojayet.

(ख) 'नैषा तर्केण मतिरापनेया'
Naiṣā tarkeṇa matirāpaneyaṁ etc. support the abovesaid fact.

Vācaspati Miśrā, renowned commentator, critic on **Nyāya, Vātsyāyana, Bhāradvāja** and Interpretor of **vārtika** unanimously state that may the imagination or submission based on it be resonable and **bona-fide** enough; yet it will incoherent to the reality.

It has been truly stated in this context—

(क) 'नरशिरः कपालं शुचि, प्राण्यंगत्वाद्, शंखशुक्तिकादिवत्'
Naraśiraḥ Kapālaṁ śucī, prāṇyaṁgatvad Śaṁkhaśuktikādivaṭ.

is an imagination but on account of its being prejudicial to **'नारं स्पृष्ट्वाऽस्थिसस्नेहं सचैलं जलमाविशेत्'** *"Nāraṁ sprstvāsthisasneham sacailaṁ jalamāviśet"* it is merely an attributive imagination. However, no other defects are present in this statement. Had the meaning of Vedas proved on the basis of logic and imagination; it would have vitiated because of being so proved and when it shall become so; there would remain nothing to say than mere a conjecture to it. As basis of *Vedas* is required for the topics inaccessible directly, the direct perception prevails on unscrutinised estimate and irrelevant or unfit approach of *Vedas*. As the direct perception ascertains fesibialoity etc. of the things; the conjecture is vitiated with the misdirection. The self-interest in **'आदित्यो यूपः'** "āditya yūpaḥ" etc. does not hold the support of *Vedas* and being it opposite to the direct perceiving, such words are considered having trifle meaning. The imagination duly examined, bars only the illusive perceiving as the regions of moon and sun etc. planets are barred by the essence of stability and measurement.

The acts performed for the self-interests through **ṣaḍlinga** including introduction or initiation and conclusion or completion, bar the perception. *Agnihotra, homa* and the sense of doing acts for the cause of divine or heaven is a bar to direct perception. The bar of imagine for the purity of *asthi* (flower) against *Vedas* has been also referred to. Several thousand examples can be seen in *Vedas* where bars such Hars are existed.

May it be whatever it is, yet remains to state that use of logic in order to insert the essence into mind or wisdom is not vitiated. This

26	Theory of distinction in objects	66
27	Theory of distinction in caste	67
28	Jesus christ and hazrat mohmed both were once-shelteres to hindo reubion	70
29	Inter-caste reproduction causes ruination	70

CHAPTER-II

A time table for routine

30	Schedule of rules from awaking upto retiring	72
31	Need for a punctual routine	73
32	Advantages of doing works with prescribed procedure	75
33	Whether the procedure framed in scriptures is mere ostentation ?	76
34	Getting-up early in the morning ?	78
35	Why to get up at early in the morning ?	79
36	Morning prayer (*Prātaḥ smaraṇa*)	81
37	Recollection (recital) of the great men of nation and its importance in morning	82
38	Why should one put his eyes on hands ?	86
39	Prayer to the mother land	87
40	A collocution in brief with the modern patriots	88
41	Root hymn for motivations of national feelings	89
42	The omnious things worth first seeing in the morning	93
43	How to excrete ?	94
44	Why is required muteness at the time of excreting ?	97
45	A step towards animality	98
46	Why should one avoid urinating on the path ?	100
47	Cleaning with clay or soap ?	100
48	Suitable place for the soil used for cleaning purposes	103
49	Rules of defecation, urination and purity conscious	104
50	Rules for brushing the teeth	106
51	Specific twigs with specific advantages	108
52	Selection of the tree and manner of making brush	109
53	Brush versus toothpaste	110

54	Prohibited time for teeth brushing	111
55	Exercise	112
56	Why are the exercises make a healthy body ?	113
57	Systems of indian physical exercise	114
58	Morning salute to sun god	115
59	Pitious condition of health at present	116
60	Significance of oil massage to human body	117
61	Why massage only with oil ?	119
62	Why are some specific days prohibited for massage to body ?	120
63	Bath	124
64	Method of taking a bath	126
65	What is a complete bath ?	127
66	Why anything should not be taken before bath ?	129
67	Conscious about posture (*Āsana vijñāna*)	130
68	A scientific approach	132
69	Why is the stag, tiger and lion hide entertainable ?	134
70	Why are the seats of garments, chair and boulders prohibited ?	136
71	Why to face a particular direction ?	136
72	Scientific analysis	137
73	Why to observe *śrāddha* facing south ?	139
74	Why is *tilaka* (A mark) on forehead ?	140
75	Scientific analysis (approach)	141
76	Jaya hinda	143
77	Why is vermilion put on head (Parting line of hair) of hindu women ?	144
78	Why lord hanumān is smeared with vermilion all over body ?	144
79	Why is tilaka (A mark on Forehead) Accepted all over world ?	146
80	Why is a knot given to the braid ?	147
81	An approach of scriptures	147
82	Scientific approach (Analysis)	148
83	What is the use holding kuśas ? (Eragrostis cynosurides)	149

84 Scriptural approach 150
85 A scientific approach (Analysis) on holding of *Eragrostis cynosuroides* 151
86 New investigations on atmosphere 152
87 Why are prejudicial effects of atmosphere only exist at the time of solemnisation of spiritual deeds ? 154
88 Why to observe saṁdhyā ? 155
89 Control on breathing through *saṁdhyā* 156
90 How longevity by virtue of *saṁdhyā ?* 158
91 Metaphysical advantages of *saṁdhyā* 159
92 Major acts to be performed at the time of *saṁdhyā* 161
93 What is the use of making resolution (*saṁkalpa*) ? 162
94 Why is water necessary to put on palm in course of making *saṁkalpa* ? 164
95 Why only **ācamana** thrice-not more ? 165
96 A breathe controlling exercise ***(Prāṇāyāma)*** 166
97 Why is ***prāṇāyāma*** necessary for human—beings ? 167
98 Five secrets vested in ***prāṇāyāma*** 169
99 Human lungs — source of respiration 172
100 Control on breathing 174
101 Mental development 174
102 Whether a man can become immortal ? 175
103 ***Prāṇāyāma*** with all its components 176
104 Why is given three palmful water to sun *(sūryopasthāna)* ? 178
105 ***Vedic saṁdhyā*** versus **āryasamāja** 182
106 Is the garland necessary in course of solemnisation of rituals ? Why ? 184
107 Why should muttering with middle finger made ? 185
108 Garland of basil and sivas tear (Rudrākṣa) Why ? 185
109 An approach of scriptures 186
110 The garland or amulet merely on neck—why ? 187
111 Only one hundred eight beads in a garland Why ? 188
112 Why śri 108 ? 193
113 The concept of eating food (An approach of scriptures) 193

114 A scientific approach 195
115 First offer others then eat yourself 195
116 *Bali–vaiśvadeva* an ideal socialism 197
117 A brief solemnisation of bali vaiśvadeva 198
118 A daridranārāyaṇa saṁskaraṇa 199
119 Rules to be observed in course of taking food. 200
120 Explanatory notes on rules 203
121 Longevity is bestowed when rules for diet are followed 206
122 What should be the frequency for chewing food ? 206
123 What are the advantages of offering food to the god ? 209
124 Modern scenario of the dieting manner or food habit 209
125 Something alarming here 211
126 Advantages of compliance with the procedure 213
127 Why is a touch around the belly necessary ? 215
128 Why is a finger soaked in water necessary to put on the eyes ? 215
129 Why is stolling (Slight movement) necessary after meal ? 216
130 Why is lateral posture for lying is suggested ? 216
131 Do and don't—two each 217
132 Why is sleeping not good in the day time ? 218
133 Another useful rules 218
134 Pull the lāṅga (end of dhotī) duly opened while micturition 218
135 To tie lāṅga in dhotī 219
136 Rules for the noctural activities 220
137 Why are the feet not stretched along south direction ? 220

CHAPTER-III

Mode of living

138 A chapter on mode of living (Jivanacaryādhyāyaḥ) 223
139 Rituals or ceremonies 223
140 When did the rituals get recognition ? 224
141 Necessity of the rituals/ceremonies 225

142	Why are *Samskāras* to be performed ?	227
143	How many ceremonies are there existed ?	230
144	Elgibility criteria for solemnisation of ceremonies	232
145	Why is such discrimination made ?	233
146	Whether it is right or burden ?	233
147	Common acts of ceremonies or rituals	235
148	*Svastivācna* and *śānti pātha* (prayer and recital *ab--initio*)	236
149	Why is a recital on *hari om* necessary ?	236
150	Why lord gaṇeśa first to pray ?	237
151	Worship of Gaṇeśa is pervasive throughout the world	238
152	*Gaṇeśa's* worship indirectly in *non-hindus*	239
153	Procedure of worship as per scripture	242
154	Worship of lord *gaṇeśa* and *ekeśvaravāda*	243
155	Lord gaṇeśa has a head of elephant why ?	247
156	Imagine of head for lord *gaṇeśa* by *vedavyāsa* :	249
157	Why is the eye of an elephant ?	249
158	Why should the nose so long ?	251
159	Why are the ears so large ?	251
160	Why is the tongue also of an elephant	251
161	Why is the tusk of an elephant ?	252
162	Why is the trunk of human body ?	253
163	Why is lord *gaṇeśa lambodara* (huge belly god) also ?	254
164	Why is a mouse carrier ?	256
165	The maid servants—*ṛiddhi* and *siddhi*	258
166	Strange origin of lord *gaṇeśa*	259
167	Structure as per purāṇas	259
168	Vedic approach	265
169	Essence of metaphysics	266
170	An analysis of gaṇeśa's structure	268
171	Preter—natural approach	272
172	*Gaṇeśa* as hurdle eraser	274
173	Whether *gaṇeśa* is non-*āryan* god ?	277
174	Twelve names of lord *gaṇeśa*	279
175	Gaṇeśa—an attributive to mind	280

176	*Gaṇeśa* is universe oriented *praṇava (om)*	284
177	The science of planet's adoration	285
178	Universal fraternity	286
179	An approach of scripture	287
180	How can the planets come through mere invocation ?	289
181	How do the planets ride on the human beings ?	289
182	Whether the brahmans are the agents of planests ?	290
183	Ayurveda based on the theory of universe and body (*Aṇḍa–piṇḍavāda*)	292
184	About the concept of *havana* (offering)	293
185	What is the advantage of the satiation to gods ?	296
186	Concept of insemination ceremony as laid down by vedas	298
187	Why is solemnised the Insemination ceremony ?	302
188	Sex education or knowledge on the procedure of Insemination	304
189	Permission from the wife	306
190	Why is courtship prohibited on auspicious dates ?	307
191	Why is courtship prohibited on the certain nights ?	309
192	Why is born certain child on courtship at certain night ?	311
193	Why is a woman in her mense considered impure ?	313
194	About the ceremony of *puṁsavana*	317
195	Two useful remedies for *puṁsavana*	319
196	Ceremony of *sīmantonnayana*	320
197	The effects transmitted to the baby through *sīmanta* ceremony	322
198	About the ceremony of jātakarma	325
199	Whose milk to baby-mother's or the midwife's ?	327
200	Why is given honey and ghee to the baby ?	328
201	About *nāmakaraṇa* ceremony	329
202	Why is *nāmakaraṇa* ceremony performed ?	331
203	What is the name to be given ?	332
204	When is *nāmakaraṇa* ceremony to be performed ?	334
205	About *niśkramaṇa* ceremony (exposure before sun)	335
206	About *annapraśana* ceremony (first offering with food)	337

207 About *chūḍākaraṇa* ceremony 339
208 Why should the man hold a braid ? 343
209 Braid and different races in the world 351
210 About sacred thread ceremony an approach of scriptures 352
211 Whether the sacred thread fulfils the worldly desires ? 356
212 What is sacred thread ? 358
213 Brief account of this ceremony 361
214 When had this ceremony begun ? 365
215 As per the modern thinkers 367
216 Pervasiveness of Sacred thread 368
217 Muslims 369
218 Christians 369
219 persians 369
220 Sikhs 370
221 Guru Nānaka 370
222 The sixth *guru har govind singh* 370
223 The ninth *guru tega bahadura* 371
224 The tenth *guru govind singh* 371
225 Bauddha 371
226 When should be the thread ceremony solemnised ? 371
227 Why is made division of time ? 372
228 Essential rules for thread ceremony 376
229 Why should it be around ear while excreting/urinating ? 378
230 An approach of scripture 379
231 From the angle of health 379
232 Behavirol outlook 380
233 The method of making sacred thread 380
234 Why is there a special method ? 380
235 Why are determined 96 folds for sacred thread ? 383
236 Why are three fibres and three circles ? 386
237 Why is given brahma knot to the sacred thread ? 388
238 Why is provision of two sacred threads ? 389
239 Deliberation on a plea advocating thread ceremony for woman and śudras 390

240 Certain authorities on prohibition of right 393
241 About the shadow of proofs deemed as authentican-an axe on scriptures 401
242 About *samāvartana* (convocation) ceremony 409
243 Conseration with eight pitchers 411
244 Holding garments and ornaments 412
245 Lecture on the occasion of convocation 413
246 An approach of marriage ceremony 414
247 Different methods of marriage ceremony 416
248 An abrupt scenario of marriage ceremony in ārya samāja 417
249 Types of marriages 419
250 Brāhma marriage versus love marriage 420
251 A woman becomes widow twice within one hour 422
252 When should the marriage be solemnised ? 423
253 Why is the marriage solemnise ? 428
254 Five prong objetives of the marriage 429
255 An outline of the marriage ceremony 431
256 What is *hasta* (hand) ceremony ? 431
257 *Haridrā hasta* (Turmeric hand) 431
258 *Bāna* (oil) 432
259 Worship of pavilion or *manḍhā* 433
260 Horse riding ceremony *(ghuḍacaḍhī)* 434
261 Greeting ceremony *(ḍhāukava)* 435
262 Marriage ceremony 437
263 *Kanyādāna* (gift of the virgin) 437
264 *Lājā Homa, Bhāvareṅ* 438
265 Saptapadi (Sven steps for couple life) 442
266 Chana (a frial given to inherent wisdom) 445
267 Showering of grains 446
268 Entrance in the home 447
269 A circular move of the village 448
270 Concept of *vānaprastha* 448
271 An approach of secripture 449
272 Why to adopt *vānaprastha* ? 449
273 Concept of *sanyāsa āsrāma* 450

274 An approach of scripture 450
275 Why is sanyasa obserbed ? 451
276 Decoration while in the death Bed 451
277 An approach of scripture 451
278 Why is the ground smeared with cowdung ? 452
279 Why is a bed of *kuśā* grass necessary ? 453
280 Why is the ground made as bed ? 454
281 Why is the bench or cot not used ? 455
282 Why should the head be kept facing north ? 456
283 Why to lay on the Back ? 457
284 Why is knee under the head kept ? 457
285 The dying man can do his good himself 458
286 Why are ganges water and basil leaves needed ? 459
287 Why is needed the recital of god's pious name ? 460
288 *Om or Rāma what should be recited ?* 460
289 Why is lighted lamp or deepa given (gifted) ? 461
290 About the funeral ceremony 462
291 An approach of scripture 463
292 Why is it necessary to burn the body ? 463
293 Why is kapāla kriyā necessary ? 464
294 Why is bathe with garments on body ? 466
295 Why is fire touched and neem leaves chewed ? 467
296 Why is the ash flown in ganges water ? 467
297 Reasons for addressing ashes as flower 468

CHAPTER-IV
Miscellaneous topics

298 A chapter on miscellaneous topics 470
299 A science of allocation of time factor (*Muhūrta Vijñāna)* 471
300 Trend of setting right time in other sects 471
301 An approach of the scripture 473
302 Scientific approach 473
303 Irony on the statement by *miss miyo* 475

304 Human body- A group of musical instrument 476
305 Why are auspicious acts prohibited to perform when jupiter and venus are set or degraded ? 477
306 Why is the marriage prohibited at the time When the jupiter enshrines on leo, the zodiac ? 478
307 From the angles of meta phisical approach (*Ādhidaivika*) 481
308 Why is *malamāsa* (inauspicious month) formed on entrance of sun in the zodiacs sagittarius and pisces ? 481
309 Why is thread ceremony good to perform when sun enters in pisces ? 482
310 Typical muhūrtas for marriage in *Āryasamāja* 483
311 Time fixation for travelling 485
312 An approach of scriptures 485
313 Scientific analysis 487
314 Why these have no effect on non-hindus ? 489
315 Why are certain direction for travelling prohibited ? 490
316 Science behind the specific order of the weekdays 491
317 Why is the fourth planet become the governor of the day ? 493
318 Whether there is any provision to allocate time for the death ? 495
319 An approach of scriptures 496
320 Scientific analysis 497
321 About the etiqette of salute 498
322 An approach of scriptures 499
323 Why should salute be made ? 501
324 Custom as prevailed in christians is impracticable 501
325 Custom in muslims alias a dwelling of ailments 502
326 *Āryasamāja* is the lowest rung 503
327 Use of namaste is evil like 506
328 Custom prevalling *sanātana dharma* 508
329 Why is done sāsṭānga salute ? (Salute with organs all bent and touching the ground) 508
330 Why should salute be made with a touch on feet ? 510

331 Maginificence of cow 512
332 An apporach to scripture 512
333 Why is *pañcagavya* sipped ? 513
334 *Pañcagavya and the russian scientists* 514
335 An approach of scripture on *pañcagavya* 515
336 *Pañcagavya* is rare to see in the countries outside india 516
337 Method of preparing *pañcagavya* 517
338 On joining wife in yajña etc. rituals. 518
339 Scriptural evidences 518
340 Why is the provision of left and right side made ? 521
341 Why has the voyage restricted in kali era ? 522
342 Whether a journey by plane is also prohibited ? 526
343 Not forbidden if journey is made by plane 526
344 Americans could not see moon god on the surface of the moon 527
345 Assumption about moon god in scriptures 528
346 Straight sight of gods 529
347 Why should we do worship of the moon etc. planets ? 531
348 Sanskrit Pronunciation guide 533
349 Glossery 535

Why ?

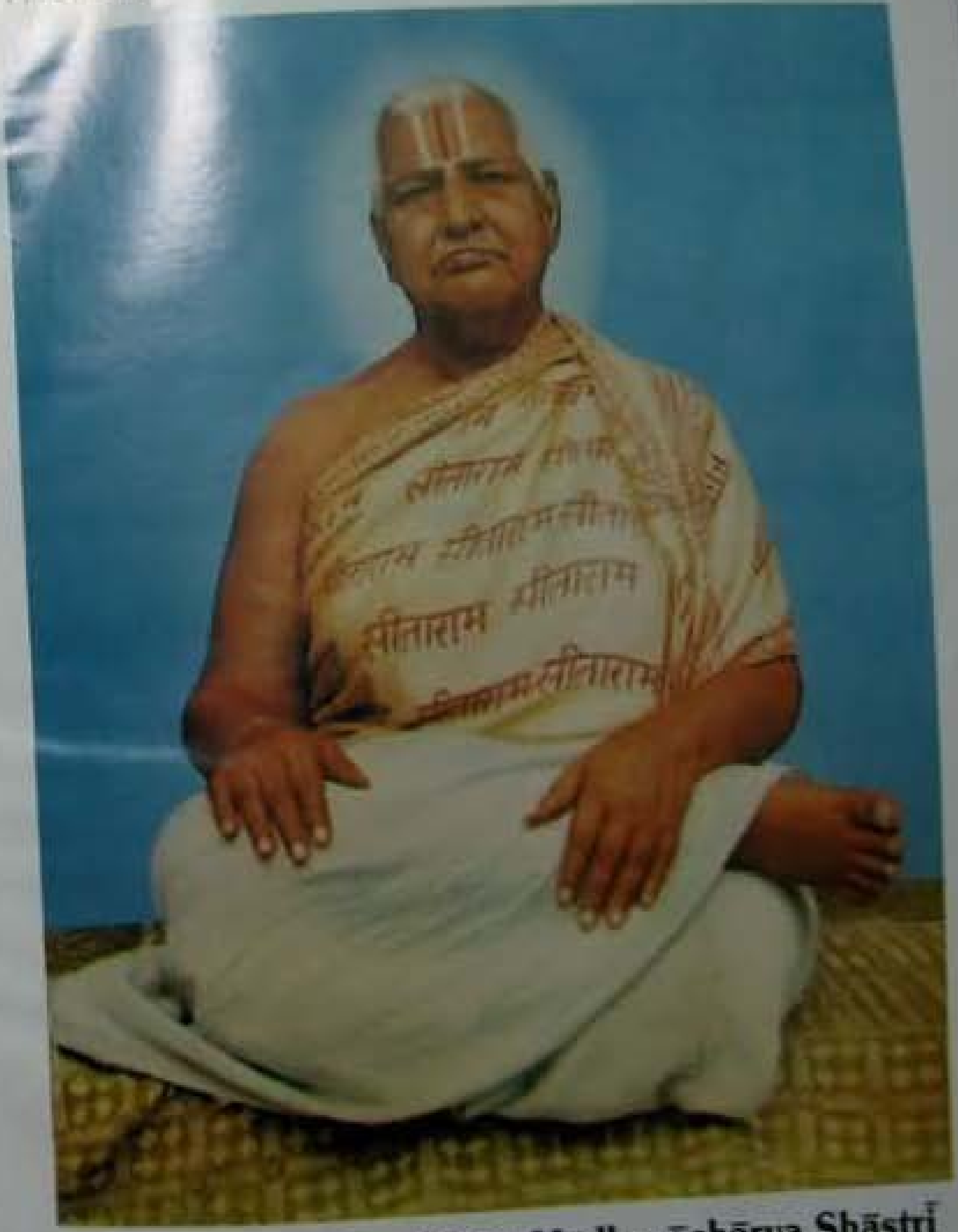
This Volume in english is
dedicated
with sheer obeisance
to my father, renowned
Philanthropist and Statesman

LATE SHRI MADHAVACHARYA SHASTRI

A Great Guide to humanity.

–Prema Charya Shastri

The Author :-



Shāstrārth Mahārathī Pt. Mādhavāchārya Shāstrī

I salute very first to the Unit God (Ganeśa)

Why?

A questionnaire

धर्म-दृढ़-बद्ध-मूलो, वेद-स्कन्धः पुरारण-शाखाढ्यः।
क्रतु-कुसुमो मोक्ष-फलो, मधुसूदन-पादपो जयति॥ १॥

Dharma-Drdha baddha mūlo, vedaskandhah purana sakhādhayah
Kratu kusumo mokṣa phalo, madhūsudana pādapo jayāti (1)

Viz. May I the vast tree Madhusūdana from, be triumphant always. The everlasting religion (Sanatna Dharma) is the root, Vedic Codes are its firm stem, Purana-literature its branches and sub-lets; offering (Yajna) are its flowers and emancipation is its fruit. (1)

ये वै पुरातन महर्षिवरा नृलोके,
प्राप्तं विचिन्त्य कलिकालमनर्थमूलम्।
शङ्का-कलङ्क-कलुष परिमार्ष्टुकामा,
ग्रन्थान् प्रणिन्युरिह ते पितरः प्रणम्याः॥ २॥

Ye vai purātana maharṣivarā nrloke,
Prāptam vicintya kālikālamanarthamūlam.
sankā kalanka kaluṣam parimarstukāmā,

Granthān prāninyuriha te pitarah pranamyāh. (2)

Viz. May! communication of reverence reach from here to all revered composers of benevolent scriptures (volumes), ancient hermits by which scare of doubts has been effeced which emerge in Kali era (the period of declination in values), the root cause for one and all nuisances.(2)

मन्दोऽप्यहं यत्कृपया गभीरं
सद्धेतुसिन्धुं मथितुँ प्रवृत्तः।
प्रणम्य तच् श्री गुरुपादपद्मं
श्री धर्मदिग्दर्शन' मातनोमि॥ ३ ॥

Mando' pyahaṁ yatkṛpayā gabhīraṁ
śaddhetusindhum mathitum pravṛttaḥ
pranamya tac Śrī gurupādapadmaṁ
Śrī dharmadigdarśana mātanomi. (3)

Viz. I am setting-out feeding pen with present treatise Kyon (Dharma Digdarsana) with my head bowed on all serence of Guru. It is only grace of my revered Guru that has induced me to churn the ocean of Kyon inspite of not having so great wisdom. (3)

चार्वाक-व्रात-दम्भ-द्रुम-दवदहनो, बौद्ध-यज्ञाङ्ग-यूपः,
ईसा ई-सर्प-तार्क्ष्यो, यवन-घन-मरुत्, कापडेयेभसिंहः।
सौशल्येष्टान्धकार-क्षपण-दिनकरः, काम्यनिष्ठाद्रि-वज्रः
ग्रन्थो वेदार्थहृद्यो, जगति विजयते, धर्म-दिग्दर्शनाख्यः॥ ४ ॥

Cārvāka vrāta dambhadruma davadahan, sbauddha ya jnānga yupaḥ
Īsāi sarpa tarksyo, yavana ghana marut, kāpadeyebhasiṁhaḥ
Sausalyeṣṭāndhakāra kṣapana dinakaraḥ, kamyanisthādrivajraḥ
Grantho vedārthahṛdyo, jagatı vijayate, dharma digdarśanākhyaḥ. (4)

Viz. May! this treatise Kyon be all victorious having shield with all authoritative contemplations from Vedas, wood-fire (Davanala) for turning ego/boast of atheists into ashes, an anvil for Buddhism, eagle for christian serpents, cyclone to scatter the clouds of Islamic concepts, lion for Arya Samaja elephant, sun at noon for the thickened

dark of socialism and thunderbolt to penetrate the rocks of Communism. (4)

आम्नाय-वाङ्मय-विधावकृतश्रमाणां,
नाना-कुतर्क-मलदूषितमानसानाम्।
पाश्चात्य-शिक्षण-कषायित-मस्तकानां
मोहान्धकार-हरणं भवतादनेन॥ ५ ॥

Āmnāya vāṅmaya vidhāvakṛtaśramāṇām,
Nānā kutarka maladūṣitamānasānām.
Pāścātya śikṣaṇa kaṣāyita mastakānām
Mohāndhakāra haranam bhavatādanena. (5)

Viz. This treatise shall undoubtedly kick-off the pseudo-ignorance of the newly literate/educated people filled within the dirt of if and buts, whim-whams countless types on account of never they took pain to do perusal on sacred Vedas and scriptures coupled with the people whose minds have been mis-directed by the western education. (5)

कृतिर्ममैषा विदुषां समाजे,
स्यात्कीर्तनीया बत! निन्दिता वा।
नूनं पुनर्धर्मविदूषकाणाँ
कृते भवेदुग्रविभीषिकेयम्॥ ६ ॥

Kṛtirmamaiṣā viduṣāṁ samāje,
Syātkīrtanīya Vata, ninditā vā.
Nūnaṁ punardharmavidūṣakāṇām
Kṛte bhavedugravibhīṣikeyaṁ. (6)

Viz. It is rather different topic to see if my work is criticised or appreciated among the councils/society of learned people yet it will prove definitely thunder like dreadful for the people who taunt and laugh at functional and structural network of religion. (6)

जन्मतो मृत्युपर्यन्ता याः क्रिया धर्मसम्मताः।
ता एवात्र निरूप्यन्ते हेतुवादपरिष्कृताः॥ ७ ॥

Janmato mrtyuparyyantā yāh kriyā dharmasammatāh.
Tā evātra nirūpyante hetuvādapuriskrtāh. (7)

Viz. A broad interpretation logically is being made herein on the acts (religious ceremonies) performed from birth upto death of a man. An inventory of reasons can be read here. (7)

ये पालयन्ति मनुजा निजधर्मकृत्यान्
सद्विद्यया प्रतिभया च धनेन वापि।
तेषां कृते लघुतरो हि मम प्रयासो
ज्ञेयास्त एव विबुधा अधिकारिणोऽस्य॥ ८॥

Ye pālayanti manujā nijadharmakrtyān
Sadvidyayā pratibhayā ca dhanena vāpi.
Tesām krte ghutaro hi mama prayāso
Jneyāsta eva vibudhā adhikārinosya. (8)

Viz. My present endeavour is specially for the people doing proper comliance with the religion as per their Varna and Asrama with all devotion and application of their learning (education), usual intelligence and the wealth earned. Verily, these people are eligible to go over this volume. (8)

CHAPTER-1

CHAPTER ON DOCTRINES
(Siddhāntādhyāyaḥ)

अनन्तपारं शास्त्राब्धिं, नानाशङ्कोर्मिसंकुलम्।
सिद्धान्तपोतमारुह्य तरन्तु तरणोत्सुकाः॥

Anantparam Shāstrābdhim Nānāśankormisankulam.
Sidhāntpotmāruhya Taraṇtu Tarṇotsukāḥ..

Viz. It is herculian task to cross the ocean of scripture filled with wares of numerous doubts-curiosity etc. yet the people whosoever desirous of swimming with ectasy on the boat of the conscious to principle can easily do this (This is particularly to became there the numerous scriptures composed during all ages and bear the contemporary impacts of society thereby several approaches for the single purpose are developed. Hence, the principle made and followed with self-realisation and due analysis can only lead the people on simple way to cope all vicissitudes of life in an ideal manner)

——★★★★——

CURIOSITISM IN *VEDAS*

We have observed that the Muslims and Christians avoid telling the reasons/rationale on premises of which, their religious performances are made. In case, someone enquires the rationale of any procedure, they straightly reprimand him with harsh word—"atheist" (Kāfira). What actually happens here is that all sacred procedures made in their religions stand on after-thought concept or

their existence is based merely on stretch of imagination. Something exactly the same, we see taking place among some of our followers because they feel an insulting approach to sacred ***Vedas*** if any person enquires or dare to ask fundamentals lying behind any *Vedic* mundane or rituals. We honour their devotion to all authoritative *Vedas* but in the meantime, fill with surprise to their feeling because when *Vedas* themselves answer to all queries, they should not hesitate even a little nor neglect any person curious to know the fundamentals lying behind any discipline established by *Vedas*. Instead, they should greet such a man and satisfy him to the length, his curiosity reaches. They should set at knot, an example that only a jeweller selling galvanished gold would fear of setting it on fire or avoids its trial because of not confirmed being it real gold but another jeweller having real gold will neither swear of its being real not afraid of setting the same on fire as it would satisfy the concerned customers. He will feel proud of giving his gold for trial with an open challenge and solid declaration. Let the most Hindu people fear of the trial or enquiries made. True is their hesitation as the scientific logic will disclose the fake formalities of their faith castle. They are well aware of this fact hence, skip off the matter pertaining to their faith and seldom leave open for trial.

This is the reason, the propagators to these religions or missionaries say in expressive words- "Rely or have faith on Bible or Koran" or "Faith on lonely son of God Jesus Christ or on prophet Mohammed". The Christian world particularly considers the religion a thing worth discuss merely within the fence raised around the church building. They are seen saying that God has created this whole universe within six days in the church and formation of world took several crore years" while in science room. What a surprise that we see two opinions of the same man at two different places i.e. when he is in Church and when in science room. It ***prima-facie*** exhibits the truth lying with their religion. What I Want to convey here is that when **Sanātana Dharma** (the Everlasting religion) is true gold, there should no place for hesitation to satisfy the curious persons and even inspire him for raising volley of questions. Suffice opportunity should be given him to raise his queries. Let them try this religion and the procedures made hereunder because you would thus, do good for him and across the ultimate truth where no room is left for any doubts.

DRASTIC CHANGE SEEN IN OPPONENTS THROUGH DEBATES

It is true that we prefer the proofs yet give a wide offer to all people in the world to try our religion as they like. We are hundred percent sure that a step for trial will automatically and soon make them confident to the veracity of *Sanātana Dharma* (Everlasting Religion). We have already experienced this fact several times. Some such experiences with the events can be described as under—

Events-1 : We had invited the high personalities of Ārya Samāja to visit and note wherever they feel anything dubious in course of *Śrī Madbhāgwat Purāṇa Kathā* (An Interpretation on ***Śrī Madbhāgwat Purāṇa***) arranged by us in Layalpur (Punjab) and Neirobi (Africa). They were assured of solution to the queries/doubts noted by them. They came vigorously on first day, noted several points for discuss on which solution to the extent they satisfied, given when the lecture on said *Purāṇa* was over. The doubts raised by them gradually reduced on second and third day because they had discussed only on three or four points. They visited daily with pen and paper but on expiry of a week time; it was seen that nothing they noted for discuss after lectures.

When the reason for their sitting idle (**Viz.** why have they not framed queries for discuss?) Was asked; one of the pioneer person among them replied that a dubious eye on lecture kills the concentration as well as pleasure both of the matters explained. He further told -"I was engrossed so deep with topics as forgotten of writing anything as query for further discussion. I feel it better not to come with pen and paper anymore. It is the first day when I have come to know a clear path of peace. Throw ash on the doubts." All those people began coming there as sincere audience, since that day of their confession with realisation of the truth. Their change of heart became a matter of surprise for **Ārya Samāja** community. A few among them took it as an insult of their religion because of being their orthodox. They called a meeting and passed a resolution that none of the members shall attend lectures on *Purāṇas*. However, it add to our surprise that the lectures were not over. Any disciplinary actions could not resist them perhaps because they were respected gentleman in the society.

Events -2 : An Englishman Mr. Stock still live in the hills of Shimlā. He had come to propagate Christianity in India and his family was sophisticated one (Monk) in England. It has come to notice recently that he has now expired but his family is still living in Shimlā. This missionary worked with keen interest for ten years yet his endeavour proved null and void because even a single Hindu could not be converted into Christianity irrespective of so deep efforts made by him. Merely a few people from backward class could accept Christianity and that too with their petty interests i.e. for getting any job, service or to meet any other material needs. When he discussed with ***Hindus***, they argued for explaining any defect/vice with *Sanātana Dharma* before acceptance of Christianity. Until could he able to tell defects, how it will possible for them to accept Christianity. This plea from *Hindus* impressed Mr. Stock. He then felt it necessary to know first what *Hindu* religion is, what the books viable to understand it as without due introduction with Hindu religion; defects/deformities lying with the same cannot be explained before *Hindus* proposed for conversion.

Inspired with this thought coupled with a strong urge to do everything for his mission; Mr. Stock once came across any learned *Hindus* and informed of existence of number of scriptures including *Vedas*, in *Sanātana Dharma* and one can not read them even if complete life-time devoted for the same. He further came to know that ***Śrī Madbhāgwat Gītā*** is key like to enter in the vast castle of *Sanātana dharma*. In other words, one can intulate of Hindu religion if he could read and understand Gītā properly. He was told that irrespective of being Gītā a small book, it can be said a Directory to Hindu Religion. The monk thus, inclined to read Gītā in order to give a grand success to his mission. He started reading English version of Gītā, translated by Mrs. Annie Besant. Hardly it had four or five months passed, a change, a revolutionary change he felt in his thoughts and assumptions. He was highly impressed of *Hindu* religion and Lord kṛṣna when he could complete a single study on Gītā. His faith took a new turn i.e. shift from Christianity to Hinduism. He had more than forty eight people that time in India living with him as family members. He called them upon a meeting and argued that—"either tell me the essence of Christianity or let me tell you Hindu

religion. Remember that all of you were either remain Christian from this day forever or pass the rest of your life like *Hindu* people". Showers of arguments in favour and against rose and fell, several expert monks were called to listen and satisfy Mr. Stock in his pleas but consequences were just reverse. The family members in course of discussion gone between Mr. Stock and other monks had also realised clearly the authority of *Hindu* doctrines and the infirmities lying with Christianity. They possess now a vast estate and land property in Śhimlā and people respect them as lanlords. They have built a temple of lord Kṛṣna in their compound where group prayer is made regularly in morning and evening both time. They did not called any person or priest from *Ārya Samāja* to perform any ostentative purification (***Śuddhi***) ceremony. These people do not prefer joining *Hindus* in festivity or make close relation and consider themselves *Hindus* having practical faith upon the doctrine of sacrifice 'येऽपि स्युः पापयोनयः (Ye'pi syuḥ pāpayonayaḥ) as contemplated in ***Gītā***.

Events - 3 : A French man lives in Kāśī. He is also passing his life in all simplicity and truthfulness (**Viz.** Adoption of ***Sāttvik*** property). He considers himself *Antyaja* (**Viz.** A man who could not attain ceremonies like, celibacy, thread ceremony because of being from lower caste) to Hinduism but all happy with life. He has kept his name "Śiva Śaraṇa" as *Hindus* generally receive. He contributes now-a days articles on religion to a weekly magazine ***"Siddhānta (Banārasa)"***.

The abovesaid events or examples have been given here merely to console the *Hindus* that they should not afraid of queries raised by someone like the followers of other sects or religions. They should instead, provide all liberty to the common people for raising queries on ***Vedic*** disciplines and procedures. It is their duty to satisfy them till glut by adopting the measures and methods of Philosophy and material science alongwith the authentic examples of the contemporary cause and effects which are nothing else but phenomenon of holding religion (***Dharma***) within. We understand and have already realised, this way will successfully make an atheist able to faith on *Sanātana Dharma* by tending the burning examples.

We have mentioned hereinabove the methods based on science (the material science) to apply for rendering the curious

people with requisite solutions. Perhaps, the readers may have doubts and think it not good to doubt on *Vedic* doctrines and to take a step to prove their authority. It is true that *Vedas* are all authoritative yet some dynamic and material to enable common man getting in touch from general to that particular entity of *Vedas*. It is to mention here that initially a child can be shown a string in order to develop his approach to understand a snake. Hence, they should not hesitate in applying scientific measures which will lead at the highest conscience vested in *Vedas* because *Vedas* themselves instruct to understand it through science-

विज्ञानेन वा ऋग्वेदं विजानाति इमञ्च
लोकममुञ्च विज्ञानं ब्रह्मेत्युपास्ते (छान्दोग्य ७/७/१/२)

Vijñānena ṛgvedaṁ vijānati imañca.
lokamamuñca vijñānaṁ brhmetyupāste. (Chha. Up. 7/7/1/2)

Viz. the Science should be practised knowing that Ṛgveda is known by science, the mysteries lying in this world and the world next (heaven) can be known by science and science is a tangible form of **Brahma** itself.

——****——

ILLUSTRATION (PATTERN) ON THE STRUCTURE OF THE VEDIC CURIOSITY

There are some authoritative proofs from *Vēdas* that highlight and make **ex-facie** the curiosity raised time to time about the Vedic doctrines. Parts of certain hymns falling within aphorism 2,7 and 8 in Cantos 10 of **Atharvaveda** are worth specific consideration. These are being rendered below with their meaning :-

(क) केन पार्ष्णी आभृते पूरुषस्य ? केन मांसं संभृतं ?
केन गुल्फौ ? केनाङ्गुलीः ? पेशनी केन खानि ?
केनोच्छ्लङ्खौ ? मध्यतः कः प्रतिष्ठाम् ॥ १॥

Kena pāsrni Ābhṛte pūruṣasya? Kena Māṅsaṁsaṁbhṛtaṁ?
Kena gulphau? Kenānguliḥ? Peśanī kena khāni?
Kenocchlaṅkhakhau? madhyataḥ kaḥ pratiṣthām. .1.

Viz. Why are the heels of a man found fleshy? Why are the

ankles and fingers found in such shape? Why do the apertures of all sensory organs are so opened? Why is there a gap between both pubic bones **(Saṁkhāsthi)**.?

(ख) कति देवाः, ? कतमे त आसन् ?.........
कति स्तनौ व्यदधु ? कः कफोडौ ?
कति स्कन्धान् ? कति पृष्टीरचिन्वन् ? ॥ ४॥

Kati devāh? kat ame ta āsan ?........
Kati stanau vyadadhu? kaḥ kaphoḍau?
Kati skandhān? kati Pṛṣtīracinvan? .4

Viz. How many gods deities are existed and worshipped? and what are their names? Why do the women have breasts? Why do the joints like elbow etc. move up and down? Why do the shoulders and back have such composition as we see in common?

(ग) क उ तच्चिकेत? ॥ ७॥
दिवं रुरोह कतमः स देवः ? ॥ ८॥

Ka u taccketa?
Divaṃ Ruroha katamaḥ sa devaḥ?

Viz. Who is competent to know all these elements? What is the identity of the power which had first created these all phenomenons and then moved to reside up on the abode of sun **(Dyuloka)**? **Viz.** vanished when this all was created.

(घ) प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्र्यः।
आनन्दानुग्रो नंदांश्च कस्माद्वहति पूरुषः ? ॥९॥

Priyā priyāni bahulāsvapnam sambādhatandrayyaḥ
anandānugro naṅdaṁśca kasmādvahati pūrusaḥ? .9.

Viz. Why does this mortal man observe the favourite as well as hatred visions while dreaming at night? And further-why does he feel pleasure or pain even at the dreaming state?

(ङ) को अस्मिन् रूपमदधात् कश्चरित्राणि पूरुषे ? ॥ १२॥
को अस्मिन्प्राणं ? को अपानं ? व्यानमु ?
समानमस्मिन्को देवः।
को अस्मिन्सत्यं ? कोऽनृतं ? कुतो मृत्युः ? कुतोऽमृतम् ? ॥ १४॥

Ko asmin rupamadadhāt kaścaritrāṇi pūruṣe? .12.

ko asminprāṇam? Ko apānam? Vyānamu?
Samānamasminko devaḥ.
Koasminsatyam? ko 'nṛtam? kuto Mṛtyuḥ? Kuto'mṛtam? .14.

Viz. Wherefrom the man gets beauty and attraction? and where is the place for performance of his activities? Who had introduced the winds addressed as breathing air **(prāṇa)**, the wind that passes through anus **(Apāṇa)**, the blood circulatory wind that acts with the motion of eylids (**Udāna**) and (**Samāna**), the wind that acts with the motion of eylids (**Udāna**) and the yawning wind (**Vyāna**)? What is the premise for the truth and the false? and-what is the motive of death and immortality?

(च) को अस्मै वासः पर्यदधात् ?
को अस्यायुरकल्पयत् ?
बलं को अस्मै प्रायच्छत् ?
को अस्याकल्पयज्जवम् ? ॥ १५॥
Ko asmai vāsaḥ paryadadhāṭ?
Ko asyāyurakalpayaṭ?
Balam ko a asmai prāyacchaṭ?
Ko asyākalpayajjavam? .15.

Viz. Who had taught the mankind how to dress with garments? and what is the mystery lying behind the period of living life? What are the force and velocity?

(छ) केन पर्जन्यमन्वेति ? केनास्मिन्निहितं मनः॥ १९॥
(अथर्व १०। २। १-१९)
Kena parjanyamanveti? Kenāsminnihitam manaḥ.
(Atharva 10/2/1-19)

Viz. Why do the clouds pour with rain? What is the cause for detraction of mind?

(ज) कस्मादङ्गाद् दीप्यते अग्निरस्य कस्मादङ्गात्पवते मातरिश्वा?
Kasmādaṅgād dīpyate agnirasya
kasmādangāt pavate mātariśvāḥ?

Viz. Why does the light coming from fire seem dazzling? Why is the blowing wind invisible yet its existence is all true?

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ?
तत्राहतास्त्रीणि शतानि शङ्कवः षष्टिश्च खीला अविचाचला ये।
(अथर्व १०। ८। ४)

Dvādaśa pradhayaścakramekaṃ trīṇi nabhyāni ka u taccikata?
Tatrāhatāstrīṇi śatāni śaṅkavaḥ ṣaṣṭiśca khīla avicācalā ye.
(Atharva 10/8/4)

Viz. Why does a wheel having twelve spikes but with three axis? Who does know this mystery? As many as three hundred sixty nails have been hammered in its periphery and these move unresting for a while but why? **Viz.** a light year with twelve months in its lap moves frequently like a chariot wheel but why do its three axis i.e. the summer, winter and precipitation get support from the tropic of capricorn (*Uttarayana*), meridional (*Dakṣinayana*) and tropic of *viṣuvat*? Why do the three hundred sixty days not of equal time length?

It is plausible to mention that likewise above, there are a number of other aphorisms holding questions in that very cantos 10 of *Atharvaveda*. When we merely intend to compile the hymns bearing questions, it would become an independent volume many times heavier than this present questionnaire (**Why ?**). Again, mere literal translation of the answer would become physically so expanded that even a railway coach would fall short of the space to keep them. Far to say the situation that would arise when commentary and expositions on them are also made.The nomenclature as Kena *Upaniṣad ipso-facto* the proof of its bearing questions (*Why ?*). Very presumption can be made easily when we talk about the *Praśnopaniṣad*.

What our intention for bringing in this illustration or pattern is to make enthusiast our readers so that they may face the questions which Usually raised by the atheists with all satisfactory replies.

It is worth noticing that ours' everlasting religion (*Sanātana Dharma*) has abundant material existed for all types of queries prognosticated from the common people as also from the atheists. It is really an excellent grace of almighty and thanks to the scriptures composed by our ancient *Ṛsis* and sages. One can ask to the full periphery of one's mind, any of the topic or matter and he may get the correct and apparent reply instantly. However, When we turn our angle of making queries from such atheists, hardly they would have any reply in mind, far to say its expression from their lips. Even if they would exert pressure in their findings and experience in order to make reply; they cannot answer even if come and go seven times in

this mortal world with the cycle of the birth and death (i.e. 100 x 7=700 years of experience). It is pertinent to mention hereinunder, a questionnaire for such atheists who consider them beyond the everlasting religion (*Sanātana Dharma*). These queries offer them opportunity to explain that:-

1. **Why** do see one thorn horizontal while other spiral on the same twig of the Indian jujube?
2. **Why** does the bastard teak always get only three leaves?
3. **Why** does fresh drinking water of all rivers and rivulets turn into salinity when it merges with the sea? Why does it again turn into the previous taste when poured on the earth through clouds?
4. **Why** is the snake without ears and legs, the frog without tongue and the bat without anus?
5. **Why** is scent in gold, fruit in cane, flower in sandal, leaves in wild egg plant and chirping in *goghaḍa* (a white eagle) absent?

——★★★★——

EXISTENCE OF 'WHY' IN COURSE OF DECIDING THE MATTERS

युक्तिप्रमाणाभ्यां हि वस्तुसिद्धिः

Yuktipramāṇābhyām hi vastusiddhiḥ

Concept of cause *alias* the logic is an exclusive or supreme source of deciding the matters. We have already discussed in prolix and in very clear terms; the existence of questions based on curiosity for each and every matter whatsoever he observes physically or about which he puts at stake his mind. **Viz.** he possesses curiosity for tangible and intangible both matters. Since the day, baby sucks the breasts till the day when he breathes last; raises query everytime when he comes across new objects and introduces with the new topics. This process is automatic and need not any way exertion.This curiosity breaks the bounds of all formalities specially during the childhood period. The children never care for the time, place and the condition and ask immediately whenever they come across any new things.Sometimes,the guardians feel themselves tired of them due to such volley of questions which they see not suitable to the particular

place, time and condition what soever. Thanks to our ancient forefathers known as hermits or sages who made sacrifice all possible in direction to oust the mental tendency not found benevolent for the society by rendering all accurate answers to the queries. They further have established the entity of causative curiosity and determined its proper place in course of deciding the matters for all welfare. Some glimpses of our holy books (*Śāstras*) through the contemplations made therein can be reproduced hereinbelow:-

(क) **आगमस्याविरोधेन ऊहनं तर्क उच्यते।** *(अमृतनादोपनिषत् १७)*

Āgamasyāvirodhena ūhanaṁ tarka ucyate.

(Amṛtanādopaniṣad 17)

Viz. Logic is that which enables a man to understand through due process instead of going anti to any ancient scripture (*Śāstra*).

(ख) **आर्षं धर्मोपदेशञ्च वेदशास्त्राविरोधिना।**
यस्तर्केणानुसन्धत्ते स धर्मं वेद नेतरः॥

Ārsam dharmopadeśañcaḥ vedaśāstravirodhinā
yastarkeṇānusandhatte sa dharmaṃ veda netaraḥ.

Viz. Only the man knows what is the true essence of religion who investigates or does research abiding solemnly to the religion contemplated in sacred *Vedas*, serene accomplishment of hermits and that which is approved by the memoirs (*Smṛti*) etc. preached threrein without going or thinking of a step abrogative to their authority. The people having any approach otherwise, are mere ignorant or inert.

(ग) **योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः।**
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः॥ *(मनु २।११)*

Yovamanyeta te mūle hetuśāstrā śrayāḍ dvijaḥ.
Sa sādhubhirbahiṣkāryo nāstiko vedanindakaḥ.

(Manu 2/11)

Any *Dvijas* (Brāhmaṇa, kṣatriya and Vaiśya) whosoever is atheist, if he steps in an abrogatory approach for *Vedas* and *smṛitis* on premises of unreasonable and unauthoritative logic and books merely based on causes. As he humiliates *Vedas*, it is good for the gentlemen to deprive him of their company.

In the same context, the renowned *Vedavyāsa* composes in his

vedānta Darśana (Vedic Philosophy) (2/1/11) as–

तर्कः अप्रतिष्ठानात्।

"Tarkaḥ Apratiṣṭhānāt"

Viz. The logic has no place while deciding what is wrong and what is right (*Dharmādharma*). The renowned Indian Philosopher Sri *Bhartṛhari* has in his serene volume-"*Vākya Padīya*" determined the limitation of logic unto which it can be treated as an authority very clearly as under:-

(क) न चागमादृते धर्मः। (१। १३)

Na cāgamādṛte dharmaḥ (1/13)

Viz. Nothing otherwise than the authority of ancient scriptures stands as proof when the matter pertains to the religion or when it is religious matter.

(ख) वेदशास्त्राविरोधी च तर्कः। (१। १३६)

Vedaśāstravirodhī ca tarkaḥ (1/136)

Viz. The logic not made any way against the contemplations in *Vedas* is also tenable.

Our ancient composer of hymns on **Ayurveda**, *Caraka* considers the cause of physical ailments, the evils committed in the previous life and suggests giving-up the savvy which gathers otherwise than the essence contemplated in *Vedas* as the basic remedy to enjoy convalescence. He says :-

बुद्धिमान् नास्तिकबुद्धिं जह्यात्। (चरक सूत्र स्थान ११-७-८)

"Buddhimān nāstikabuddhim jahyāt"

(Caraka Sūtra Sthāna 11-7-8)

Viz. a wise man should give-up any and all atheistic approach filled in his mind. Inspite of being the doctrine or cause or the logic, the supreme mean for deciding the matters judiciously, the egoists consider it as the meanest mean. ***In the opinion of the great hermits, we should add or assemble our life as carriage with Vedas as its engine or driving force just behind. It should move on the wheels of logic but with the axis of the authoritative proofs contemplated in our sacred Vedas. This is the all ideal of Sanātana Dharma (everlasting religion).***

Although the followers of **Ārya Samāja** claim for their being known to the *Vedas* to the extent of egotism and make ridiculous

attempt to fit their trifle logic engine with the carriage of Vedas but consider it as an altar to give genuine trial of *Vedic* essence. Let them do as they desire, because the essence of **Vedas** lie on thorough observations, imagination, comparison with material perceptions etc. including an analysis of all available authorities. Thus, to render with "this is what it is (*Idamittham*)" knowledge on the fully unknown topic has been unanimously accepted as an essence of **Vedas** by all people having faith on the existence of God. One more trend is mostly found in these followers of *Ārya Samāja* sect that wherever they see the logic proved blunt rendering with the factual position or real conclusion on the topics relating to **Vedas**; they immediately would declare it as **non-Vedic**. In brief, they are intended to present a vague picture of *Vedas* before the public through harangues in meetings or gatherings. However, we needn't worry when our scriptures make the matter **ex-facie** with following words:-

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते।
एतं विदन्ति वेदेन तस्माद्वेदस्य वेदता।।

Pratyakṣenānumityāvā yastūpāyo na budhyate
Aitaṃ Vedanti vedena tasmādvedasya vedatā.

Viz. the measure impossible to know through direct perception or estimation or by other authority, can be duly known through *Veda* and this is the essence of *Veda*. Thus–

Three components are essential in order to accomplish any of the worldly things. These are addressed as-favour, motive and illustration in *Sanskṛta* while called claim, plea and example in common parlance. In context to this volume, we will address them as **"What"**, **"Why"** and **"how"** respectively.

In order to know what the religion is ? *Veda* and scriptures shall supply the authoritative base. Hence, for the same reason, we can address *Veda* and *smṛti* as "What" for the sake of brevity.

Secondly, the essence of philosophy (Tattvā-Darśana) i.e. why are the ceremonies and rituals (religious acts) so framed and the significance relating to bring them in practice can be addressed in a lonely word "Why".

When the framework of religion through "What" and the reasons through "why" are duly understood; the followers prepared of mind at this stage; would definitely have quest for being conversant to the

benefits accrued as a result when the rituals are duly performed. This essence can be represented through study on History and *Purāṇas* etc. Hence, we will name this third steps as "How" for the sake of brevity.

As an outcome of above discussion, we have now duly understood that there are existed all the three components in orient literature for due accomplishment of the everlasting religion. Speak the truth 'सत्यं वद' (*Satyaṃ Vada*) as per *Veda* is the claim or authority. All behaviors will see success when truth is resorted सत्यप्रतिष्ठायां सर्वव्यवहार सिद्धि:। (*Satyapratiṣṭhāyāṃ Sarvavyavahāra siddhiḥ*) has been stated in Philosophy and it is in the form of a plea. The history and *Purāṇas* put forth that it is same as king *Hariśchandra* did all welfare for himself as well as for his subjects by virtue of resorting to the truthfulness - it tantamounts to an illustration and thus, falls in the scope of our "How"?

——★★★★——

OTHER ASSUMPTIONS VERSUS WHY ?

The everlasting religion is thus, enriched with all the three components i.e. claim, plea and illustration thereby it enjoys perfection. However, we see only its single component i.e. claim in all sects including Christianity, Muslim and Āryasamāja etc. Hardly, we see at rare portions, a view of illustration too but there is absolute lack of plea in all these sects. For instance-ask any Mohammadan the reasons for raising beard but putting razor on mustache and further, why does he read or recite *Namāja* facing merely *Kābā* when his religion accepts omnipresence of *Khudā*? As he would not be in position to submit any pleas; his tongue would start omitting harsh words alleging the enquirer as *Kāphira* (atheist) for introduction of a query in the matter of religion. Similar would be the position when any Christian is asked—why does their monk tie his waist with a cord and put a cross made up of wood around the neck? Initially, they would say-"It has been mentioned in our holy book i.e. *Angel* and *Torah*. In case, the reason for such contemplations in those holy books is enquired; they would do nothing else but curse upon the enquirer.

Ārya samāja among all other sects prevailing in India too is a

sect assuming that it is logical and filled with reason. In this matter, we may recall the event pertaining to its origin that its only promoter *Dayā Nanda* first doubted on the serenity of lord *Śiva* when he saw a mouse climbed on *Linga*. He thought if *Śiva* cannot remove a little thing from his head, how can any protection be expected from him? It was the first event which gave birth to *Ārya Samāja*. This sect actually is based on such harsh and materialistic logic where there is no place given to a spirit that can realise almighty even on inert objects. It blows its sword of logic on the procedures followed for religious ceremonies in all other sects barbarously but cannot see and introspect, the feelings once their promoter *Dayānanda* expressed irrespective of being theirs all false and framed by mere stretch of imagination. It blindly follows all that, once their grandfather *Dayānanda* had spoken (Dādā Vākyaṃ Pramāṇam). It has stubbornly caught hold everything only because such was coined in the mould of *Maharṣi Dayānanda*. To make more clear the assumptions of this sect, here are some questions and the replies, a man will receive from it:—

- A query such as "Why do you perform *Havana* (offering)"? The reply from the follower of *Ārya Samāja* will straight way– "In order to purify the air." Ask again them that the air may get purification merely by dropping scented matters on fire either one or in other manner. If this is the matter, why do you recite hymns? Its reply would be- "because this co-practice will make conversant to *Vedic* hymns too." Ask again if you think so, the practice for learning should not confine merely to a tract of seven and half hymns not still learnt by heart and certainly, some new hymns would have been created till the passage of the time not less than one hundred years. In case, such a few hymns are not learnt by heart till passage of one hundred years, you can not go over even one time on *vedas* containing one lakh hymns till the passage of one thousand cycle of births and death". This will certainly cease the pleas prognosticated or contentions made on the basis of scriptures (*Śāstrartha*) on part of the followers of this sect and this sudden dash to their mental power shall prepare them ready to exercise muscle power and they will treat the enquirer as if their gross enemy.

The actual reason for sudden end of the transactions in questions and their reply session, is that these sects have dearth of

suffice material i.e. books on religious matters. In case, *Āryasamāja* could take shelter to any philosophy, the sandy frame work of this sect would lick the dust with a thud. Presently, *Ārya Samāja* has no permanent existence and actually, it is suffering from dilemmas and dogmatism. All philosophies embed with them the *Vedic* topic like idolatry, incarnation of god, obeisance (*Śhrāddha*) for the mortals, Varṇa system by birth, holy places, (*Tīrtha*) and touchability *vis-a-vis* untouchability etc. This sect therefore, neither can adopt it with full length under plea that only *Vedic* parts and the portions where discrimination not made nor it can be abandoned absolutely. Hence, they are living in dilemma and leading their followers to a blind alley.

This is the reason, the followers of other sects cannot gather courage to see "Why" (Kyon) or the questions on the matters of their faith. The enquirer is immediately designated a *"Kāphira"* or rival to religion when he raises any "Why" in their religious affairs. Actually, all these sects have no reply to why they follow and it denotes not their personal weakness but the weakness of the blind alley to which they consider as sect and follow with blind faith. They indeed, are helpless people.

——★★★★——

SANĀTANA DHARMA AND WHY ?

Before starting with the structural framework of the replies to be made for enquries raised through why (*Kyon*) and the authorities responsible for providing with all satisfactory solution; it is better to make the context clear by referring to an example from the *modus-operandi* of some offices. You would have definitely seen enquiry offices opened and operated in railway stations, Banks and Offices run by state governments and central government. Competent persons drawing higher salaries are appointed herein only to properly reply the public on questions asked by them. Irrespective of a question asked one hundred times, they neither jeer nor show any annoyance in answering the questions asked by the several people on the same topic. People ask some irrelevant questions which have no nexus with the scope of their duty and even a common wit man would have jeered thereupon but the I/C officers of that post, possess immense treasure of patience. It is really surprising that they

repeat every time the same answer already given one hundred times and therefore in smiling mood. However, the person not under obligation to reply, would reveal annoyance definitely if once he has replied anyhow in hammering tone. Similarly, ***there are six enquiry offices in this august office of Sanātana Dharma.*** The universal queries have been classified here in six divisions and a Chairperson and his numerous disciples and deputy disciples for proper assistance in each query have been appointed in this august office. These chairpersons are ***Kapila, Gautama, Kaṇāda, Patanjali, Jaimini and Vyāsa.***

The abovesaid great souls have prepared a thorough directory or code for their respective departments. The names of these directories are- *Sāṃkhya, Nyāya, Vaiśeṣika, Yoga, Mīmāṃsā* and *Vedānta*. In case, you raise a query about this world, within seconds, the renowned sage *Kaplila* will open his *sāṃkhya* philosophy and reply that this immeasurable fallacy (illusion or māya) is consisted of only 25 radical elements. Similarly, your query pertaining to the matter, shall be quenched immediately by sage *Gautama* by referring to the quantum and quality proof of sixteen matters existing in this universe. In case, you need it in more brevity, the sage *Kaṇāda* will make you understand through short- cut description of seven matters including the quality of matter etc. If you want to know the existence of your body and mystery of immortal accomplishments including movement beyond this world alongwith body, investiture of soul in the other's body, hypostatic union, renounce of feelling of hunger and thirst etc.; renowned sage *Patanjali* will quench the thirst or this curiosity immediately. The queries pertaining to the performance of numerous holy ceremonies including offering (*Yajñā*), penance (*Yāga*) etc. shall see their proper solutions through the sage Jaimini. Finally, all queries pertaining to worldly illusion or birth, existence and death (merger) from beginning to the end, shall get proper solutions through *Śrikṛṣṇa Dvaipāyāna Bādarāyāṇa Vyāsa* and thus, guide thoroughly a man to get approach of *Nārāyaṇa*, the almighty.

Irrespective of the mode and form of your queries i.e. curt, crux or in jargon form, all will see proper solution to the extent of satisfaction from a number of scholists, commentators and generous interpreter of *Prasthānatrayī* and abovesaid scriptures always ready to give hearing. In case, you cannot dare to face these learned

people on account of your incompetency; it is the easiest approach to get in contact with *Gosvāmī Tulsīdāsa* who observes one and all creatures as his *Rāma*. He will render with solution beyond rebuttal to your queries either it be trivial most or of highest philosophy and that too in your own simple language. For instance; you doubt on conversion of intangible god into tangible form, see what does **Tulsī** say in this context:-

जो गुण रहित सगुण सो कैसे ?
जल हिम उपल विलग नही जैसे।।
Jo Guṇa Rahita Saguṇa so kaise?
Jala hima upala vilaga nahiṁ jaise.

Viz. as the water, snow and hailstones are the same entity, the intangible god and its tangible form denote the same entity.

In case, if you still feel unable to understand the consistency of water, snow and hailstones; we can only say sorry to your conscience. You are in this position advised not to put jerk in your mind even by mistake and let it go as it moves. *Tulsī* has stated—

एक दारूगत देखै एकू, पावक युग सम ब्रह्म विवेकू।
Eka dārugata dekhai ekū, Pāvaka yuga sama brahma vivekū"

Now we join the context and say that all these great souls are honorary Chairpersons in the office of *kyon* (Why). You will not be left alone to face even a slight pain or prick in the way of approaching to these great souls. You will see a number of volunteers like me at the gateway to abovesaid ancient sages in order to provide with the solutions to the curiosity raised by you. Far to say of others, your queries will be resolved even at our level. However, you are warned not come with a pile of garbage in disguise of if, buts, whim-whams, logic and ostentation as also boosting because entrance with such objectionable material is prohibited herein. We people hence, guard the gate and things will rotten if anything such stinks nearby or in proxy to you. The irrelevant logic will get so hard thrash and grind, if and buts will get so hard whip that the boasting will depart weepingly to the hell.

With the abovesaid affirmations, **we declare with a sheer challenge to the proudy man on his such knitted logic that he should come juxtapose to the Sanātana Dharma. We will cure the curiosity of**

genuine person under eye and care and pierce the curtain of illusion in the minds of a few, having proud of their logic—with the knife of true management of things in outright and civilized manner. This "kyon" or a series of queries has power to keep Christians at a distance of several miles (i.e. they can not raise any pleas against); the *mullā* and *maulānā* get lost of their mind and turn in miminy-piminy thereby bleat like a lamb, the learned *Buddhists* accept as "super-sense" (beyond perception to common mind) and forget raising any if and buts, the orthodox followers of *Dayānanda* become bankrupt in the light of the day and get lost their assumptions and the members of all other communities/ societies start doubting of faiths erstwhile under the frenzy of "*kyon*" (Why). This "*Kyon*" acts as the threatening goddess Kālī for all other sects constituted merely on the basis of myths and lord *Śiva* in the form of *Sanātana Dharma* has made her his bride. In the position so formed, the relation of *Brahma* with its inseparable shadow illusion, that of *Dharma* with logic supported by scripture and that of what with "why is the same as a chaste and obedient wife has relation with her husband, the sole basis of life.

The fact that each and every topic relating to Sanātana Dharma surrounds with a volley of questions from all sides now-a -days; is all apparent. An ear piercing hue and cry is made on each bit of the matter if tit relates to this religion. You all people know better that the so-called society fed with education and training, all on western line of culture and eloquence; doubts on our standard of living, etiquette, the behaviour and conduct, the ceremonies relating to our life period from birth to death and evenmore they consider our gross routine mere ostentation and superstition since beginning to the end irrespective of its being physical or mataphysical, whatsoever. In order to bring back the so- called intelligentsia to their own religion by reinstating their faith and sprouting flowers of obeisance in their hearts, it is the need of the hour to describe in a pragmatic and questionnaire form, all ceremonies starting from the insemination to the funerals, a systematic routine since leaving the bed upto retiring at night, justifiability of performance of different rituals specified for four *Varṇas* and four *Āśramas*, knowledge of the certain things touchable and untouchable, entertainable and unentertainable and worth eating as also forbidden **Viz.** revelation of every ethics,

manner relating to *Sanātana Dharma* yet undisclosed so vividly with rationality, reasonability and suffice evidence in a scientific way. Hence, **This Why? or a series of questions occupy a peculiar place in deciding the religious matters as it caters to the need of the materialistic yet addressed as intelligentsia with enumeration of the topics duly adduced with proof unrebuttable and summons their minds to see and weigh the magnificence of their own religion (Sanātana Dharma) in comparison with the dim lustre of the western or the religions formed on the castle of myths and fallacy.** The renowned sage *Patanjali* at one hand, feels proud of considering authority to the propositions in **Vedas** by stating— "शब्द-प्रामाणिकाः वयम्" *Śabda Pramāṇikāḥ Vayam* (**Viz.** we accept as authority to the word itself); he extends reasonable honour to "concept of reason" on the other by saying- (युक्तिप्रमाणाभ्यां हि वस्तुसिद्धिः) *"Yuktipramāṇābhyāṁ hi vastusiddhiḥ"*. This approach of the abovesaid sage determines the place of *kyon prima-facie* in *Sanātana Dharma.*

——★★★★——

OBJECTIVES BEHIND COMPOSITION OF "WHY" AND FOR WHOM

The only objective for compositions of this **"Why?" (Kyon)** a treatise is to inspire the Hindu society as a whole by disclosing the treasure of direct consequences or fruits hidden within *Sanātana Dharma. This is particularly in view of emergence of materialism and its impact on the minds of common people who accept anything only when they are confirmed of its direct benefits.* A majority of people have turned to the same conditional entertainment of anything. While mentioning this, *we however, are not showing anyway disregard to the people who abide to religion for religious sake with sheer loyalty but they are in minority and self-conscientious people.* These people perform all religious rites without any material passion and have their strong faith on its indirect advantages or benefits that gradually enhance their mental power thereby fetch balance undeviated in course of worldly vicissitude. **Its has therefore, become quint-essential to strike the pen by revelation of the direct benefits added to the proper performance of rites and rituals under Sanātana Dharma.** This effort

will definitely promote the welfare of the society as a whole and it will bring loyalty to their own religion *i.e. sanātana Dharma.*

We do not claim even in bits that all what is incorporated in this treatise is true altogether with the time and circumstances. However, by virtue of the experience; we have gained for not less than thirty years long in course of propagating the religion, **we can dare to state that the both categories of people i.e. curious and critic; we come across frequently at different places and time; got inspiration and impressed of this religion propagated and a majority of them have since the day we get accompanied; accepted it by letter and spirit. They all are now the true follower of this everlasting religion.**

Eligibility Criterion

It appears cogent to state the **scholar and theist people needn't any preaching through this treatise because mere implications are suffice to their sharp minds and can make easily understood of the essence of this everlasting religion.** *Hence, these people are beyond the subject-matter of this treatise. On the other side, there is a mass, falling in medium category. These are tough to grasp anything because of a pile of hybrid thoughts/idle speculations already in their mind and there is no space for ideal routes of human life. These people also are beyond the description of this magnificent religion. The poet laureates like* **Śhri Bhartṛhari** *had finally felt them helpless while dealing with this section of society and their words sprouted as under:---* **(ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रञ्जयति)** *"Jñānalavaṭurvi-dagdhaṃ brahmāpi tam naram na rañayati" viz. the person proudy enough of the pinch of knowledge within him, don't say others, Brahma himself can not bring him out of that blind alley."*

Gosvāmi Tulsi Dāsa also has highlighted the unbent state of such mind in following words:-

फूलहि फलहि न बेत, जदपि सुधा बरसहिं जलद।
मूरख हृदय न चेत, जो गुरु मिलहि बिरंचि सम॥

"Phūlahin phalahin na bēta; Jadapi sudhā barasahin jalda, mūrakha hṛdaya na cēta, jō guru milahi birañci sama"

Viz. Inspite of nectar rained by the clouds from the sky, the beta plant neither gets flower nor fruits the same way as the stupid

cannot be made intelligent inspite of having his teacher, lord *Brahma* himself".

The absolutely atheists however, are the subject-matter of this treatise because we found ourselves hundred percent successful in teaching them the reality and genuine features of Sanātana religion. Hardly, there was any atheist we found not satisfied with the solutions supplied by us. Hence, whenever we found any audience soaked in western colour and civilization being egoist of the material science, we took him as an appropriate person to deal with as we could transmit the message of *Sanātana Dharma* in his mind through little efforts. Hence, the real eligible of this volume can be the people of that third category described above. ***We observed that such people in India are in largest numbers and this treatise would prove target hitting like Rāma's arrow which never saw any missing at the target. We by virtue of our practical experience, affirm of this fact.***

——****——

PHILOSOPHICAL APPROACH FOR VALUATION OF WHY ?

According to the Indian system, the analytical as also critical (fault finder) volumes like **"Why?" (kyon)** are traditionally designated as Philosophy. The popular philosophies on *Sāṃkhya, Yoga, Nyāya, Vaiśeṣika*, Commentaries (*Mīmāmsā*) and on the subjects like *Vedānta* are the treasure of Indian literature. The aphorisms on devotion (*Bhakti Sūtra*) composed by *Śāndilya* and *Nārada* too are popular as philosophies. Akin to these theist philosophies, there are also seen atheist philosophies. Actual name of this volume is *Digdarśana* (Guidelines on religion). Owing to its popularity among public in general, we have accepted it as they all designate it i.e. *"kyon"*. However, keeping in mind, the purportion to *Dharma Digdarśana*, we have captioned the original structure of the treatise in formulae or aphorisms so that it could be convenient to grasp the whole essence in brevity which has been highlighted in it. It is hoped that the readers will enjoy convenience by virtue of this special effort.

——****——

A GARLAND OF FORMULAE ON DHARMA-DIGDARŚANA

थोरेउ महँ सब कहौं बुझाई। जाते सकल मोह भ्रम जाई॥

Thoreu manha saba kahā bujhāī, jate sakala moha bhrama jāī

अथातो धर्म जिज्ञासा ।१।

Athātō dharma jijñāsā. 1.

Viz. *Atha* (The day-to-day increasing impatience and melancholies are not cooling down by application of any other measure)– subsequent to this all observed (*Atah*) (religion only is competent to do welfare of all beings by removing all pains suffered by them)- for the very purpose- (*Dharma Jijñāsā*)– an endeavour to know the religion is made.

प्रेरकश्रुत्युपदिष्टो धर्मः ।२।

Prērakaśrutyu diṣṭō dharmaḥ. 2.

Viz.- *Aharahaḥ sandhyāmupāsīta'* One should observes everyday *Sañdhyā* and *Upāsanā-such*) inspiring **Śrutis** and the essence preached by them is religion (*Dharma*).

प्रेरणं न निष्प्रयोजनम् ।३।

Prēraṇaṃ na niṣprayōjanam. 3.

Viz.- The acts to do and those not to do as preached by *Veda*, the motivation so given is always with purpose.

दृष्टादृष्टफलश्रवणात् ।४।

Dṛṣṭādṛṣṭaphalaśravaṇāt. 4.

Viz.- Two type of fruits, are obtained as a result of the acts (prescribed by *Veda*) performed and the acts (Forbidden by *Veda*) are abandoned viz. visible straightly and invisible (not perceived by the physical eyes), the metaphasical welfare. It is authoritative in the eyes of *Veda* etc. scriptures.

साक्षात्कृतधर्मभिरदृष्टफलस्मरणात् ।५।

Saksatkrta Dharma Bhiradṛṣṭaphala smaraṇāṭ. 5.

Viz.- The hermits as interviewed with the religion in the state of meditation, the same genius (intuitive hermits have stated the invisible fruit of observing religion in Memoirs (*Smṛtis*). For example- (धर्मानुगो गच्छति मर्त्य एकः) Dharmānugo gacchati martya ekah [only religion follows the man (subsequent to his death)]. Hence, there is

no scope for any doubt on its existence.

दृष्टफलदर्शनाच्च ।६।

Drṣṭaphaladarśanācca. 6.

Viz.-And the Visible fruit to observing religious ceremo-nies has been revealed in Philosophies. ***For example***-(ब्रह्मचर्य प्रतिष्ठायाम् वीर्यलाभः) Brahmacaryapratiṣṭhāyāṃ vīryalābhaḥ **Viz.** Virility is obtained as a result of abiding by celibacy]. Hence, it is the direct fruit.

नाऽव्यवहार्यम् ।७।

Nā'vyavahāryam. 7.

Viz.- There is nothing forbidden method in *Veda* etc. scriptures which is impossible to be followed by a man

ऐतिह्याख्यानात् ।८।

Aitihyākhyānāt. 8.

Viz.- Because episodes as a proof of religion with all its components followed by our forefathers and derived the benefits in history and Purāṇas are worth seeing.

The abovesaid eight formulae embed with them all elements relating to the religion. All people however, are passionate to eradicate all chaotic situations and corruption, inspite of investment on such efforts to the tune of several billion rupees and endeavour made to the climax; the nuisances and *mala-fides* are increasing day-to-day instead of any reduction observed till date. No sooner, the first world war of 1914 could cease, the second world war befallen unexpectedly. Further, the devilsome consequences of this war are still uneffaud, the world is again prone to the third disastrous war and the day-to-day occurrence of events has increased the probabilities of Third World War. As a precaution, the world in the circumstances; is busy in search of any celestial remedy for defence unfailing and worth providing with permanent checks on probability of that war and solace to the mankind as a whole. At this juncture, only curiosity of mankind can do welfare for him.

Although the mankind is trying its best to recognise stubbornly, the fiction of religion framed within seconds by the stretch of imagination; the fact yet remains that only *Vedas* can arrive at the final conclusion on the affairs of religion. This fact can not be met with any rebuttals. Further, the religion framed after thought is only a futile

exercise akin to search of a drop of water in the lump of sand. It depends on the society whether it comes across and realise this fact today or after indulging it in futile search for several centuries and millenniums(नान्यः पन्थाविद्यतेऽयनाय) "Nānyaḥ panthāvidyate yanāya." (Besides its, there is no other way to proceed ahead)

The procedures contemplated in *Vedas* and scriptures are actually not fruitless but they all render the observers accession–to in worldly affairs and metaphysical welfare coincidely. Hence, the people, strong supporter to the doctrine- (प्रयोजनं बिना मन्दोऽपि न प्रवर्तते) *"Prayojanam bina mando 'pi na pravartate"* (**Viz.** not even a foolish involve not even himself without any purpose added thereto); should always and with exclusive interest perform and abide to religion because of being it endower of double fruits.?

The intitive hermits first realised the religion with their direct perception, and only then made their broad observations on it and the metaphysical fuits (advantages) annexed there with. For instance-the toxic materials so described in *Ayurveda* are undoubtedly considered the same and nobody dares to get its direct experience because it will fetch death to the man concerned. Similarly, the descriptions on the characteristics of good and evils made by the author hermits of *Ayurveda* are reliable altogether. The man violating the same and trying himself the advantages and disadvantages of them, only bears the risks added therewith.

In case, in the state of sheer ignorance, the public in common has no faith on the invisible advantages of the religion, it can go over the direct visible advantages of abiding to religion as contemplated in philosophies. Hence, it remains to state here that the religion is worth following even for the people desirous of the direct and tangible fruits for performance of religious ceremonies and rituals.

A particular section of our society falls prey to illusion presuming that it is the toughest affair to perform rituals. Thus, they want to avoid any involvement in religious activities. In their opinion, religion is mere confined to compose in volumes and hear-say affair ; it has no use in the behavioral world viz. it is void of pragmatism. **The pepole of such tendency should understand that several instances and illustrations on a number of episodes are on the theists people in Mahābhārata, Rāmāyaṇa and Purāṇas etc. scriptures wherein they had made immeasurable accomplishments from their**

abiding to even ordinary performance of religious ceremonies. Lord *Śrī Kriṣṇa* himself had laid down this theory in **Śrī Madbhāgwadgitā** as under : -

(क) क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
Ksipraṃ Bhavati Dharmātmā Śaśvacchantiṃ nigacchati

Viz. Performance (of religion) converts the man into a religious man and he thereby enjoys everlasting and perpertual peace, immediately.

(ख) स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।
Svalpamapyasya Dharmasya Trāyatē Mahatō Bhayāt

Viz. a little bit protection to religion is capable to succour the man from danger even at the hair length.

The people duly succoured from danger by the religion are innumerable including *Ajāmila, Vyādha, Gaja, Gaṇikā* etc. The man desirous of his welfare should therefore, proceed on his way free from disturbances through the due performance of the easier rituals like prayers and listening to the magnificence of the almighty.

The fruits for the performance of rituals shall get their place in a systematic manner in context to description on the rituals in this book. So far as the specified procedures are concerned, the reasons and the theories related them, have been described in a complete chapter. Only the radical formulae of these theories are described herein below :

फलमनुद्दिश्य प्रवृत्तेरभावात्फलजिज्ञासा ।९।
Phalamanuddiśya Pravṛttērabhāvātphalajijñāsā .9.

Viz. Preparedness to act remains absent if the objective is not clear. Hence, an endeavour to know first the fruit or objective is made.

कलियुग-अविद्या-नास्तिक्य-दारिद्र्य-आलस्यादि-
सन्निधानान्नादृष्टफले सामान्यजन-आस्था ।१०।
Kaliyuga-Avidyā-Nāstikya-Dāridrya-ālasyādi-
Sannidhānānnādṛṣṭaphalē Sāmānyajana- Āsthā .10.

Viz. The public in common has lost faith on the invisible fruit of religion owing to the impact of *Kali* era, lack of the trend of reading and teaching, accretion in atheism, sheer involvement on the question of earning bread and laziness.

सर्वकल्याण-कामनया दृष्टफल-समारम्भः ।११।
Sarvakalyāṇa-KāmanayāDṛṣṭaphala-Samārambha. .11.

Viz. with congenial wish for welfare of humanity as a whole, an endeavour to describe the visible advantages of religion has heen made in this treatise.

नामूलम् ।१२।
Nāmūlam .12.

Viz. an imagination of visible fruit is not without its premise.

ज्ञानविज्ञान-प्रमाणोपन्यासात् ।१३।
Jñānavijñāna-Pramāṇōpanyāsāt. .13.

Viz. because this volume enumerates suffice proofs of material sciences like science, craftmanship and knowledge i.e., **Vedas** etc. scriptures on emancipation (*Mokṣa*) topics everywhere.

नाहैतुकं षोडशवाद-प्रमाणात् ।१४।
Nāhaitukaṃ Ṣōḍaśavāda-Pramāṇāt. .14.

Viz. The puropose is seldom existed if there is no imagination of the visible advantage but as much as sixteen "isms" are evident to the same.

जड़-चेतनसमन्वयात् ।१५।
Jaḍa-Cētanasamanvayāt. .15.

Viz. Coordination made between two different elements i.e., inert and sensitive (living) may lead to know the reasons of performance of several religious rites or ceremonies with the same manner.

स्थूल-सूक्ष्मसमीक्षणात् ।१६।
Sthūla-Sūkṣmasamīkṣaṇāt. .16.

Viz. By virtue of knowing properly the formidable and micro.

दृष्टादृष्टदर्शनात् ।१७।
Dṛṣṭādṛṣṭadarśanāt. .17.

Viz. By observing tow types of matters i.e. visible and invisible.

शाश्वत्-विपरिणामि-विश्लेषणात् ।१८।
Śāśvat-Vipariṇāmi-Viślēṣaṇāt .18.

Viz. By acquiring analytical knowledge on two way matters *i.e.* permanent or perpetual and temporary or everchanging.

अनादिसादिवीक्षणात् ।१९।
Anādisādivīkṣaṇāt .19.

Viz. Existence of the two kinds of matters i.e. unborn (*anādi*) and born (*sādi*). By anādi and sādi we may purport as the one which has no beginning and the one which has beginning also.

अनन्त-सान्त-निरीक्षणात् ।२०।
Ananta-Sānta-Nirīkṣaṇāt. .20.

Viz. By presence of two matter types i.e. unending (*Ananta*) and ending (*Sānta*)

प्रत्यक्ष-परोक्षपरीक्षणात् ।२१।
Pratyakṣa-Parōkṣaparīkṣaṇāt. .121.

Viz. By examining two type of elements i.e. perceivable and imperceivable

अण्ड-पिण्डसाम्यात् ।२२।
Aṇḍa- Piṇḍasāmyāt. .22.

Viz. By the comparative position of the universe and the physical body (*Śarīra Piṇḍa*).

पाप पुण्यपरिज्ञानात् ।२३।
Pāpa-puṇyaparijñānāt. .23.

Viz. Acknowledgement of the universally accepted system to the effect that what act is evil and what is good.

भावनाभावात् ।२४।
Bhāvanābhāvāt. .24.

Viz. Owing to dominion of spirit in the success or failure experienced in performance of all acts.

शौचाशौच-व्यवस्थापनात् ।२५।
Śaucāśauca-Vyavasthāpanāt. .25.

Viz. Two ways of the recognition of thing by sense organs i.e. pure and impure.

लोकपरलोकसंस्थानात् ।२६।
Lōkaparalōkasaṃsthānāt. .26.

Viz. Owing to the dominion of another numerous worlds (*lokas*) besides the earth (*Bhūloka*).

देशकालवस्तु-जातिवैशिष्ट्यानुरोधात् ।२७।
Dēśakālavastu-Jātivaiśiṣṭyānurōdhāt .27.

Viz. Being the place, time, thing and varied distinctions due to castes races.

We have deliberately given ordinary meaning to these formulae because the above causative formulae will get specific explanation under the next contextual head in the form of *anupada*, *tadvāda* etc. It is hoped that the readers shall see the twenty six formulae discussed herein above in course of abreasting with kyon of the ritual procedures through the process of philosophy.

——★★★★——

A CARDINAL RADICAL THEORY OR THE BASIC CONCEPT

It is impossible to examine and do x-ray on uncountable things existed in this universe separately. A tradition of enquiring with "what is it ? and "Why is it so ? just when anything typical is observed by human-beings sees no limits. In the situation, so cumbersome, whatever system to understand all but in a short cut developed by the ancient hermits, having eyes on three Kālās (times) is called an ism or theories. **The inaccessable and uncrossable ocean of logic can be crossed only when one has a ferry boat of this theory. We therefore, intend to highlight certain undeviable nature rules in this chapter, abreasting with which; a number of doubts get their solution in automatically.** This caption may appear cumbersome and not necessary too, yet the readers should deem it as the back-bone of this whole volume. In order to make it more clear, it is to mention that as the foundation of a multi-storey building is made with unfinished, unshaped boulders all uneven, yet become the main support of that building; so is this caption. It is noticeable that the building will collapse if a single stone from the foundation is removed from its fixed place. **The readers should therefore, ponder in depth attentively while reading it because only then, they shall be able to understand properly; the solutions enumerated on the successive pages.**

——★★★★——

1. THEORY OF INERT AND SENSITIVE (LIVING)

(उभयं वा एतत् प्रजापतिः)

Ubhayaṃ Vā Ētat Prajāpati:

Viz. Both these are the components of the creator, the supreme soul.

The things like stone, clay, water etc. are called as inert and the animals, birds, human-beings etc. are called living or senstitive things. However, when the inert and living (sensitive) things are taken analytically, there is hardly anything available to which we can say purely inert or purely living. This illusion created by almighty is the mixture of both elements i.e. inert and living and their mutual harmony or impacts which we see in indefinite forms. It may possible that a majority or larger quantum of inert element is seen in the stone etc. and the living element can not be developed on it. However, scientists do not accept its being void of living entity altogether. This is so because, the experts in material sciences in the present era, have at least accepted the ages long principle of sensitivity in tree and vegetable duly laid down in *Sanātana Dharma*. Indian Scientists like ***Śrī Jagadīsh Chandra Vasu*** etc. have made apparent, the characteristics of living organisms like—to see, to smell, to listen etc. activities in the trees and this day did with the help of specific apparatus they used. The orient literature embeds a number of illustrations revealing sensitivity in the stones too but they are not in position to disclose this mystery by using material means/apparatus before the western world so that their confidence could be won. **Our readers will definitely fall in surprise by seeing an adjective "living" with stone but they should consider that as a living man and his corpse are two different things, the trees with green leaves and their logs fully dried are to be considered. Similarly, the stones at the state of developing in mountain are living objects and the boulders, pebbles separated from mountains are to be considered as dead or inert objects.**

Need'nt say that there is a fine mixture of inert and living both elements in this world. *Gosvāmī Tulsī Dāsa* in his *Rāmacarita Mānasa* has stated (जड़ चेतन गुण दोष मय विश्व कीन्ह करतार) *"Jaḍa cetana guṇa doṣa maya viśva kīnha karatāra".* (**Viz.** One almighty God has created this universe inert, sensitive as also holding good

and bad properties.) The suffix Maya indicates both i.e., abundant declination and the principal meaning and thus, this mystery has been disclosed. **Viz.** This world is not mere reflection of inert and sensitive element but it is *Tanmaya* (mixture) due to abundant declination and cardinality. Hence, **It is universal theory of system that nothing can be said purely inert or living because every inert is with sensitivity and every sensitivity is the abode of inert.** The nomenclature as inert or living is given on the basis of the majority in term of quantum existed. It has been given as per (प्राधान्येन व्यपदेशा भवन्ति) *"Pradhānyena Vyapadeśā bhavanti"* of the judicial doctrine. For example hotelier, inspite of having with him, a number of commodities like-ghee, fine wheat flour, sugar, water, cup, plates, wood, cauldron, dish; merely addressed as *Halwāī*. Similarly, irrespective of conglomeration of strange organisms, birds, peacock, lion, tiger, camel, horses, chimpanzee etc.; their dwelling is addressed as zoo. In the same fashion, a trend of selecting majority of contents in objects whatsoever, has been developed. **As the proportion of inertia is larger in stone and trees etc., they are called inert objects and humanbeings, animals etc. are called living objects due to proportion of sensitivity found larger in them.** Actually, it is however, not possible to separate sensitivity from the inert and that of inert from sensitivity. Both these elements mandatorily are existed with every object. It is to mention that the wind addressed as *Dhananjaya* inserts in the dead body at the same time when vital air is ceased. Similarly, the living soul too as per 'वायुभूतो दिगम्बरः'- *"Vāyubhūto digambaraḥ"* attains eigher divine body or the body suffering as soon as it leaves the formidable body. ***We conclude therefore, existence of every object in a mixture of inertia and senstivity both.***

——★★★★——

2. THEORY OF MACRO AND MICROISM

अणोरणीयान्महतो महीयान्

Anoranīyānmahato Mahīyān

(**Viz.** He is in the most micro form and that of macro as well.)

Likewise the inert and living, each worldly object equally holds the macro and micro features. Human body is macro but his

sensitive soul is of micro from. Magnet stone is macro but its property of attraction is in micro from. The poisons like *saṃkhiyā*, *Vatsnābha* etc. are macro matters but the killing power inherited in them is micro. In the similar fashion, one or other micro elements are found in the macro substances.

In the macro portion of each substance, we see its shape, size, colour, weight, mass with open eyes i.e., these are directly perceived. **For example**—human body in physical view can be said dark, fair in term of complexion and measured, in ton, kilogram, gram, milligram of weight but the soul residing within it; can not be so addressed. A brahmin famous for eating sweetmeat can measure the weight of sweet he has eaten but he will not be able to measure the length, width, the shape either spherical, flat etc., its colour and weight of its taste. Imagine that one can easily tell the colour, shape, size and the weight of a rose flower also but he cannot do such measurement of the scent lying within it.

It is invariable principle of nature that coincide the macro, each worldly object contains micro element also. This is the reason, the macro and micro elements are inseparable from each-other. Each object of this world is existed because of having within it, the micro element and every micro thing is the dwelling of macro element. The object is nothing else but an outcome of unavoidable impact of both elements i.e., macro and micro.

——★★★★——

3. THEORY OF TANGIBLE AND INTANGIBLE

एको देवः सर्वभूतेषु गूढः

Eko devaḥ sarvabhūteṣu gūḍhaḥ

Viz. The only supreme soul dwells in all organisms

The objects peceivable through sensory organs i.e., nose, tongue, eyes, skin and ears are called as tangible objects but the objects conceivable with application in depth of mind, wisdom (*Citta*) are called as intangible objects. Our eyes are only able to see the colour of *laddu* (a kind of sweet meat) but these can not experience. the taste which it bears. Our tongue is expert recognising its taste

even in dark but it is unable to know its colour and feature. Thus, the action of perceiving not being the subject of tongue, it cannot recognise the taste and likewise conceiving taste not being the subject of eyes, these cannot recognise which type of taste it bears. In the similar fashion, as per (ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनः) *"Dhyānāvasthita tadgatena manasā pasyanti yam yoginah"* (the *Yogis* mediatate and see the things with their mental eyes); the element pertaining to perception through mental stake cannot be perceived through our sensory organs. This is the reason, an element beyond perception through the eyes of mind too ; realised by the *Yogis* expert in meditation so apparent as it is kept on their hands. (दृश्यते त्वग्रया बुद्धया) *"Dṛsyate tvagrayā Buddhayyā"* **Viz.** Only an acute and intangible wisdom can enable to see it. Hence, the intangible elements are perceived through the application of mind, wisdom and *citta* as the shape, taste, smell, touch and sound of the directly perceivable objects are so seen because of sensory organs. The dictum—'सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तः करणप्रवृत्तयः' *"Satām hi sandehapadeṣu vastuṣu pramāṇamantaḥ karaṇapravṛttaya"* **Viz.** The most learned people accept as authority the tendency of their inner feeling whenever any subject/topic becomes doubtful to arrive at final conclusion has by the reason, gained popularity.

——★★★★——

4.THEORY OF PERPETUITY AND DECLINATION (PERPETUTATION)

(विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति)

(Vinaśyatsvavinaśyantaṃ yaḥ paśyati sa paśyati)

Viz. Whosoever sees immortal (God) even on mortal objects ; he only observes in real sense.

The element always existed in the state of unaffiliation , unattached, free from defects and in its own form is called perpetual (*Sānātana*). The *brahma* of the people known to *Vedas*, the living organisms described in *Śrīmadbhāgavad* Gītā and the atomic form of earth, water, splendour, wind etc. matters of *Naiyāyikas* have been taken in the category of perpetuity. Contrary to it, the element

everchanging and getting different forms than original stage is called declining or permutiny element. An **etymologist** (*Niruktakāra*) **Yāska** has stated :-

'षड् भावविकारा भवन्ति, अस्ति, जायते, वर्धते,
विपरिणमते, अपक्षीयते विनश्यति' (निरुक्त १।१।२)
Saḍbhāvavikārā bhavani, - asti, jāyate, vardhate
Viparinamate apakṣīyate vinasyati' (*Nirukta 1/1/2*)

Viz. Six kinds of declinations are seen in every thing. For example—origin of entity, growth, mature, reduction and destruction or decay. Hence, the impact of perpetual and permutation is seen every where in this world like the impact of inert-sensitive, micro-macro and visible- invisible matters.

——★★★★——

5. THEORY OF BORN (INITIATION) AND THAT OF UNBORN (WITHOUT INITIATION)

(अनादि मत्परं ब्रह्म, जन्माद्यस्य यतो मतम्)
Anādi matparaṁ brahma, janmādyasya yato mataṁ

Viz. Brahma is supreme and unborn yet it creates, preserves and destroys the universe.

Some matters in this world are considered unborn (**Viz.** non-originated from any parent). Owing to different opinions regarding their numbers, they may have varied numbers yet it is true that an entity of the unborn element is unanimously accepted by all communities irrespective of the religion they follow. Hence, it can be said that the element of unborn receives universal acceptance. When one thing is accepted as being unborn, the things otherwise than that naturally become born and thus, the theory of unborn and the born equally see its recognition in all other theories. The thing which has no beginning **'मूले मूलाभावादमूलम्'** "Mūley mūlābhāvāḍ mūlaṁ" **Viz.** the matter without origin and itself is the originator but lack of any origin or parent. Again, which need'nt expectation of any originator or parent is *Anādi* or unborn. *Brahma* is its unanimously accepted example. Contrary to it, the thing-with origin or born one or other day viz. born or originated with any cause is the **Sādi** (which is originated). This visible world is its best example. Need'nt to say that

this visible world too is *Sādi* (born) because of mere declination view but when we analyse the position as per doctrine— **हरि रेव जगद् जगदेव हरिः** *"Harireva jagad; jagadeva hariḥ"* (Lord Hari himself is world and its only god as well). ***This world is also unborn in its course. Whether shoot is first or the seed ?—is the question to be answered that all matters in this world are unborn because shoot is impossible without seed and seed without shoot is not possible.*** There is nothing else to answer such cryptic question and such answer too can be given only when we resort to the philosophy. Thus, unborn and born theorise are well settled.

——★★★★——

6. THE THEORIES OF WITH END AND UNEND

(क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते)
Kṣara: sarvāṇi bhūtāni kūṭastho'kṣara ucyatē

Viz. The things seldom meeting to their end are accepted as unend (*Ananta*) and the things having a definite end are called things with end (*Sānta*). The supreme soul is the former while the body as per **अन्तवन्त इमे देहाः** (*'Antavanta ime dehaḥ'*) is with end (*Sānta*). The philosophers do not agree to the concept that all unborn matters will definitely perpetual (*Ananta*) too. In their opinion, the state prior to the origin of any work (*Prāgbhāva*) is unborn in itself but it also meets to an end. In other words, the lack of pitcher felt before formation of pitcher (*Ghaṭa*) is definitely unborn but that prior feeling meets to end just when that pitcher is manufactured or becomes pecelvable to eyes with its usage. Hence, that unborn is with its end. Similarly, the state after the work meets to ruination (*Pradhvamsa*) is with beginning (born) but actually, it is without end (*Ananta*) viz. the loss sustained due to split of that pitcher is irreparable. Hence, in that view of the matter, it is without end (*Ananta*) too. **The concept prevailed in this world to the effect that everything once born will certainly meet to death and the thing unborn will die never; is the meanest or the most trifle ideology in the opinion of philosophers.** This is because they opine that the state prior to the origin of any work (*Prāgabhāva*) is seldom born but it meets to the end. Similarly, the state after the destruction of the work (*Pradhvaṁsabhāva*) arises

yet it never meets to an end or destruction. Hence, this serious consistency lying between the theory of everlasting (*Ananta*) and that of lasting definitely (*Sānta*) is worth giving a mind in depth prior to arriving at any conclusion.

—————★★★★—————

7. THE THEORY OF DIRECT AND THAT OF INDIRECT

प्रत्यक्षाद् बलवच्छास्त्रम्

Pratyakṣād balavacchāstram

Viz. Scripture prevails upon the perception.

The atheist people treat merely, the direct perception of things as the supreme authority (*Pramāṇa*) and appreciate it by saying What's need for proof when everything is before eyes (*Pratyakṣe kimpramāṇam*). However, in the eyes of scholars; it is a treasure of illusion and mere mirage to physical eyes. They therefore ; seldom convince of the meterial appearance of things and have extreme faith on the authority of word beyond to perception of sensory organs. The scriptures including **Vedas**, hence ; state categorically–

परोक्षप्रिया हि देवाः प्रत्यक्षद्विषः।

'Parokṣapriyā hi devāḥ pratyakṣadviṣaḥ'

(**Viz.** The gods have affection for whatever is indirect and hate the direct occurances.) How is it filled with illusion and fallacy, it comes duly to our understanding through one or more illustrations we are giving here. **We see the sun not bigger than a plate from the earth but actually, it is many times larger than our earth when we peruse Science and do calculation by applying mathmetical formulae. The people mere relying on direct perception, may sit idle throughout their life on this false ideology of direct perception and think the dia of sun not bigger than a plate as their eyes see it from the earth. Similarly,** our eyes see all planets of solar family moving from East to West but their movement actually is just reverse i.e. they move from West to the East. The tiny art (*kalā*) of the moon on second day of the bright fortnight moves gradually from West to East and attains its full round shape (*Full moon*) on the thirteen days thereafter. This apparent and duly perceived illustration gives light to understand the fact that the planets other than moon too move from West to the East

direction. Further, The moon appears to our eyes all white but when at one point of time,it falls just at the middle of the sun and earth in a horizontal line due to rotation; it covers the sun and then only we see and introduce with its darkest form and only that day, we accept it as solar-eclipse. The imagine of poets is thoroughly based on direct perception and on the same premise, they seldom hesitate using metaphor of moon on the face of woman concerned otherwise; the ugly and darkest complexion of moon can receive simile of Yamarāja (the death god) and his buffalo.

We see green leaves on trees, while colour of lily and *champā*, dark complexion of the crow and cuckoo as also green complexion of a parrot. It is according to our direct perception through eyes. However, the Science declares that all matters found in this world have no colour but these are seen in different colours and shades because of the presence of seven colours in sun rays. The moon has no light of its own and it shines due to the absorption of sun light made by it. When this moon puts its shadow in the water, we see its silvery round shape thereupon. A clean **Sphaṭika** (a precious stone) similarly, gets the colour of the thing kept nearer to it and the sea water seems black in proportion to the increasing depth and the sky appears as blue. This all phenomenon is due to consistency of the different colours present in sun rays.

Our *Vedas* and other scriptures have addressed the sun as *Saptaraśmi, Prabhākara, Dineśa, Citrabhānu, Tviṣāmpati* etc. which means the sun is having with seven type rays. It is a treasure of several radiation, cause for strange pictures and sole basis for all brilliance. Our modern scientists have already recognised this fact and they opine that nothing in this world has any colour but it is the phenomenon of the seven colours present in sun rays. These colours render the worldly matters with different colours. **It is the speciality of the thing that it entertains a particular colour from these seven colours existing with sun rays. When all these seven colours are conglomerated at a place in active form, the resultant coulour would white but when their inert or dead forms are conglomerated ; the resultant colour would dark.** White and dark indicate conglomeration of the seven colours at one place and only difference is that of being their in active and inert from. A colour out of the seven colours present in white, can be made apparent but the dark colour being

result of inert from, this can not be done. It is unable to revive any of the colours. The proverb- (सूरदास खल काली कमलिया चढ़त न दूजो रंग)– *'Sūradāsa Khala kālī kamaliyā caḍhta na dūjo raṅga'* (fools having soaked in dark shade, can not receive another colour) - therefore, fully apply in such affairs of the matter.

The readers shall have seen rainbow several times during rainy season. It is perceived in half-circular shape at the front side of the reflection coming from the sun. These fantastic seven colour lines drawn on the unending sky; enchant the people with emotions. *These seven colours are actually entertained by the cluster of the evaporated droplets stayed in the stratosphere from the sun rays.* The attribute of rainbow can also be seen in fountains, sprays and the water pushed out from a sprinkler. The glass balls generally used by the children as play item also reveal an attribute of the seven colours. To sum up, these all examples, it remains to say that **the matters seen coloured are not actually so but as per their ability to catch one or more colours ; they are seen coloured.** This all is the apparent illusion caused by the direct perception. Hence, it is advised that the indirect evidence i.e., the precedents contemplated in our scriptures should not be skipped by placing sheer reliance on the direct perception. The indirect authority should be given more reliance as compared to the evidence of the things as they appear directly. Such an approach always do the justice to the matters either physical or metaphysical.

——★★★★——

8. THE THEORY OF THE BODY AND UNIVERSE (AṆḌAPIṆḌAVĀDA)

(ब्रह्माण्डरूपी भगवान्नरपिण्डकृतालयः)

(Brahmāṇḍa rupī bhagavānnarpiṇḍakṛtālayaḥ)

Viz. God in the form of universe, dwells in human body.

Under this theory, we will take human body as piṇḍa (body) and the sky region extended in the periphery of fifty crore *Yojana* (one yojana is equal to four kosa or eight miles) illuminated with the sun ball all around as universe. We know that this piṇḍa (human body) has been redered by almighty, a treasure of kindness and

affection. It is supreme among the Eighty four lakh *yonis* (the species of creatures) and it has one and all organs to act for the welfare and benevolence of all other creatures. The universe (*Brahmāṇḍa*) so vast contains the sun, moon, planets, stars, constellations, galaxy, sub-planets, comet and *ulka* hevenly bodies. Besides these, it holds the pañcabhūtas (i.e., ether, water, splendour, wind and earth) so extended illusion. Lord *Nārāyaṇa* (Almighty god) regulates innumerable crore universes of this very nature. Every thing in this universe follows the rules without any if and buts and like an obedient servant. These all never violate anyway even the least, the rules framed by that almighty. This perpetual abiding to rules is called *Dharma* or religion. The Muslims ***(Yavanas)*** address it as **Kudrate kānoon** (Nature Law) and the modern scientists have given it nomenclature as "Law of Nature".

We can refer this position of ruling by an example of a mother who has two sons. The elder one is meritorious, fully grown, capable of earning his bread and duly understands the matters beneficial for him and also the other matters which are not good for his career. He is capable to defend him from the adversities and problems prognosticated due to the deeds performed by him. Now listen to the position of the younger. He merely sucks nipples, not capable to understand what is good and what is bad for him, absolutely idle from the point of earning view, unable to defend him from common troubles and fully dependent on the mercy of his mother. The mother loves her elders son too but in view of he being capable till then, she deems it futile to stick for nourishing him twenty four hours of a day. Such service is required to the younger because he is unable to differ between the fire and water, runs after snake, tempted to hold revolver taking it as a toy. In case, a slight inadvertance made on part of mother, he may meet to death any time because of his ignorance. The mother therefore, takes extra care of that younger son and deends him all time from the innocent nuisances. She herself resists him from evils and employs for the good.

In the same sense, our nature mother too has two sons. ***Its elder son is man, all intelligent while the nipple fed, dependent on others the younger son is animals, birds and likewise other creatures.*** This mother resists these youngers herself from doing or committing any wrong or evil and always leads them to benevolence. We all

know it very well that no animals do coition with their female untimely i.e., without the proper fraction of time arrived. Take for example, the activities of a bull, horse, elephant, camel etc. They merely smell the genital of their female and recognise if there time for reproduction or insemination is arrived. Further, the animals drinking water, in draughts seldom eat flesh even if suffering from dying hunger. The cow, buffalo, monkey etc. are its glaring examples. The nature only resists them from committing such evils. Hence, our **Vedas** contemplate-

'यस्य व्रते पशवो यान्ति सर्वे'

"Yasya brate paśavo yānti sarve"

(**Viz.** all animals are controlled by god). All birds engage themselves in recital of the prayer to almighty at every early morning continuously. Far to say of others, when the cock who eats night-soil seldom does any absence in this routine. This all is ascribed to the Nature mother.

All other innocent creatures directly affiliated to the nature, pass their life under direct care and control of their nature mother but the nature mother has made free her elder son i.e., the man considering him as intelligent creature hence, he enjoys all liberty. Instead of being thankful to Nature mother for such liberty, the man abuses this grant and plunges deep in the trench of atrocity, misconduct, nuisance and corrupt practices. He finally, has to suffer from dire consequences for such heinous arbitrariness in the form of degradation into the meanest ***yonis*** i.e., 'ये कपूयाचरणास्ते कपूयां योनिमापद्येरन्' (*Ye kapūyācaraṇaste kapūyam yonimāpadyeran*) he gets rebirth as a pig, dog etc. He knows properly this degradation yet forgets in the moments when trapped in the network of greed, lust and passions, all this for momental pleasure. To abuse and waste this human life, scrace even for Gods themselves has become प्रवृत्ति रेषा भूतानाम् *"Pravṛtireṣā bhūtānām"* (i.e. this is the tendency of the creatures)

In case, any man by virtue of self-realisation is desirous of leading an ideal life, a complex network of fictitious sects trap him and he finds himself helpless in search of the way leading to real welfare.

The first measure to distinguish the truth from the untrue or false with thorough knowledge on their *pros and cons* is to attend the

lectures of preceptor (*Guru*) on the concerned scriptures, practice on them and again churn through comparative analysis but inspite of being this track like a gold mountain, it is rare to climb on the same. Firstly, because it is impossible altogether to go over all scriptures pertaining to countless sects in the short span of human life. It is pertinent to mention here that in order to mere cursory study on *Vedic Code*, it is necessary to listen to grammar upto the first phase of twelve years (द्वादशभिर्वर्षैर्व्याकरणं श्रूयते) *Dvādaśabhirvarṣair vyākaraṇam srūyate*. It is herculian task for the common people to cross this Khaibara pass. ***In case , any resolute could pass his whole life in reading, teaching and research on these volumes, he can not get still an opportunity to walk all comfortably on highway like a labour who would have passed whole life in breaking stones for road construction yet could not enjoy the pleasure of travelling by automobiles.*** As the sole objective of breking stones is to drive carriage or van on the road, ***self-study on scriptures is not merely for parrot study or research but its sole objective is to follow the principles contemplated there in practical life thereby enjoyment of emancipation***. Hence, it is waste to pass whole life in search of truth because it will leave no space for being a man of all truthfulness. It is to say therefore, that passing whole life in comparative study on a number of volumes is very tough and thorny way. The people desirous of welfare at the age already hanging in death or illiterate country-side people should therefore, not be preached to go over comparatively on the scriptures pertaining to all communities/sects in order to know what is true. This effort is worthless and merely to keep them away from the welfare.

The ultimate measure for deciding the true and false can be said a thorough discussion on the scriptures (i.e., *Śāstrārtha*). It is oftenly understood that true and false can be discovered when some selective scriptures of fullan sects are discussed. It may be said in this context that this tract has had some significance during ancient time ; with an authority of experiences we obtained, can say that any debate or deliberation on religion related issues is not worth being so addressed. Whatever the position of *Śāstrārtha* is observed at present is mere a humiliation to the all serenity of this track of finding the truth. These are mere tongue-fights leaving no place for cognizance and confession or even listening but only to impose on

others, the averment made by the person participating in such debte. Both the parties intended very early to prove the averments made by them and thus, do rebuttals frequently inspite of being the same absolutely false or not material or cooked on the fire of facts. Let the camel sit any side and all honour to the arbitrator, the statement made whatsoever still holds the water. If someone opposes the same in the light of facts ; the ego-war will ensue at once. Nobody here is applicant as *Śaṁkarācārya* nor respondent or contender like *Maṇḍana Miśra*. Further, here is always dearth of unbiased arbitrator like *Vidyāvatī* and *Bhāratī*. Somewhere the situation so tough arises due to stubborn approach of *Āryasamāja* etc. isms that a riduculous rule to accept what the public or audience opines is imposed for decision on the matter. It is mere *non-est* hurdle in itself to consider religious debates (*Śāstrārtha*) as judge for the true and false. In the circumstances, it is an absolute crux to decide what is true and what is false.

As we have already stated, the most compassionate god has made each man self-depend with all perfect position endowed with him for welfare. Barring some exception of handicapped people due to the evils committed in previous life; we see a majority able to observe things with their eyes, taste with their tongue, smell with nose and hear with their own ears. Viz. they are not dependent on others in order to understand the objects in their real forms. In case, any rudes explains green colour of milk, white complexion of the crow; I will not accept theirs being the same because of application of my sight. Let him depose thousand time and apply serveral devices to make me accepting the same as explained by him. Let him bear an honour and designation of preceptor, Mulla or Arc-bishop, I will say what my senses will observe. When I am able to examine whether it is salt or sugarcandy through my own tongue, nobody can cheat me with salt in place of sugarcandy. In the situation, one side ; there stand the device, lure, opinion, suggestion and tactics of referring through tongue while on the other-side, my discretion, means, healthy sensory organs etc. judge the matter in right; prospects. Exactly and in the same proportion, a man has not been made slave of others by almighty in the matter of determination of what is true and what is false. The kind heart god has enabled *Caṇḍāla* (a murderer of creatures having no conscious of what to do

or not to do) expert in brahma, absolutely illiterate and the person known as **Brahmarṣi Viz.** all human beings to choose the outright way for themselves.

We have already proved with instances and examples in preceding paras that each object of this universe is automatically acts under due control of the nature and the rules so regulating their activities and extended throughout the universe are called Dharma (religion). The rules so regulating this universe should equally apply on the human body too and compliance to them should be endured. This equity is addressed as The doctrine of body and universe **(Aṇḍapiṇḍavāda)**. It is a cardinal principle of **Veda–**

यद् अण्डे तत् पिण्डे

"Yad aṇḍe tat piṇḍe"

Viz. As the body, the same is universe.

We can presume human body merely measuring three and half arm height as the micro form of universe, extended to one billion *yojana* (eight miles). This presumption can be made as a map shows a vast area of land merely on paper having measurement in some centimetres. This human body thus can show all entities of universe so vast.

If we consider the universe, a complex declination of earth, water, wind, ether and splendour (i.e., *pañca Mahābhūtas*), the body too is an outcome of their impact in micro form. As the sun existed in universe, its representative, the soul element exists in body. The universe has moon and we see its representative mind in the body. If universe has a red colour planet known as Mars, it is represented by the blood in the body formed as a result of distinct colour food-juice dyed by the liver and spleen which converts into bile. There are Mercury, Jupiter, Venus and Saturn in universe and these are speech, knowledge, splendour (sexual desire) and feeling of pain respectively in body. The localised bones represent the mountains and the hair, ciliary glands, represent the trees, creeper and bushes. Further, the nerve, vein and network of arteries represent the rivers, rivulets of the universe. Finally, it is to be said that everything existed with universe also finds its place in human body.

In short, the above presumption is that of micro and macro form

of the universe. Universe is the body of the gigantic person (the supreme soul) and human body is its ditto fraction without least difference. As this body is intimate to us, we can ponder in depth on its formation and the usual activities performed by it in order to understand the universal powers inherent to it and their phenomenal application. This is is really a mystery worth disclosure by thorough study on the body. It is further mandatory to ponder upon the management fantastically made by almighty in universe so that the body could perform its specific duty efficiently.

The presumption to the effect- "Whatever in universe that also is in body" is not mere fake imagination but it has been propounded by our Vedas countless time, hence, it is fully supported by **Vedas. For instance-**

यावान्वा अयं आकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेण समाहिते, उभौ अग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति सर्वं तदस्मिन्समाहितम् (छांदोग्य ८। १। ३)

yāvānvā ayaṃ ākāśastāvānēṣo'ntarhṛdaya ākāśa ubhe asmiṇ dyāvāpṛthivī antarēṇa samāhite, ubhau agniśca vāyuśca sūryācandramasāvubhau vidyunnakṣatrāṇi yaccāsyehāsti sarvaṃ tadasminsamāhitam (Chāndōgya 8/1/3)

Viz. To the extent the sky is extended, it is same within the heart. The *Dyau* (sun) and earth are embedded within this body. The fire, wind, sun, moon, lightening and all other whatever is within universe, that all is embedded within this body.

The whole Chapter 31st of *Madhyandinī* branch of **Yajurveda** beginning from **'सहस्रशीर्षा'** *Sahashraśīrṣā* and ending with **सर्वलोक म ईषाण** *Sarvaloka ma īṣaṇa'* describes all planets and sub-planets including moon and pañca Mahābhūtas including earth etc. as organs of the gigantic person (**Virāta puruṣa**).

As any holy place receives construction of building through contribution made by the public in various forms like--contribution of land, bricks, line, cement, stone, iron, timber etc. and some other contribute in the form of light fitting, plumbering, fruniture and fixture and the items of decoration ; this human-body too has formed by the contribution made of different materials by the different powers prevailed through out the universe because so appealed by its parent at the time of insemination ceremony *(Garbhādhāna*

Samskāra). Hence, this human body is in the form of blessings made by the universal powers. However, it is difficult to know exactly what blessing or contribution has been made by whom ? We have however made earlier some indications of the deities that represent in human body. Here we think further it impertinent to highlight this aspect as under :

(क) यस्य पृथिवी शरीरम्। यस्य......... आप:.........अग्नि:,.........
वायु:.........आकाश:.........शरीरम्। (शत १।६।७।३)
Yasya pṛthivī śarīram. yasya.....āpa:........ agni ......
vāyu:.......ākāśa:.......śarīram. (Sata 1/6/7/3)

Viz. the earth, water, fire, wind and ether is the body of the gigantic person (Virāṭa)

(ख) सूर्य आत्मा जगतस्तस्थुषश्च (ऋक्)
sūrya ātmā jagatastasthuṣaśca (Ṛk)

Viz. The sun is the soul of the movable and immovable all matters

(ग) कालात्मा दिनकृन्मनश्च हिमगुः सत्वं कुजोज्ञोगिरा।
जीवो ज्ञानमथोसितश्च मदनो दुःखं दिनेशात्मजः।। (सूर्य सिद्धान्त)
kālātmā dinakṛnmanaśca himagu: satvaṁ kujōjñōgirā.
jīvo jñānamathositaśca madano du:khaṁ dinēśātmaja.
(Sūrya siddhanta)

Viz. The sun is soul, the moon is mind, the Mars is the force of essence or blood, Mercury is speech, Jupiter is knowledge, Venus is semen, the Saturn is the feeling of pain.

(घ) अष्टचक्रा नवद्वारा देवानां पूरयोध्या। (अथर्व)
aṣṭacakrā navadvārā dēvānāṁ pūrayōdhyā. Atharva)

Viz. This human body having equipped with eight discus beginning from *Ādhāra Cakra* upto *Sahasrāra Cakra* (i.e., from anus to mind) and nine apertures (**Viz.** two eyes, two ears, two nostrils, mouth, genital and anus) is the city of gods unsurpassable by the death god (kāla).

Hence, this human body is like a public building made up of the material donated by the gods. As the committee (*Pañcāyata*) appoints any manager for maintenance and management of the public building (*Dharma Śālā*), our living soul is exactly the same

manager appointed by the gods for management properly of this city of gods in the form of body. He is not its all authorised owner.

As the manager appointed by the committee above is entitled to receive prize besides the salary fixed if he observes the rules prescribed by the Committee but liable to severe punishment and even expulsion from service in case, he abuses the rights given or misbehaves with the genuine donors or trustees ; the living soul is the same way expelled out from this body when it starts assuming itself *Kartā* of the matters "*Kartāhamiti Manyate*" instead of complying with the rules made by almighty sincerely and dutifully.

Readers are suggested pondering in depth and try to understand this theory of universe and the body because a number of doubts in this treatise will get apparent certifications on the same premise.

——★★★★——

9. THEORY OF GOOD AND EVIL (PĀPA AND PUṆYAVĀDA)

(पुण्येन पापमपनुदति)

(Puṇyena Pāpamapanudati)

Viz. Effaces the account of evils by onhancing the account of noble deeds.

The feeling of good and evil in consideration of the acts performed is incorporated almost in all sects and religions. Although the definition as also the procedure ascertained for the good and evil are varied and sea difference is observed; a tradition of forbidding law for the wrong because of being that act hatred and law of permissibility for acts being good is pervaded in all religions. When there are a number of synonyms found in *Sanskrit* literature, their modified forms would certainly exist in other countries and their different languages. The parameter of distinguishing evil and good in *Hindus*, exactly vests with *Anārya* or *Mleccha* in the terms "***Gunāba***" and ***Sabāba***".

Give way to declare the communists, so-called Socialists and the origin of their minds i.e., congress people, their regimes as secular state, the laws framed on the basis of facts, reveal the picture

of natural feeling of good and evil as also permitted (*Dharma*) and forbidded (*Ādharma*). However, opaque as such permissiblity and prohibitions are ascertained after pondering in depth on the factual position of the acts performed. The ancient name of modern Law and Order was *Dharma* and *Śāstra*. The law and order is casted into the mould of *Dharma* and *Śāstra* so that it could be established beyond the stretch of imagination as the tricky people do for their self-interests where all genuine interest of humanity are safe guarded. May it be as it, when the atheists also are under obligation to recognise the good and evil for the public administration. It differs nothing in the recognition of good and evil even if it is kept in mind as offence, prosecution, crime and the good as civilization, loyalty, faithfulness, patriotism.

The straight definition of good and evil is that *the acts hatred and forbidden by Vedas are evil and the benevolent and prescribed by them are the good deeds*. However, the modern man is not satisfied with this succinct and straight definition. Further, the followers of a number of sects submit their holy books like ***Koran, Hadisa, Angel, Toret*** etc. and want to ascertain the tests for the good and evil as contemplated therein instead of Vedas. In the circum-stances, it has become mandatory to ascertain any natural test for recognition of what is good and what is evil.

Imagine for a while, a carriage proceeds regular with its usual speed but the driver thanks for the gratefulness of a man who had pushed that carriage when it was trapped in the mud and ceased moving forward. Contrary to it, the same driver reveals his sheer annoyance and prepares himself to punish a man who puts logs, boulders on the road so that the carriage could not move forward. In the same fashion, every object of this world is moving under the control of the nature. The undomitable flow of nature is moving it forward incessantly. This flow remains unceased until the climax arrived.

Further, a goat gives half litre milk daily and it has given birth to two kids in its first delivery. In such a state, it may be imagined easily that the same goat can give several thousand litres milk and a number of kids if fodder and grass i.e., her food-stuffs are made available to her regularly. The man who provides that goat with fodder, protection and shelter in requisite from; receives thanks from

that living soul (goat) and the god also pleases on him. Thus, not only he reaps benefits from that living soul, blessing from heaven are automatically obtained as he is complying with the nature law. Contrary to it, if he slaughters that goat for meat or for satisfaction of his momental taste with family members ; this act has prevented the usual flow of the nature because that goat is prevented from giving several thousand litres milk and a number of kids. Thus, the slaughterer is only accountable and responsible for ceasure of this nature carriage. The driver (almighty) will definitely annoy on such nuisance. As he is almighty himself, the slaughterer will in fact, be punished severely by him.

In a succinct account of the abovesaid examples, ***We have to state that all acts matching with the nature flow are categorised as good or punya while the acts resisting or preventing the flow of the nature are categorised as evils or bad.*** As the food to hungry man and water to thirsty are the exclusive means to maintain the flow of life undisturbed because the man concerned would have dead in case, these are not provided. Hence, these activities fall under the category of good deeds. Similarly, murder amounts to evil because it prevents the life flow of the man so murdered prior to the destined time by nature. Any person having faith in the existence of good and evil, cannot define better than this definition as it is duly accepted in all sects. This definition contains one side, the churned essence of all authoritative volumes pertaining to almost all sects, all exceptions like murder committed for the particular cause of religion (in public interests) false statement in exceptional marriage and intercourse with wife in her menses etc. find their place on the other too.

Exciting good results for the acts performed matching with the flow of nature and dire consequences for the acts committed in prejudice to nature flow can be observed directly in this world. We see that the railway guard enters and alights like a gameplay in railway bogies but it is done when he turns his face towards the engine of a moving train. In case, he puts his back towards engine of moving train and rehearses the same practice, it is undoubtedly true that he will thus call his death. A number of unexperiened, people frequently receive injuries while alighting or getting into the railway bogies. The mistries operating oil engines follow the movement of engine at the time of putting new belts on them. In case, a slight mistake occured, they have to pass the rest of life as handicapped or

crippled man.

It can be concluded finally that only Vedas are the authoritative scriptures for distinguishing the acts matching and those prejudicial to the flow of nature. This is so because this crux being beyond the approach of human senses ; it can not determine the acts as good and evil. However, the half-etheist people may quench their curiosity regarding what is evil and what is good through the points highlighted herein.

——★★★★——

10. SPIRITUALISM (BHĀVANĀVĀDA)

(भावे हि विद्यते देव:)

(Bhave hi vidyate devaḥ)

Viz. Gods dwell in emotions.

A thorough practice of obeisance (***Śraddhā***) and faith (***Viśvāsa***) finally bring in 'Spirit' ***(Bhāvanā)*** to the heart of the such practitioners. It is actually, an outcome of the above two abstracts duly followed for a longer period. Every person is an embodiment of his own distinct spirit. It has been very clearly stated in ***Śrimadbhāgavadgitā***–

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः।

SraddhĀmayo 'Yam PuruṢo Yo yacchRddhah sa eva saḥ.

Viz. This ***puruṣa*** (man) is embodiment of obeisance. Hence, the nature of a man is same as obeisance he holds within.

The bare fact that a number of impossible things are seen possible in direct perception owing to strong will or spirit attached to the same—can not be rebutted. Lord *Śaṅkara* sipped the poison because it is all possible for the god but his devotee like *Prahlāda* and *Mīrā* etc. also sipped it without any loss to their lives. It is really surprising because they were the common people like us. The trial faced successfully by goddess *Sītā* can be said a legend and survival of *Prahlāda* from the pyre made by *Holikā* can be said mere ancient fable but the historical averment of King Bhoja (हुताशनश्चन्दन- पंकशीतल:) 'Hutāśanaścandana- paṅkaśītalaḥ' **Viz.** Is it the blazing fire or a thick layer of cool sandal ?) when he saw a nipple fed baby laughing amid the fierce flames. He stated this under influence of sheer fear of the curse inflicted by a chaste woman. This

dictum is still living so we cannot deny the reality of the event. The foreign Historians like Colonel Tad had mentioned in their treatises, a number of events in which females faced successfully, the trial on fire during the rule of East India Company on India. These all events beyond imagination are nothing else but reveal the phonomenon of the firm faith (spirit) or spirituality.

We further, refer some events experienced by us as under—

Event No. 1– On a fateful day, a cobra dropped in the stock of curd usually kept in a large vessel for churning and extraction of ghee. This event took place in small village in Haryāṇā. The wife of peasant innocently churned that curd early in the morning as she was unknown to such happening. Some passerby came through that way and offered with the butter milk, they all drank happily and moved on their way. They survived till three days from that event. When on that day, those passerby moved, the woman could see the skleton of the snake but she got worry of the passerby to whom she had offered butter milk. The same passerby again came after three days there and asked for the butter milk. No sooner, the woman told the event happened that day, one out of them took his last breath immediately and others could receive recuperation after several months through proper treatment in hospital.

Event No. 2 A cowherd in our neighbourhood once had encountered with a lion but he was till then; not familiar to the feature of a lion. He fought bravely and at last, killed that lion by giving hard blows of the log in his hand. He then returned at home in evening and told other fellows that he has killed an animal having huge body. Having heard the description of said animal, they all guessed of being it a lion but is was tough to convince of killing it with a stick. They all therefore, went on next morning to see what had actually taken place. Having seen a lion actually dead, they loudly declared its being a huge lion. The cowherd lost conscisous when he heard this. He could regain health only when treatment was given for several days.

Event No. 3. The grand father of a boy would have lost his life had he not made hue and cry for a jug full of red colour on the day of ***Holī***. It is said that the boy had kept in compound, a jug filled with red colour due to fall of night and *Holī* was over till then. On the next morning, his grand father picked up that jug and went to attend the

call of nature. On return, he found that his palms are dyed in red. As he was patient of piles, he fell down immediately and lost conscious as he thought it, the blood secreted from the piles. He was admitted in the hospital and doctors engaged in giving him treatment. Nobody was aware of the reality. Suddenly, the body got up and searched for his jug. He began crying on loss of the jug filled with red colour. His grand father got-up on the bed when he heard the reality and regretted on his suspicious nature.

Several thousand illustrations can be given straightly with description on the phenomenal event caused due to the spirits. The mesmerism in its present form is nothing else but modern edition of an execution of strong will power. The western culture cannot deny the entity of will power. Only the stupids (whose heart is void of good feelings) can designate as impossible to the events relating to the will power in Indian life where a number of hermits, sages and *Yogīs* got their birth and contributed knowledge to the humanity as a whole. Almighty in his direct appearance can not be perceived, if there is lack of spiritual power. The spirit or will actually is god in itself. *Rāma* was one in course of splitting *Śiva's* bow but seen differently to the spectators present there. Similarly, *lord Kṛṣṇa* was one when entered in arena to kill *Kaṃsa* but as per the spirituality, he was seen differently to the spectators. *Gosvāmī Tulsī Dās* due to such phenomenon of sprituality, has drawn a picture as under—

जाकी रही भावना जैसी। प्रभु मूरति देखी तिन तैसी।

Jakī Rahī Bhāvānā Jaisī, Prabhu Murati Dekhī Tin Taisī

(**Viz.** the people saw lord **Rāma** differently and according to threir emotions for him)

Need'nt say that inspite of being impossible to believe, the phenomenon of spirituality holds particular entity in the world.

——★★★★——

11. THEORY OF PURITY AND IMPURITY

शौचे यत्नः सदा कार्यः

Sauce yatnaḥ sadā kāryaḥ

Viz. Purity ought to practice always.

We see that people often say–"it is clean while the fullan thing is

unclean or dirty. This distinction is however, confined to the formidable and exterior look of the things through our eyes. The principle of purity and impurity is not mere confined to such exterior presentation of the objects but it is based also on the invisible and micro elements of those objects. It is most necessary to understand this distinction specially in this modern era.

A thing in its exterior form may be neat and clean but it is not necessary that it would equally be pure and serene too. A donkey, dog and crow can not be understood as pure as the cow, buffalo and mare inspite of the former given a bat with precious detergents and the latter smeared with the dung and mud. The items made up of bones and hides of animals can amaze and attract the people due to excellent finishing and decor but these can not be said as pure things.

Cleanliness is given top place in Indian culture but it is worth seeting that the purity also receives the equal place of honour. It has nowhere been neglected. The sole ideal of Indian culture is that everything should be clean and pure both.

When we talk of the western culture, there is no place for the purity and even the people there, are unknown to the term 'Purity'. They only and exclusively honour the cleanliness of the things. They would not hesitate enjoying cuisine placed on the table by their tidy dressed cook. They never bother their mind to see if his hands are clean or smeared with the flesh of pig, spit, phlegm, eating cock or with impure flesh of fish and further they would not object if the flesh of these animals has been cooked for them and the plates contain the same.

The glimps of this mental slavery made indirectly by these Western people can be easily seen in India in its ascending order. Every person can get permit to enter into the temple premise if he is dressed tidy and nobody asks his other eligibility. He enters without any bar in kitchens, gift places, the holy places and even at the place whre the drinking water is offered. Thus, on the strength of exterior purity confined to dress, he distributes consequenc (Prasāda) of his inner impurity (i.e. impurity in act, thought and other kind of malfeasance. **This skipping approach for purity conscious is resulted in a number of communicable ailments like T.B., pyorrhoea, toothache, dysentery, distrotion in eye sight etc. because of this**

carelessness spread with blows of the laws so framed arbitrarily. However, there appears no remedy to cure this evil practice as truly said–(**पीत्वा मोहमयीं प्रमाद मदिरामुन्मत्तभूतं जगत्**) *"Pitvā mohamayīṃ pramādamadirāmunmattabhūtaṃ jagat"*

Viz. This whole world has become mad as in has sipped the liquor of carelessness.

Now going with the context, we have come to know that cleanliness and purity are two elements distinct from each-other. The revered Indian hermits have interviewed with these elements like the thing kept in hand by virtue of their specialised intuition (*Ṛtambharā prajñā*) through in-depth perusal (telescope) of **Vedas**. A number of modern scientists have now approved the veracity of several elements akin to these; by due observation, experiments and conclusions yet they are far-off the intuition acquired by the hermits through sheer penance and meditation. The western science stands as an innocent girl which will get conscious in several centuries if not in millenniums to see the everstanding principle of **Vedic** discoveries which took several eras, ***Kalpas*** and the prolong intervening period to get affirmed with the conclusion.

We would like to mention herein certain things accepted as being clean and pure both and the modern scientists also support this assumption. Each *Hindu* accepts since beginning, the fact that water of Ganges is pure. It is capable to remove sins not only by sipping but also by mere taking bath, a sight, recital and thinking of it. It is the cardinal (*Sarvatantra*) principle of *Vedas* etc. scriptures.

Once the city of *Kāśī* fell in the grip of cholera in which a number of people dead and their corpse were thrown in Ganges. The people were still taking bath and sipping that water and this scene dazed a western physician who was appointed for nurshing of the patients. He saw that the people found sipping water and taking bath were still healthy. In order to examine the veracity of the matters, he finally saw the virus of cholera destroying in the corpses brought out from the water of Ganges. When the same corpses were thrown in another water, the virus began increasing in numbers and finally, that water was filled with the viruses.

Cow-milk too has been accepted as pure in *Hindu* scriptures. A number of ailments are decayed when cow milk is sipped regularly. It

is a panacea to the disastrous ailments like typhoid, cancer of intestines and improves the state of anaemia, over weight of body etc. It further increases the quantum of marrow (semen) in the body. The western scholars could grasp this fact as a result of several examinations made by them. They all sip exclusively the cow milk now. They seldom suggest buffalo milk for any of their patients.

The ***Pipala (Ficus arnottiana)*** is also considered as holy tree. This is the reason, a *Hindu* seldom hesitates offering even his head for the defence of Pīpala. After a series of researchs made, the western botanists have now revealed the fact that only *Pīpala* diffuses oxygen abundantly in the day and night. A mere touch with this tree is capable to do more good to the patients than the charitable dispensary opened with contribution of several thousand rupees. The dispensary can remove the ills of patients only when they take medicines regularly as per prescription of the physician but the wind passing through *Pīpala* provides the people coming in touch with it, healthy life hideously as it develops immune system in the human body. Thus, other people kill the thief but we kill the mother of the thief prior to her birth with an advice to come in contact and adore this sacrosanct tree.

Similar is the importance of basil leaves, piping the conch shell, salute to Sun god (**Sūrya Sāṣṭāṅga**), sun bath etc. These concepts laid down by ***Vedic science*** are now increasingly accepted by the western scientists because their thorough research on them has proved these always beneficial. Their number is increasing day-to-day.

It will also plausible to mention in this context, some concepts on certain objects declaring them trifle or useful owing to the purity and impurity conscious as per *Vedic* culture. The western world is still looming large in dark because of their ignorance to the essence lying with these concepts.

Generally, the carcass or skleton of non-living organisms is treated impure to the extent that bath with cloth has been suggested in order to regain purity but the conch-shell, a carcass of sea insect is piped in the temples, the tusk, oyster, shell etc. are used for manufacture of a number of items, the stag born is not only used for itching on body by the client (*yajamāna*) in course of

offering (*Yajña*) but it also acts as medicine in ash form for asthma, breathing problem etc. ailments. All these objects are bones yet treated as pure.

The hides of common animals is impure and it is not allowed to touch in course of performing rituals for the pleasure of gods and manes but the hide of tiger, stag and lion are treated as all pure. Similarly, stag hide is useful in rituals like offering, worship, enthronement etc. A vessel made up of rhinceros is considered the best in course of doing ***Tarpaṇa*** for manes. Hence, these all species of hides are treated as pure.

The hair and nails of common beings are considered impure and untouchable just when these are separated from the body but the fan made up of the *camari's* (a special specie of antelope) tail, shawl made up of wool, blanket and carpet (*Kālīna*) made up of hair are treated as pure. These all things are entertainable in course of solemnising religious rites.

Cow is treated as pure but her mouth considered as impure. In case, any bronze vessel is touched with the mouth of a cow, it will become impure and one should first touch it with the mouth of a mare and then bury underground for twenty one days in order to bring back its purity. *Pīpala* (*ficus arnottiana*) is all pure but one should avoid eating food offered on its leaves because it is considered as impure. In case, someone has unknowingly eaten food on its leaves, he should observe *Cāndrāyaṇa* fast in order to regain purity.

The water kept in copper vessel is as pure as the water of ganges but it should not be touched with the lips as it would impure it and *Cāndrāyaṇa* (A fast observed through out a month) fast will fall short for such impure man in order to regain of purity.

The utensils made up of stone, china-clay and glass look attractive and clean but these cannot be used further, if once touched with the lips. These then worth throwing outside like the clay pots (*sikorās*). The teeth ailments including pyorrhoea gathering momentum only due to use of these impure utensils. Mere sprinkling water on these utensils or washing with a little quantity of water is a drama before the customers in Hotels and tea stalls. It is worth noticing that a bucket of water gives bath to cups and plates all

made up of china clay in one hundred time frequency.This ultimately results in deterioration of public health but ***who cares and imposes checks on such practices when law and order position in our country is so lenient in the matter of purity conscious.***

It is not that, this theory of purity and impurity conscious exists as mere ostentation and superstition or mere mosaic on tradition but alongwith the scientific experiments made in this direction by modern scientists; the significance of this conscious is being disclosed day-to-day and thus, duly supported by the science also. Let the followers of **Dayānanda** do criticise their religion while it is the supreme essence to have patience to a larger degree.

The problems like cleaning, drying, purifying, cooking, washing, bathing and touchability as also untouchability depends wholly on the purity and impurity conscious as propounded by our *Vedas*. We will highlight in this book wherever the context demands. *It is suffice to understand here that one should not accept things on the basis of their extraneous representation as it is definitely prone to risks.* The purity and impurity of things as contemplated in our scriptures is also worth giving consideration. Hence, a scientific approach for deciding acceptability or rejection of things is must.

The root for purity in Indian culture is the electric power inherent to all objects. Inspite of being it invisible, it has special role to play in creation of the atmosphere. The fried gram not touched with water retains freshness for several days. The Indian sweetmeat like *peḍā, barfī* and *kalākanda* retains freshness less than the gram, the sweet manufactured in ghee lsser than *barfī* etc., the cereal fried with other oils lesser than ghee fried, the bread remains fresh lesser than the thing fried in oils and the rice cooked with water can maintain freshness the least. Hence, the inseparable approach of six type declinations can not put its equal impact on all abovesaid things. Yet one object is considered as pure or impure in comparison with the another. The same is the consistency of cooked rice and gram fried addressed as *sakhara* (short term life) and *Nikhara* (long term life). The purity and impurity of other objects can also be estimated in the same fashion. The readers should duly peruse the matters discussed under this heading.

****

12. THEORY OF PHYSICS (WORLD) AND METAPHYSICE (HEAVEN)

आब्रह्मभुवनाल्लोका:

Ābrahmabhuvanāllokaḥ

Viz. There are numerous worlds beginning from ***Brahma*** upto ***Bhuvanas***.

It is nothing else but mere stupidity to think that there is nothing except this earth like an idle man. In our ***Vedas*** and other scriptures, we see not only a description on heaven and hell but their location, distance from the earth, the physical organisation (composition) of the organisms living there, their particular inhabitation and tendencies and their contacts with the human society besides their capacity has also been described. The modern scientists have also obtained varied informations about the planets like Mars etc. and a number of other stars too. We see several facts about the inhabitants there getting place in news-papers day-to-day. Need'nt say that a number of other worlds like our earth are existed in this universe. The people having eccentric body formation are the inhabitants to these worlds. We have the body made-up of five elements on this earth and this is the reason, we can survive only on the earth. The fire burns, water sinks us, we loss our senses in storms and we cannot stay in the ether because of being there absence of gravity or any support. Similarly, the scholars do not raise any suspicion if someone gives surprising details of the inhabitants there and on account of their powers being beyond the reach of the human beings. ***Svāmi Dayānanda***, the founder of ***Āryasamāja*** also has accepted in his ***Satyārtha prakāśa Samullāsa*** at page 242, the dwelling of people having eccentric bodies in the planets like sun moon and the stars. **Hermit Kaṇād** *states*– **(आप्यतैजसवायव्यानि लोकान्तरे शरीराणि)**, "*Āpyataija-savāyavyāni lokāntare śarīrāni*" and thus, accepts the existence of aquatic, fire born and wind born organisms in the other worlds.

****

13. THEORY OF TERRITORIAL DISTINCTIONS (DEŚA VAICITRYAVĀDA)

सर्वतीर्थानि पुण्यानि

Sarvatīrthāni puṇyāni

Viz. All tirthās (holy places) are sacred.

There are some questions that reveal the distinction of territory. These are—Why does the saffron grow only in the confined area of *Kaśmīra*? Why do the cows and oxen from *Nāgaura* in *Haryāṇā* have superior quality? Why are the horses from *Sindha-Araba* considered the best? Why does the fresh water of rivers and rivulets turn saline with their harmony into sea? Why does the saline sea water pours as fresh water with rain after its evaporation by the sun rays ? Why do the people from the East including *Jāpāna* receive yellow, the nomad of *Africa* dark, the people from western countries including *Europe* white and people from *America* receive red complexion ? Why do Indians receive the permanent complexion (a blend of yellow, dark, white and red) ? Why do the ice on *Himalaya*, sandal on *Malaya* mountain, clove in *Zanzibar* exist ? Only answer to all these questions indicate the difference in Land, climate and atmosphere found there. Actually, an irregularity/impropriety of the three properties i.e., **Sattva**, **Rajas** and **Tamas** is resulted in such distinctions. As and when this distinction is over and all uniformity enters, that day will be the day of the great devastation (i.e., **Pralaya**). Hence, it remains to state that inappropriateness or distinction/contrast in natural properties is the essence of creation and the state of uniformity is *pralaya* (i.e., the great devastation).

Distinction of territory as per Vedas

One can see several evidence in **Atharvaveda** that support existence of certain regions in the earth, space and Dyu (the world of Sun) as pure and a certain others as impure. For instance :-

(क) ये पृथिव्यां पुण्यलोकास्तानेव ते नावरुन्द्धे।
Ye Pṛthivyaṃ Puṇyalokastāneva Te Nāvarunddhe.

Viz. The sanctitive places on the earth are attained by virtue of providing **Atithi** (guest) with entertainment (service).

(ख) ये अन्तरिक्षे पुण्यलोकाः ये दिवि पुण्य लोकाः
Ye Antarikṣe PuṇyālokAh, Ye Divi Puṇyalokāh.

Viz. The sanctitive regions in space and the sanctitive regions in *Dyuloka*.

(ग) ये पुण्यानां पुण्यलोका य
एवापरिमिताः पुण्यलोकाः। (अथर्व १५/१३/२–२०)
Ye puṇyānaṃ Puṇyalokā Ya
EvāparimitĀḥ PuṇyalokĀḥ. (Atharva 15/13/2-20)

Viz. Which are regions of good deeds (*Puṇyaloka*) by virtue of the good (*Puṇya*) performed and there are immeasurable abodes of good deeds.

Certain regions on the earth are usually considered as holy places addressed as *Tīrtha*. **For example-Jagannātha, Rāmeśvara, Dvārakādhīśa** *and* **Badrīnārāyaṇa** etc. four **Dhāma** (*holy abodes*); **Ayodhyā**, **Mathurā**, **Māyā**, **Kāśī**, **Kāñcī**, **Avantikā**, **Dvārikā** are the **seven purīs** (city) and **Kurukṣetra, Puṣkara** etc. are the holy places.

A certain regions are not so sacred as to hold offering like **Karmanāsā** river, the regions of **Aṅga, Baṅga, Kaliṅga, Saurāṣtra** and **Magadh** in India and other regions of **Mleccha's** dwelling.

As the upper part from navel zone in human body is risingly worth offering and the lower portion from the navel (abdomen) zone is not worth offering; there is an arrangement of being certain regions on earth worth offering while some other regions are not worth holding the offering (*Yajña*). Such has been contemplated in **Manu** etc. *Dharmaśāstras*. Somewhere, **Mahābhārat**a describes—

यथा देशाः शरीरस्य केचिन्मेध्यतमाः स्मृताः।
तथा पृथिव्यां देशाश्च केचित्पुण्यतमाः स्मृताः।
प्रभावाद्भुताद् भूमेः सलिलस्य च तेजसा।
परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता। (महाभारत शान्ति पर्व)
Yathā Deśāḥ Śarīrasya Kecinmedhyatamāḥ Smṛtā
Tathā Pṛthivyāṃ Deśāśca Kecitpuṇyatamāḥ Smṛtā.
Prabhāvādbhūtād Bhūmeḥ Salilasya Ca Tejasā
Parigrahānmunīnaṃ Ca Tīrthānām Smṛtā.
(Mahābhārata Śāntiparva)

Viz. As the certain organs of body are considered holy or pure ; certain regions on the earth in the similar fashion are found holy. (There are said, three factors for being their holy). The first is the eccentric impact of the land, secondly, the specific splendour of the

water there and thirdly, dwelling of the sages there. Owing to these three factors existed, the regions on the earth are considered as holy regions.

Why are **Kurukṣetra** in sun eclipse, **Kāsī** in moon eclipse, **Puṣkara** on the day of **Kārtikī** full moon, *Kapālamocana* (a place where **Rudra** could ricochet the forehead of Brahmā from his palm) and numerous banks of ganges beginning from **Gaḍhmukteśwara** to **Gangāsāgara** worth adoration ? The answer to this and likewise other questions shall be given in succeeding topics embedded in this treatise. The readers should however get confirmation of an idea that all territories/countries in this world possess distinctions of numerous kind.

—★★★★—

14. THEORY OF THE DISTINCTION OF TIME

(भूतानि कालः पचतीति सत्यम्)

(Bhutāni kālaḥ Pacfīti Satyam)

[**Viz.** It is all true that all organisms are enslaved to the time (kāla)]

Alike the distinctions seen in territories of this world, each having some peculiarities than the other; there is seen distinction in time too. Inspite of being an atheist, every man gets impulses of *Sattva* property in early morning, *Rajas* (involvement with the routine deeds) inserts in the noon and insertion of *Tamas* (idleness, laxity, a mood of retiring) can be perceived directly at night. In the similar fashion, an estimate of distinction lying with **Satayuga, Tretā, Dvāpara** and **Kaliyuga** can be made without least discomfort.

A particular time scheduled for bathing, doing *japa* (silent recital), and solemnising religious ceremony etc. activities is thoroughly based on distinctive impact of time and so prescribed differently by our scripures. This discinction of time or its distinctive impact has been calculated on scientific basis of the suitable situs of stars, planets and constellation. The whole fifty third aphorism in nineteenth cantos of **Atharvaveda** is addressed as "**Kāla Sūkta**". The magnificence of time has been described in that aphorism and at one place, it states the time as father of **Prajāpati Brahmā**—

कालो हि सर्वस्येश्वरो यः पितासीत्प्रजापतेः।

Kālo Hi Sarvaśyeśvaro Yaḥ Pitāsītprajāpateḥ

Viz. The time definitely is the regulator of this movable and immovable world. It is also the father of *Prajāpati Brahmā*.

A peasant is also aware of this distinction of time as he sows particular seeds in particular season e.g. *Kharīfa, Rabi, Jāyada* etc. In case, the wheat, paddy, cane and maize are sown without taking the proper season in mind, these will never avail growth thereby cause substantial loss to the farmer. As per a proverb prevalent in country-side, paddy sowing proves only waste or futile practice if **Mrgasira** constellation has arisen in the East-

हिरणी कढ़े कन्ना, मूरख बोवे धन्ना।

Hiraṇī kaḍhḍe kannā, mūrakha bove dhanā

(It is of no use if pady sown on appearance of mṛgaśira constellation in the sky).

If the latex secreting from *mudar* is dropped on any sensitive organ, early in the morning ; its toxin will rapidly spread all over the body but if the same is done at afternoon; the poison is stayed at the same place and it also starts reducing the pain.

The impact of tide in sea on moonless night, full moon night and on the eighth day of the fornight, leaves shedding from trees in autumn, new buds rising in plants during spring, blossoming of lotus in the day and lily at night, blossoming of sunflower in the day and night-queen at night are all nature phenomenon revealing the distinction of time. The Indian hermits have not only pondered upon the formidable impacts of the time but on mind, wisdom and soul also through the application of their intuitive powers.

The modern gentlemen from the western countries and their blind followers, the Indian uptodate (sophisticated) people are seen sipping bed-tea when their mouth filled with odour giving saliva piled throughout the night and without attending the call of the nature. The *Yavana, Mleccha* etc. brush their teeth after lunch and all people sank in western culture, consider it necessary to take bath before retiring at night. This practice is an outcome of ignorance on the advantages of time awareness thereby ailments like white leprosy, pyorrhoea and sleeplessness grip them.

Hence, the people having faith on Indian culture should consider it their duty to perform all these natural or usual acts punctually and as per the directions contemplated in scriptures by giving full consideration to the distinction of the time.

——★★★★——

15. THEORY OF DISTINCTION IN OBJECTS

There is seen variety of distinctions in objects in line with the distinctions found in territories and the time. The formidable impact of the distinction lying with the things much or less acepted in almost all countries of the world. ***Ayurveda*** in India, ***Hikamata*** in ***Yunāna*** and ***Allopathy*** as also ***Homeopathy*** in countries of white people actually are based on the distinction of the objects. However, barring India, all other countries have scientists who could gain merely the benefits of its impact on human body but they are still in dark about the impact of things on mind, wisdom and the soul. They have still not drawn an inventory of the things and their proportionate impact on the mind, wisdom and the soul. So far as the invention of Indian hermits is concerned, they not only pondered in-depth upon this topic with thorough x-ray on each thing ; but also made successful endeavours on their varied usage for the mankind.

It is not mere ostentation but the advantageous facts as our scriptures state wooden sandal with peg for the recluses, celibates and *Vānprastha* (the third *Āśrama* for visit at forest) a seat knitted with *kuśā* grass for solemnising rituals, ring of *kuśā* grass on ring-finger at the time of religious ceremonies, basil-garland around neck, *rudrākṣa* beads, smearing forehead with sandal, *kumkuma*, turmeric or sacred ash and putting vermilion on forehead as also ornaments on body by house-wife are the things always useful and act as defender to their modesty or the duty they have to perform at that particular state and one should hence not consider them as mere marks of baroque. We will discuss thoroughly on this topic somewhere else in the same volume. It is however, suffice to understand here that these things have their special impact even when these are merely observed or used.

The hemp, narcotic and liquor are the things not only intoxicants but these gradually dash down the intelligence to a dumb

state. The scriptures state in this context

बुद्धिं लुम्पति यद् द्रव्यं मदकारी तदुच्यते। (शार्ङ्गधर–४–२१)
Buddhiṃ Lumpati Yad dravyam madakārī taducyate
(Sarṅgdhara 4-21)

Viz. All intoxicant items cause declination to the mind.

Not only the giddyness is felt but it gradually deteriorates the power of heart if tobacco is chewed, smoked and even snuffled. A number of deaths due to heart failure are attributed to the use of the tobacco either one or another mode. The people having faith on ***Sanātana*** religion should therefore, follow unquestioning the procedure made by canons (rules on relogion) on the basis of distinctions found in the impact of the things.

——★★★★——

16. THEORY OF DISTINCTION IN CASTE

(अति विचित्र भगवंत गति, को जग जानन जोग)

(Ati vicitra bhagavanta gati, ko jaga jānana joga)

Viz. Who is in the world, able to understand the phenomenal acts (arts) of God ?

The term caste (***jāti***) is insufficient in the sense "Smānaprasavātmikā jātiḥ" viz. Homogeneous are all those who born uniformly, under this head, as it defines caste as having characteristics traditionally descended in a particular community to which scientific name is given as species. ***The western world is determined to protect a number of species of animals, birds and plants from extinction and making efforts continuously to promote their species; but it is unfortunate that they are unaware till date of the fact that man also has its particular species and it is also their duty to defend it from degradation.***

All people generally are known to the mango as fruit laden tree but a very few are aware of its species like, *Kalamī, laṅgaḍā, saphedā, Bambaī, Malagobā, Totāparī* and *Sindūrī* which have distinct colour, shape and taste from one-another. Similarly, the species of banana as existed in Bombay can not be grown in other places because of being its special features. Among animals, a number of particular species in oxen and horses are found. The Britishers had constructed a huge

cow shed in order to protect the species of cows from extinction in *Haryānā* and it is still existed. Our news-readers would also know that the Britishers had awarded a bull with 'Victoria Cross' in India on the ceasure of Ist world war. That medal usually they used to offer as gallantry award to the soldiers and it was the highest award. Since then, the species has received the same name.

A number of efforts are made for the protection of the dog species now-a-days. Special arrangements are made for protection of the bitch giving birth to Bulldog and Poppydog from her consummation with dogs of other species. Halfpants made-up of rubber are put on her body. We are so aware and alert for the care of animals but when we see the next aspect of coin, human species is not only in danger but so neglected too. Mere neglection can be tolerated if confined, but we are helplessly seeing that the man himself is humiliating the scientific rules framed in our ancient scriptures including *Vedas*. We see that the caste system by birth, **Gotra**, conscious of **Pravara** (superiority), marital relations between castes and sub-castes and diet conscious etc. are the only castle to safeguard the peculiarities of castes but these all are being bombarded fiercely by drastic amendents made on the legislature specially because of avarice for the vote bank or for winning temporary favour of the public. Such efforts are shameful indeed. ***See—frequent amedments made in Constitution of India and all allied Acts***. Thus, amendment so large in quantum give suffice opportunity to the politicians to serch loopholes and abuse the law.

India is only country and Hindu is the only caste which has so far maintained the prohibition of marital or sexual relation within the same Varṇa (caste). The *Rājapūtās* fought a number of wars against Mughals during their rule not less than seven hundred years long. They happily put at stake their life, several thousand wives of these Rajputs happily put themselves on the blazing pyres under *Jauhara Vrata*, a number of them had drunk poison but did not surrender before **Akbara** and **Aurangajeba**. The main issue for such protest was of not allowing sexual relation with the *Mughals* or Muslims. The three prong politics of *Akbara* (**Viz. Sāma, Dāma** and **Bheda**) and the punitive politics of *Aurangajeba* proved futile as they never could get success in their mission. ***The Rajputs*** had to oust out the warriors like king *Māna Singh* due to their being flatterer to *Akbara* but they did

this and tolerated the pain so caused patiently for the specific cause of maintaining their religion. Their efforts brought fruits later-on as India could get the warriors like ***Rāṇā Pratāpa, Chatrpati Śivājī, Śrī Guru Govind Singh*** and ***Bandā Vairāgī*** who jointly eradicated the dynasty of the mughals. In case, the Indian women had lost their chastity under consummation with cow-flesh eater mughals, would it possible later-on that India had got so splendorous and gallant sons.

When India suffered partition and Pākistana appeared as an independent state; absolutely free from the Indian union; there emerged a communal war in *kārācī*, *Lahore* and *Islāmābād* in which several thousand Hindus were killed mercilessly.

Their wives thought it fit to sit on ***pyre*** and during that time, a number of villages became blank of the women. ***These tragedies will certainly give pain to our readers but in the womb of this saying, they would convince of and feel proud of the Hindu species still intact and duly defended.*** The vigour and blood stream of ancient ***Sītā, Sāvitrī*** and ***Padminī*** is still circulating with same force in the veins of **Hindu** women. Nothing as wrong to *Hindu* caste will have to suffer till this species is protected. Hence, this vigorous and energetic recollection of events will definitely give some new parameters to our approach towards the magnificence of *Sanātana Dharma*.

Imagine that in case, this species met to an end; our women alongwith adultered generation will come out arbitrarily leaving aside all rules (*maryādās*) established by our serene *Vedas* thereby corruption and debauchery everywhere. The women in that state of affairs, would not hesitate or shed tears on the corpse of their husband as the instant ***widow of Goyring***, the popular ***Nāzī*** leader of ***Germany***, known as Field Marshal was found dancing on his corpse in filmy style with "once more... hear... hear" on her lips in the presence of Britishers, Americans and Russians ; the enemies to her husband. In that state, humanity will become bankrupt thereby distortion and chaos in all over the world. **We can give an open challenge to so-called civilized *non-Hindu castes* in the matter to tell the name of any person born in their caste, an ideal ruler like *Rāma*, an ideal brother as *Lakṣamaṇa* and *Bharata*, wife as *Sītā, Urmilā*, donor as *Śivi, Dadhīci, Hariścandra* and *Karṇa*, warrior as *Bhīma* and *Arjuna* and politicians as *Bṛhaspati, Śukra, Vidura, Kāmandaka* and *Cāṇakya*.**

JESUS CHRIST AND HAZRAT MOHMED BOTH WERE ONCE SHELTERES TO HINDO REUBION

The **Christians** may have proud of ***Jesus Christ*** but it got the company of Indian **Vaiṣṇavas** (Worshipper of lord *Viṣṇu*) for thirty complete years and on account of surrender as disciple ; he could become ***Christ, Krṣta*** in ***Bangla*** tone and actually he became ***Krṣṇa***. The mystery has been deciphered from an ancient biography available in Pāli language. ***Every monk till then was aware of the fact that Jesus Christ had passed thirty years of his life at unknown place. Now this mystery has been disclosed that he was in India in acquaintance with the Vaiṣṇavas. Hence, we can say that Christ is nothing else but mere transplant of Pure Indian species with a mental patch affixed for that purpose of difference.***

The Mohammedans can consider their religion exclusive only till the day they come across the fact that their prophet Hajarata Mohammeda was once disciple to **the recluse, the follower of Śaiva sect and under their teaching, he could become Ummī i.e., Omī or Omkaropāsaka (the worshipper of Praṇava)**. A dark ***Śivalinga*** addressed as "***Samge Asabada***" and a crescent with penta-angular star (*Tripuṇḍa*) established in *makkā* is still adored by the Muslims. It indicates that muslim religion is also mere shift of the *Hindu* religion.

Need'nt say that it is the direct consequence of the provisions made by Indian hermits on scientific basis for protection of specific properties vested with castes and their promotion that even after passage of several billion years, *Hindu* caste is still in existence without any adulteration. The castes like *Sithiyana, Hūṇa, Bebilian, Śaka* and *Greek* etc. came very late after origin of *Hindu* caste but there are no traces of them except some reference in the pages of History. They were extincted in toto from the world with the flux of time.

——****——

INTER-CASTE REPRODUCTION CAUSES RUINATION

Consummation between two distinct castes brings in only destruction. A mule born as a result of consummation between horse and donkey remains un-fertile i.e. it can not reproduce offsprings. Similarly, the stone of transplanted (*kalamī*) mango cannot grow in mango plant. We will highlight these all matters at suitable places

hereinafter. It is suffice to set at knot here that caste distinction also has a significant place in the prospertity of the world. ***The caste stubborn to efface this distinction would avail no traces of its own on the turn of a millennium in this world.***

We have thus, quoted almost all fundamental principles or instruments worth application in course of tendering answers to the queries made before them. This first chapter is mere glimpse of the treatise or in brief, it holds the formulae to understand properly all contents. We therefore, submit an urge before our readers that they should duly ponder upon all these principles and abreast with them.

As per the dictum—(हरि अनन्त हरिकथा अनन्ता) viz.Hari as well as episodes on his acts are all endless viz.- everything here is endless because of being an ocean strech of queries, it is true that our scriptures are filled with unending expanse of knowledge ocean but these formulae will assist like a boat to ferry across them satisfactorily. **This chapter will enable readers, abreasting with every topic discussed in this treatise and these formulae or principles will further give them strength to face queries made by the poeple time to time with regard to Sanātana religion.**

शास्त्र सागर है अमित अपार, विविध शंका—तरंग आगार।
मिले सिद्धान्त पोत से पार, यही अध्याय प्रथम का सार॥

Hence, succinctly we state—
Fathomless is the ocean of scripture,
there is treasure of tides and doubts,
Hence, ride on the boat made of theory,
access it at first dock
and ferry across with all pleasure.

CHAPTER-II

SCHEDULE OF RULES FROM AWAKING UPTO RETIRING (A TIME TABLE FOR ROUTINE)

(Ahorātracharyādhyayah)

वर्णानां सान्तरालानां, या हि दैनन्दिनी क्रिया।
शास्त्रोक्ता हेतुबहुला, सुतरां सात्र कथ्यते।।

Varṇānāṁ Sāntarālānāṁ yā hi dainandinī kriyā
Śāstroktā hetubahulā sutarāṁ sātra kathyate.

[Viz.- All routine pertaining to four Varṇās (section of society) as approved by our serene scriptures with the causes to perform, are being x-rayed herein.]

We will discuss herein, the scientific approach of the activities usually beginning from eye opening in morning and ending with eye closing for slumber and to give rest to the body tired of acts performed throughout the day. We will tell that the rules prescribed by our scriptures for each routine and which has been brought before the mankind by our ancient revered sages, can enable a man to live an age of one hundred years without least feeling of unhealthy conditions or unwell and with admirable and benevolent acts throughout life. Our revered hermits have given value to every second of human life and chalked out an excellently viable schedule for acts. In case, these rules are followed properly, a man can live not only an age of hundred years but ten times more than that i.e., one thousand years सहस्रायुः सुकृतश्चरेयम् "Sahasrāyuh sukṛtaścare-yam "Viz. May ! all enjoy a life span of thousand years with continuous participation in great deeds.

——★★★★——

NEED FOR A PUNCTUAL ROUTINE

Our revered hermits or composer of scriptures have framed the rules by virtue of their prolong experience, from early morning to the time we go for sleep ; so efficiently that a compliance with them can make the man healthy, wealthy and wise provided that punctuality is given utmost importance.

When we put a cursory eye on the other opnions and the suggestions given in other religions, these mere relates the matter to the mental processes and hardly, there is given any importance to the practice. Such opinions based lonely on theory without practice, cannot regulate mis-leading acts hence, people are mis-directed by such theories. They treat slight liberty of thought as uncompoundable offence. For instance, a muslim involved in the heinous offences like- murder of women, infanticide, massacre, liquor sipping, murder of other organisms etc. can still be considered a loyal "**Momina**" (sacred muslim) provided that he has faith on prophet and **korān**. We can take for example, the names of **Nādirashāha, Changeja Khān, Muhammada-Bin-Kāsima**, **Aurang jeba** and **Akbar** etc. History is evident barring alone *Akabar*, of the atrocities they inflicted during their rule in India. A portrait of *Akabar* showing him clean-shaved is the glaring evidence of his humiliatory approach for *Islama*. A metal pitcher and a glass for sipping liquor used to consider as symbol of royality like the clay pipe among mughals.. This is the reason, we see mostly these three things in the portraits of *mughal emperors*. Inspite of this approach, these all people receive high respect and honour in Muslim community. **Dārā Śikoha** was also among them so gentleman as he got all *Upaniṣadas* translated in *Arabi* and *parsi* languages by the then learned people. He was highly learned but murdered alongwith gentlemen *Murāda* and *Śamasta Avareja* who was learnt *Vedas*. These all people so learned and enlightened were declared as *Kāphira* because of their independent opinion and capacity to think over matters in depth. The history still treats them as **Kāphira**. Such is the trend prevailed in Muslim sect.

Same is the situation with much or less variance found in all other sects. Only *Sanātana Dharma* is an exception of this as here is given liberty to thought to the extent these are philanthrophic and benevolent for the humanity as a whole. As per 'भूतानि यान्ति भूतेज्या'

"*Bhūtani yānti bhūtejyā*" **Viz.** worshippers of Ghosts can only see the ghosts and nothing else or-A man gets what for, he is passionate. The person having faith on adoration of *Bhūtas* and the *Yogī* having strong faith on the entity of one god and penance equally are considered as follower of *Sanātana Dharma* inspite of their so independent thoughts. So far as the practical aspect of theory is concerned, our scriptures seldom tolerate any breach in rules made for practice. Our religion is not confined to the thought but our activities either simple or great is intertwined with the religion. In straight words we can state—**आचारः प्रथमो धर्मः**:– *Ācāraḥ prathamo dharmaḥ* (viz. behave is the supreme religion). Sanātana Dharma is not a ritual merely exercised after death but it is an element having direct nexus with the manner of our eating and drinking, mode of inhabitation and standard of living as also that of the death.

certain people in their irony on us, state that our religion is knitted with the rough cotton which rules (fibres) can be violated (splited) even when a slight mistake takes place. These critics perhaps think religion as a rock made up of tough boulders which can easily bear the burden of mis-behaviour, arbitrariness, atrocity, rudeness and debauchery. They perhaps ignore the fact that at the time of separation of railway line, the distance appears not more than a needle point when the hook is changed but ultimately, it extends so large that one reaches *Kolkātā* while the other train is reached at *Peśāvara*. This illustration can be understood more properly by seeing Frontier Mail and Kolkātā Mail while facing the East in Ghaziabad. Irrespective of being their locomotion at uniform dorection, One reaches at *Peśāvara* the other at *Kolkātā*. So far as behavioral aspect of this religion is concerned, it is undoubtedly weaker than a rough cotton thread and delicate like the petals of the touch-me-not *Śiriṣa* flower. This flower form religion is hurt even with the passage of the breeze of misbehave. There is all risk of its complete scatter. ***Bāli had merely addressed lord Rāma as "hunter" 'मारेउ मोहि ब्याध की नाईं' (Māreu mohi byādha kī nāiṅ) and he had to born as hunter "Jara" in rebirth.*** Hence, it is to state that every activity of *Sanātana Dharma* is related to the religion directly. It means manner for eat-drink, sleep-awake, weep-smile, live and die etc. all acts have been prescribed in this religion. ***If any work is done with the prescribed procedure, it is called dharma and if the same is done arbitrarily and without compliance with the procedure ; it is called evil.***

—★★★★—

ADVANTAGES OF DOING WORKS WITH PRESCRIBED PROCEDURE

In case, any person is dead of poison sipping or even saved by application of remedy and medicines; he is evil doer in both conditions and in case, he is saved, the Court will punish him with a charge of an attempt to suicide. If it is proved in that case that the fullan person had bought that poison and fullan is accused of giving it to him; those all shall be charged as abettor to offence hence, liable to punish.

Thus, taking poison self or be poisoned by other is tantamounted as an offence in the eye of law and the scriptures both. It is really cognisable and uncompoundable offence. However, the physicians administer poison daily in one or other forms on their patients to which the patients accept without any objection. Yet instead of issuing any arrestation order against them, they are awarded with handsome salary, fees and a number of other perks and privileges. The patients also regain bealth and live long life after treatment so given. If the questions are raised that in the former case, why did the persons all involved in poison sipping consider offender ? And-Why did in latter case, all persons involved in poisoning consider entitle to award with salary and perks ? The single answer to these questions is that in the former case, the man arbitrarily took poison and the other persons assisted him by the reason, all those had committed offence liable to punishment. However, in the later case, a patient takes poison under guidance of a man expert in physiology and medicine science in order to recuperate and further, it is taken in a fixed dose not harmful to body. Hence, the poison so taken acts as nectar to remove the effect of the posions formed within body. The act so done, to therefore, *ipso-facto* makes the physician entitle to get the prize. It is thus truly said –**विषस्य विषमौषधम्** (Like cures Like).

In the similar fashion, the worldly luxuries are not any way less

than the poison. The person consuming or enjoying them in arbitrary manner, dies a number of deaths but he may enjoy the pleasure of emancipation (a state of being scot-free from the cycle of frequent rebirths and death or *Mokṣa*) if the same are consumed under the guidance of preceptor in the form of a physician. The man should therefore, perform all his acts in accordance to the procedure framed in the scriptures.

——★★★★——

WHETHER THE PROCEDURE FRAMED IN SCRIPTURES IS MERE OSTENTATION ?

The people raising such doubts perhaps forget the longer life of a man as compared to all other animals and birds including insects and reptiles. The man is similar in the matter of eating, sleeping, sense of fear, consummation, reproduction etc. and does all these activities as other animals and birds do. Both of them fill their belly, both slumber and both reproduce their offsprings. ***It is however, unrebuttable that the animals and birds etc. Tiryañca, eat several times more than the man. They are also migher than the man yet it is surprising that they all live a life shorter than the man.*** Whether the doubt raisers have anytime brought to their minds, this surprising fact and the reasons attributed to the longer life of a man? It is the law of nature that the time taken by any body to reach at the stage of full growth, it will live a life four five times more than the time taken for complete growth. **For instance,** a man avails full growth at the age of twenty years **Viz.** childhood age is counted from the birth, to ten years, the organs of the body get continuous growth till the expiry of next ten years i.e. adolescent age. Similarly, the next decade is the period of the growth of splendour, wisdom, skin, eye-sight, semen and valour. It is the rough estimate of the growth of human body. ***Āyurveda*** states in this context- **(बाल्यं वृद्धिर्द्युतिः प्रज्ञा त्वग् दृष्टिः शुक्रविक्रमौ)** *"Bālyam brddhirdyutih prajñā tvag drstih śukravikramau"*. As per this presumption, the early adolescene (childhood) stays merely at the period of a decade since birth. Hence, the man receiving youth at the age of twenty years lives a life generally of one hundred years. Similarly, a dog receives youth in the second year of his birth and thus, lives a life span extended to eight years. A bull and horse receives youth oftenly on expiry of three years after birth and lives

an age of twelve or fourteen years. A camel attains youth at six years and lives a life extended upto twenty five or thirty years. The elephant, camel etc. animals are more advance than the man in the common activities yet live a life shorter than him. What is the reason behind this mystery ?

When someone deliberates upon the matter with proper attention, ***the only answer to this question comes to mind that inspite of equal in common activities like eating, drinking etc. the animals being unknown to the proper procedure of the abovesaid acts, they cannot enjoy longer life. They eat arbitrarily, defecate and urinate on will, sleep wherever they feel convenient and involve in consummation whenever so desired.*** We see several times, the bull and buffalo etc. animals drinking water and urinating simultaneously in the same tank. They are unknown to the fact that the urine so passed is again entering into mouth with the water. They seldom follow any rule for defecation and urination. They eat and urinate simultaneously and this process runs throughout the day. At the time of consummation, the animals abovesaid never care if the mates are their mother and sisters. Such arbitrary consummation and other activities are the sole reasons for the shorter life span of the animals and birds.

It is further observed in common matters that if any person twists anticlock-wise the key to the watch, it will go out of order immediately even if it has warranty for ten years. In common sense, warranty is meant by use of thing with procedure prescribed and only then, it may work till the warranty period. If the possesser of the concerned things does hammering on them, mere warranty card cannot in that circumstance, protect them from destruction. In the same fashion, average age for a man as per **'शतं जीवेम'** ***"Śatam Jīvema"*** is determined one hundred years. However, he can only live that complete span when his routine runs as per the rules prescribed by the scriptures. An atempt of condemning the procedure as per scriptures by stating it mere ostentation and inspiring the mankind for arbitrary consummation and common manners (acts) amounts to leading mankind to the life of other animals **-साक्षात्पशुः पुच्छविषाणहीनः;** *"Sākṣātpaśuḥ puccha-viṣānahīnaḥ* (a man ditto to animal but without a tail and horn).

——★★★★——

GETTING -UP EARLY IN THE MORNING

Our routine starts with getting-up and leaving bed at **Brāhma Muhūrta** (i.e., about 4 AM in the morning). As per instruction given by scripture :

ब्राह्मे मुहूर्ते बुध्येत
brāhmē muhūrtē budhyēta

Viz. It is good to get up early in the morning (*Brāhmamuhūrta*). This time (i.e., *Brāhma Muhūrta*) has been explained as under-

रात्रेः पश्चिमयामस्य मुहूर्तो यस्तृतीयकः।
स ब्राह्म इति विज्ञेयो विहितः स प्रबोधने॥
rātreḥ paścimayāmasya muhūrto yastutīyakaḥ.
sa brāhma iti vijñeyo vihitaḥ sa prabodhane.

Viz. Brāhma Muhūrta is the third fraction of the last phase (*pahara*) of night. This is the time prescribed by scriptures for rising-up from the slumbering.

This rule of awaking in morning is of utmost importance for our routine. The success or failure of all routine activities depends on compliance or non-compliance with this rule. This is because each morning is the beginning of our new life. An energetic message for the building of new life is inherent to it. In case, we could not listen that message due to laxity and attachment for sleep, we can not avail break-through in life. The man left behind his fellows during sprouting of life, should not expect progress during day to come. An eye in depth will make it *ex-facie* that each routine of our life is not only the brief of the life span, we shall pass measuring in years as fifty or one hundred years but the life of the creation measured in billion and trillion years. We can see duly a glimpse of the huge creation and destruction in our routine daily. As this entire creation is merged in the lap of *kālarātri* filled with dark everywhere in all inert and senselessness and revives again under the stimulus of nature ; the creatures tired of the labour made throughout the day, relax in the lap of night senseless and regain vitality and energy in the next morning. How unfortunate and stubborn is the man who deliberately disobeys the call of nature while all other organism do its best compliance. All organisms other than a man either movable or

immovable duly listen and follow the call of the nature but it only neglects deliberately and slumbers for long hours after the day break. Do study of this time in depth whenever you get chance and see how fantastic and excellent is the natural atmosphere seen. The lotus blossoms, cluster of bees start murmuring, the birds awake the gardens and orchards with their chirping in different tones. A cool, slim breeze starts blowing with intoxicant perfume of the flowers. The entire creation indeed seems smiling with an innovative it touch of new life. Far to say about others when the cock, a nightsoil eater starts crowing supposing that submitting the proof of his awakening. Now come back to the man who has no bearing with so much commotions made by all creatures of this world and sleeps carelessly until the sun travels half of his journey. His morning starts when radio blutters in melodious tone at 8 AM, the following song-

'जागा सब संसार उठो अब भोर भई !'
"Jāgā saba samsāra uṭho aba bhora bhaī"

Viz. the world as a whole is awaken, you too get up as the dawn is at your door. It is the only message that he listens.

—★★★★—

WHY TO GET UP AT EARLY IN THE MORNING ?

As solution to any doubt is possible when the facts duly experienced are explained in answer. Hence, it is suffice to know that this time is most appropriate for health, wisdom, soul, mind etc. if the man could awake from the slumber. The entire nature distributes freely the health, wisdom, intelligence, vigour and beauty abundantly. Each unit of the wind, blowing this time; contains a complex of unprecedent energy capable of giving new life. This wind blows with the nectar droplets (dews) poured by the moon at night. Our *śāstras* (scriptures) therefore, address it as *Vīra-Vāyu* (gallant/wind). The people leaving behind the slumber respire in this wind with all sensitivity, attain health, beauty and longer life. Their mind blossoms with extra vigour and the soul feels a new sensitivity. **Āyurveda** states in this context-

वर्णं कीर्तिं मतिं लक्ष्मीं स्वास्थ्यमायुश्च विन्दति।
ब्राह्मे मुहूर्ते संजाग्रच्छ्रियं वा पंकजं यथा॥ (भा० सार–६३)

varṇaṁ kīrtiṁ matiṁ lakṣmīṁ svāsthyamāyuśca vindati,
brāhmo muhūrte saṁjāgracchriyaṁ vā paṅkajaṁ yathā.
(Bha. sara — 63)

Viz. A man attains beauty, wealth, wisdom, health and longer life as a result of getting-up early in the morning. His body obtains beauty analoguous to the lotus flower.

Besides this, when the sun is about to rise on expiry of the night, his splendour with all sensitivity starts spreading through sky route. In case, the man leaves bed, attends call of nature and takes bath and then invokes vital air (Prāṇa), the unique splendour coming down from rays of sun-god through *Upasthāna* (*Sūrya Namaskāra*) and *japa* (Muttering of prayers and counting the beads of a rosary); where the doubt is left behind that the man so utilising these golden hours will not enjoy longer life.

As per the modern Science, the wind spreaded all over the universe consists of the following gaseous components in their respective quantum mentioned against them :-

Oxygen (vital air)	21 percent
Carbon-Di-oxide (impure air)	6 percent
Nitrogen	73 percent
	100%

Science states that the same ratio of the components runs through out the day but certain changes take place in it in the morning and evening viz. the time for adjunction. The flow of oxygen (the vital air) gradually starts receding with the sunset from its common speed thereby the vital energy in human-being also follows the trend. They feel themselves tired and eagar to leave the work and relax. However, the acceleration of this vital air rises rapidly at the time of sunrising or the dawn. It is therefore, need not to say that a man respiring with that air will become healthy. It is really the only formula for attaining longer life that one should go to bed and rise early.— **"Early to bed and early to rise, makes a man healthy, wealthy and wise."**

Getting-up early and attaining higher goals in life are mutually combined and synonyms to each other. All greatmen get-up at *Brāhma Muhūrta* and every man following this rule regularly attain higher accomplishment owing to health and wisdom obtained as

blessing. He certainly rises-up at the supreme position. **Mahātmā Gāndhi, the father of nation and renowned man of the world, was the undeviated follower of this rule. He used to make replies to the letters received, write articles for newpapers and various messages for the higher personalities in Brāhma Muhūrta.** No other time than it, can prove more appropriate for study and making notes on any of the topics or subjects. Being this a solitude (free from commotion of the outer world) and all cool atmosphere; the brain tissues also afresh and energetic owing to suffice relax at night; a man feels himself easiest to employ mind on the matters which require specific thinking and learning.

When so many are the advantages, this practice bears; one should not hesitate to bid good-bye his slumber and laxity at **Brāhma-muhūrta**. Only fifteen day practice is suffice to become habitual of this routine. It is worng altogether to employ another person as an alarm that he will assist you in getting-up early. Remember that dependency leads a man to blind alley from where, he finds nothing but mere regret when recollects the initial phases. Instead of doing this, a man should resolve while going to bed, the time at which, he has to get-up. This measure will certainly act as an alarm at the exact time in next morning. However, it depends on the man that would he prepare himself or again resorts to slumber. In case, man is fully prepared, he will leave the bed immediately. As the practice gradually turns into habit; the man will no more need even of such resolution.

—★★★★—

MORNING PRAYER (*Prātaḥ smaraṇa*)

ब्राह्मे मुहूर्ते बुध्येत धर्मार्थं चानुचिन्तयेत्—मनु

Brāhme muhūrte budhyeta dharmārthaṃ cānucintayet—manu

Viz. One should get-up early prior to dawn and concentrate on religion (great deeds) as also the aim of life.

Our scriptures suggest morning prayer just with leaving bed in *Brāhma muhūrta*. It should be the first routine to salute that complexion regulating authority of several crore universe, whose complexion comprises the pleasure of truth, heart and mind (**Sat+Cid+Ānanda= Saccidānanda**) as he has endowed us with this scarce human

body. That almighty is omnipresent and he himself is the truth, welfare and beauty (***Satya, Śiva and Sundara***). His bliss enables the man to cut all shackles of fears and to engross with the supreme soul after attaining to the high mentality of **'अहं ब्रह्मास्मि'** *"Ahaṁ Brahmāsmi"*. A practice to recollect such outstanding powers of almighty with the beginning of routine to which we say morning prayer, enhances self-confidence and power of determination thereby ensures all walks throughout the day for the best. A man is given freedom to pray god as per his individual faith and spirituality. The people unknown to any particular procedure, can recite the term *"Rāma"* with sheer faith and in regular manner. It is also an innocent and true prayer that can lead them to the route of ultimate pleasure i.e. the pleasure of soul.

A prolix or detailed discussion on abovesaid topic can be seen on volumes like ***Ānhikasūtrāvalī*** etc. We extract here merely an *important hymn* as under–

प्रातः स्मरामि भवभीतिमहार्तिशान्त्यै,
नारायणं गरुडवाहनमब्जनाभम्।।
ग्राहाभिभूतवरवारणमुक्तिहेतुं,
चक्रायुधं तरुणवारिज–पत्र–नेत्रम्।।

Prātaḥ smarāmi bhavabhītimahārtiśāntyai,
nārāyaṇaṁ garuḍavāhanamabjanābham.
grāhābhibhūtavarvāraṇamuktihetuṁ,
cakrāyudhraṁ taruṇavārija-patra-netraṁ.

Viz. I mutter on the prayer of *Lord Nārāyaṇa* with eagle (*Garuḍa*) his carrier in the morning for removal of my fierce worldly pains whose eyes are attractive as full blossomed lotus and *suderśana* discus in hand, a lotus grown on his navel and who had rescued an elephant by killing the mighty crocodile.

——★★★★——

RECOLLECTION (RECITAL) OF THE GREATMEN OF NATION AND ITS IMPORTANCE IN MORNING

As a second step after morning prayer submitted to almighty; it is also necessary to recollect the names of the greatmen who

contributed a lot for the prosperity and well being of the nation and the world as a whole. This is the reason, certain verses just after verses on prayer to almighty have also been incorporated in the schedule of routine recital for *Hindus*. These verses are recited on every morning. ***The recital of this nature is most useful for every citizen of India for the great cause of religion and the nation as well. These verses are addressed as Śiṣṭānjali in Devnāgarī script.*** We thus, keep everlasting, the memory of the greatmen who led this country to the peak of success by virtue of their great deeds, untiring efforts and unique sacrifice, whose acts were so benevolent for the mankind that we still proud of them. These verses further make afresh our memory on the sacred rivers and places, most important in view of religion and the history both. These places were the centre of Indian polity, cultural development and spiritual traditions. Our ancient history is associated with them. ***It is not hidden from the eyes of every Indian that the holy rivers like-Ganges, Jamunā etc. not only have specific importance in scientific parameters but these also have contributed considerably in making the land of India, fertile, laden with fruits and cereals with all prosperity—"Sujalām suphalā śasya syāmalā".***

To render with Geographic and Historical impulsions is also one of the salient features of these verses (***Anjali***). We see that History and Geography has now become the subjects for study in the schools. *These interesting subjects have been made so jargon and tough to understand that children/students are feared of them. They run through short-cuts and anyhow wish to pass the examinations.* Further, the number of questions asked in examinations has been increased thereby compelling the students to light their night oils till late hours. As they read these books disinterestingly, nothing in their mind is left as memory after examinations are over. ***Ask any educated boy about ancient hermits, the valourous king and any other eminent characters in Indian History; he will unable to give any correct answers to the queries so raised. He can tell you about Henry VII, Elizabeth of England and Akabar, Jahangir, etc. but can not tell anything about ancient Hindu kings, Manu, the great judge Śivi, Bharata, the founder of our India.***

Unlike modern pattern of teaching, the history and geography were the subjects taught informally at home. An illiterate person even was able to learn the toughest historical events on tips due to regular

recital of *Anjali* in the morning and the stories, conversations, lectures (*Pravacana*) arranged time to time. This *Anjali* incorporates a description on the greatmen, women, historical places, holy rivers etc. It is usual that a man reciting daily these verses, would definitely eager to know in detail about these all thereby his interest towards history would get buoyancy step by step. **For an instance,** the man reciting daily—**पुण्य श्लोको नलो राजा "Puṇyaśloko nalo rājā"** (Nala was the the great king) will definitely eager to know in detail about the said king. Such curiosity gives birth to the history. The grandfather and grandmother, tell the story of king *Nala* and his queen *Damayantī* comfortably while lying on the bed, to their grandsons. When the grandson asks about—**पुण्यश्लोको युधिष्ठिरः "Puṇyaśloko Yudhiṣṭhiraḥ"**, they tell the detailed history of *Yudhiṣṭhira* to him. When the child reciting **अयोध्या मथुरा माया "Ayodhyā, Mathurā, Māyā"** asks—"Tell me grandapa, where is *Ayodhyā* ?" They immediately give geographical detail to him. ***Ours ancient hermits having great intuitive powers, had invented this extra-ordinary manner to educate the children, history and geography in a play-way manner and by touching the soft core of their hearts.*** However, unfortunately; we have forgotten that technique of teaching. We never give any thought to its importance in order to maintain unhurt, the great cultural tradition of our nation.

The executive of R.S.S. have recently felt its significance and made an effort to assemble *Anjali* with their action plan. It is really, an admirable attempt as it would revive the dignity of Indian heritage. The majority members to RSS will hardly, understand the meaning of these hymns because of being ignorant to *Sanskrit* yet the regular practice will fill this vacuum—it is hoped. All these volunteers will definitely be benefited of such recital.

The above is the brief solution to the queries prognosticated about regular recital of these verses i.e., *Śiṣṭānjali*. It is hoped that it will satisfy all the queries and we all will give it regular practice—

पुण्यश्लोको नलो राजा पुण्यश्लोको युधिष्ठिरः।
पुण्यश्लोको च वैदेही पुण्यश्लोको जनार्दनः॥१॥
Puṇyaśloko nalo rājā puṇyaśloko yudhiṣṭhiraḥ;
puṇyaśloko ca vaidehī puṇyaśloko janārdanaḥ;

Viz. As a result of muttering on the sacred names of king *Nala*, *Yudhiṣṭhira*, goddess *Sītā* and lord *Nārāyaṇa*, the man so doing in

the early morning; achieves the great deeds (*Puṇya*).

अहिल्या द्रौपदी सीता तारा मन्दोदरी तथा।
पञ्चकं ना स्मरेन्नित्यं महापातकनाशनम्॥२!!
ahilyā draupadī sītā tārā mandōdarī tathā.
pañcakaṃ nā smarennityaṁ mahāpātakanāśanaṁ. 2.

Viz. The names of five revered women-***Draupadī, Tārā, Kuntī*** and ***Mandodarī*** should be recited in morning daily. A recollection of these women; acts as saviour from indulgence in heinous offences (or evils).

प्रह्लादनारदपराशरपुण्डरीक —
व्यासाम्बरीषशुकशौनकभीष्मदाल्भ्यान्।
रुक्माङ्गदार्जुनवसिष्ठविभीषणादीन्,
पुण्यानिमान् परमभागवतान्नमामि॥३!!
Prahlādanāradaparāśarapuṇḍarīka-
vyāsāmbarīṣaśukaśaunakabhīṣmadālbhyāṇ.
rukmāṅgadārjunavasiṣṭhavibhīṣaṇādīṇ,
puṇyānimāṇ paramabhāgavatānnamāmi.

Viz. I always recollect and recite the pious names of the supreme devotee *Prahlāda*, *Nārada*, the divine sage; *Parāśara*, the great sage, *Puṇḍrīka*, *Vedavyāsa*, the reat sage, *Ambarīṣa*, the king-sage, *Śukadeva*, extremely genius (*Parama Haṃsa*); *Śaunaka*, the sage, *Bhīṣma*, the grand-father and Dālbhya, the great sage in order to achieve the great deeds (to perform).

धर्मो विवर्धति युधिष्ठिरकीर्तनेन,
पापं प्रणश्यति वृकोदरकीर्तनेन।
शत्रुर्विनश्यति धनंजयकीर्तनेन,
माद्रीसुतौ कथयतां न भवन्ति रोगाः॥४!!
Dharmā vivardhati yudhiṣṭhirakīrtanena,
pāpaṃ praṇāśyati vṛkōdarakīrtanena.
śatrurvinaśyati dhanañjayakīartanena,
mādrīsutau kathāyatāṁ na bhavanti rogāḥ.

Viz. Tendency to abide by religion thereby religious, is sprouted when *Yudhiṣṭhira* (and his deeds) are recalled in the early morning. Evils are decayed when *Bhīma* is recalled. Enemies are suppressed forever when *Arjuna* is remembered. Further, a

recollection of the name of *Nakula* and *Sahadeva*; we defend ourselves from ailments.

अयोध्या मथुरा माया काशी कांची अवन्तिका।
पुरी द्वारावती चैव सप्तैताः मोक्षदायिकाः।५!!

Ayodhyā mathurā māyā kāśī kāñcī avantikā.
purī dvārāvatī caiva saptaitāḥ mokṣadāyikāḥ.4.

Viz. The seven holy-places (pilgrimage) *i.e. Ayodhyā, Mathurā, Haridvāra, Vārānasī, Kañcī, Ujjaina* and *Jagannāthapurī* provide with emancipation (*Mokṣa*).

मनुं स्मराम्यादिगुरुं प्रजानाम्
भागीरथं धीरमुदग्रयत्नम्।
भूपं हरिश्चन्द्रमभंगवाचम्,
श्रीरामचन्द्रं रघुवंशसूर्यम्।।६!!

Manuṁ smarāmyadiguruṁ prajānāṃ
bhāgīratham dhīramudagrayatnam.
bhūpaṁ hariścandramabhaṅgavācam,
śrīrāmacandraṁ raghuvaṁśasūryaṃ..

Viz. I recall his excellence *Manu* (of *Manavantara*), the pro-preceptor of human creation. I recall the supreme industrialist or adventurer king, *Bhagīratha* as drawee of the ever extended course of Ganges, the holiest river. I recall the outstanding resolute king *Hariścandra* and always recall lord Sri *Rāmacandra*; illustrious and splendrous as sun-god in solar dynasty.

Owing to lack of space, we could incorporate only a few verses herein. The readers can get it completely in the volumes like Anhikasūtrāvalī etc.★

——★★★★——

WHY SHOULD ONE PUT HIS EYES ON HANDS ?
(Kara darśana)

An eye on the hands in morning just after salute offered to the great-people of country ; has been duly contemplated in scriptures. It has been stated in this context–

★ A compilation of all these hymns can be seen in the volume titled as "**Nityakarma Vidhi**" available with us.

कराग्रे वसते लक्ष्मी करमध्ये सरस्वती।
करमूले तु गोविन्दः प्रभाते करदर्शनम्।

Karāgre vasate lakṣmī karamadhye sarasvatī.
karamūle tu govindaṃh: prabhāte karadarśanaṃ.

Viz. the wealth goodess (**Lakṣmi**) dwells on the foreportion of the hand, goddess of wisdom (**Sarasvatī**) at its middle portion and lord **Govinda** (**Viṣṇu**) at its root. Hence, an eye on hands is necessary in the morning.

One should have a look on his hands while reciting the above hymn. This provision envisaged by scriptures, holds a great meaning. It fills the human heart with sprouting of self-sufficiency and self-dependence. He inspite of looking for any support from others, becomes habitual to look at his own hands in all acts pertaining to him. Whatever the nature of the work either good or bad, all is performed through hands. This hand is the only key to four industries (**Puruṣārtha**) i.e., **Dharma** (A tendency to perform great deed), **Artha** (To extract the material and metaphysical essence), **Kāma** (to sow the seed of deeds) and **Mokṣa** (to become free form the worldly ties). ***The hymn basically explains the need for three things in order to achieve top success in life. These things are-wealth, knowledge and the grace of almighty.*** Lack of even a single thing, throws the life in the blind cave of imperfection. These three things dwell on our hands, the representative of acts viz. we can achieve them by due execution of the great deeds. One should therefore, imaginete, the inherent meaning of the hymn while looking at the hands and should resolve-"I will be a successful man, I will depend on my own hands instead of looking for other's assistance. I will do labour through these and defeat poverty and foolishness and finally, attain to emancipation by receiving kind shelter of **Govinda**".

——★★★★——

PRAYER TO THE MOTHER LAND
(Bhārata mātā kī vandanā)

A prayer to the mother land is also one of important act in morning routine. This prayer should be made after an eye on hands made in accordance to the procedure explained hereinbefore. One

should touch the ground while offering the following prayer–

समुद्रवसने देवि ! पर्वतस्तनमण्डले।
विष्णुपत्नि ! नमस्तुभ्यं पादस्पर्शं क्षमस्व मे॥

samudravasane devi parvatastanamaṇḍale.
viṣṇupatninamastubhyaṁpādasparśaṁ kṣamasvame.

Viz. O'bride of lord *Viṣṇu*, you are dressed with ocean garments, the mountains are your breasts so beautiful. I salute you. Pardon me as I always touch you with feet.

——★★★★——

A COLLOCUTION IN BRIEF WITH THE MODERN PATRIOTS

One can easily imagine that how excellently and in simple as also succinct words, the above hymn draws the picturesque of mother land through elegant application of metaphor. A few people think patriotism and love for mother land as origin of western countries and these have been broadcasted and got publicity as a result of foreign contacts in India. They say that prior to the movements made by congress against subjugation, any imagination of mother land or **Bhārata mātā** was absent in the hearts of Indians. In our opinion, it is much far from the reality and merely a sample of the publicity made by foreign rulers, which they used to defame the greatest culture of India. The so-called modern patriots think it suffice to give certain sloganing on **Bhārata Mātā** (Mother India) on special public functions or gatherings and consider it the complete performance of their duty for the Nation. However, there is also a major section of society that mutely holds true patriotism and worship *Bhārata Mātā*, Unfailingly in a regular manner, nobody takes notice of their true worship for the nation. This provision in the form of *Śiṣṭāñjali* incorporated within the morning routine of the followers of *Sanātana Dharma* commenced since several millennium in the past ; is really a challenge like to the people who are mis-directed assuming that it is an origin of the modern age.

——★★★★——

ROOT HYMN FOR MOTIVATIONS OF NATIONAL FEELINGS

This poem highlights beautifully all properties to be in a mother through personification of the motherland. It is the salient feature of this poem that mere thirty two syllables encompass so serious meanings and so simple way. ***In its first foot, mother India has been addressed as dressed with the ocean garments. It one side purports to the geographical border of India surrounded with the oceans and refers on the other hand, mother India as a shying lady.*** Usually, all sons feel exhilaration when they see their mother dressed with fine garments and ornaments. All people hold a congenial feeling that any of the women designated on the high position of mother, should be vested with certain ideal properties. Out of such ideal properties, modesty expected in a woman is the first to be with her. The great poet has aptly exhibited modesty of mother India in this prayer by the use of personification. This is the reason, the oceans have been described as the garment of mother India. The poet has not chosen the vegetation in the form of green forests and gardens so densely spread while using simile to represent the garments of mother India. Here also lies a mystery. The oceans play a key role in foreign trade since long-long past. We see that the countries having right or power of ruling over sea routes are most prosperous. As seas were under rule of India at the time when this poem composed, the marine trade was under her command hence, mother India used to utilise these seas with the same affection, care and preferance as the women take care of their valuable garments. These garments of mother India were the sole source of grandeur and the foreigners were envy of her due to the same reason. We, the unfortunate Indians could give no value to these garments thereby, suffered dire consequences.

Whereas one side, the mother India has been exhibited as chaste and husband devoted women with expected modesty by addressing her as **"Samudra Vasane"**, the seas on the other side have been described automatically conserved gardens by addressing them as Ratnākara, Mahodadhi (Presently addressed as Indian Ocean or *Hinda Mahāsāgara*). Such address has been made in view of their national importance. It is worth noting that as long as nine lakh years ago, a foreigner (Rāvaṇa) had mere touched Saree of

mother ***Sitā*** and that offence was retaliated by the animals and birds like bear, monkeys and vultures to whom we consider semi-civilized species. They raised a bridge not less than one hundred Yojana lengthy on the sea, entered into Ceylone (Śrīlankā) and burnt in ash the whole state and its buildings there. Similarly, as long as five thousand years ago, a miscreant ***Duḥśāsana*** had dared to touch the saree of Draupadī, a chaste wife of ***Pāṇḍavas*** and this offence brought consequence so babarous that ***Kurukṣetra***, the battle field was covered with thirty six lake beheaded bodies of the warriors.

Alas, the beloved sons of mother India could take early guess of the intention of foreign decoits entered here as long as two hundred years ago crushing this ocean saree of mother through their steamers and had they resisted ; India would have not suffered, so longer the pain of slavery. It could be guessed very late that they had come here to assault the modesty of our mother India when entire country was trapped by them through all nefarious and *mala-fide* politics.

The **next foot** of hymn is ***"Parvata-stanamaṇḍale"***. To explain it, we would like to state that inspite of being chaste and modest, the mother is meaningless if she has no breast filled with milk to fed her baby. Firstly, in such state of affairs; that son cannot survive and will die of hunger and in rare cases, live weak and dull if survived anyhow on other means. ***This foot of the poem tells that mother India is not only modest and chaste but she also has mountain breasts so protruded on their peaks like Himalayas. Several thousands streams of milk is oozing from these breasts in the form of Ganges, Yamunā, Godāvarī etc. This stream of milk is providing the populace of more than one billion with proper nutrition in India.*** The Indians (i.e. her sons) are self-sufficient and seldom dependent on the diet arranged from any other nurse (foreign countries) in the form of import of foodgrains from there. Initial years after independence were however felt hard as India had to import foodgrains from other countries including America. That condition too was the consequence of the foreign rule in India. Since the last one and half decades, India has achieved self-sufficiency in the front of foodgrain production and she is exporting now since last decade, considerable surplus quantity to other countries. This could possible when special attention was given to the agricultural sector in five year plans and likewise other schemes

under which, intense agriculture was given utmost importance and numerous other measures were applied.

Besides above, the adjective composed in that poem exhibits that only India in comparison with other countries of the world can cater all necessities of her citizens even if supplies of commodities are ceased from other countries on account of emergence of any world war. Here is the land so fertile and the climate so supportive that India can grow all cereals, spices, cash-crops, oilseeds etc. When we observe the climate of other countries, it is seen that *America* is the the major producer of cotton, *Canada* and *Australia* is that of wheat and *Egypt* and *Myanmar* extracts merely kerosene but these all countries have to depend on import of other commodities from other countries. *India* is the only country blessed with all seasons can make abundant indigenous supply of food, garments (clothes) and all other essential goods. The mountains like Himalayas, *Gaurī Śaṅkara peak, Kañchan jungā* etc. are nipples (the milk oozing glands) and more are the stream of milk oozing out from these mountains form nipples. These milk streams are *Ganges, yamunā, sindhu* and *brahmaputra*. These all sreams (rivers) finally fall into ocean at the end of their longest route from Himalayas etc. mountains. These all milk streams as per poet are competent to provide all Indians with proper nutrition.

At the **third foot** of the poem, mother India has been described as by-half of lord **Visnu (*Viṣṇupatnī*)**. An imaginary portrait as drawn today before our eyes is actually inchoate in itself. It is true that we submit our prayer to mother India at the beginning of all national functions with these words–

वन्दे मातरम्।
सुजलां सुफलां शस्यश्यामलाम्....।।
"Vande Mātaraṁ".
Sujalāṁ suphalāṁ Śasyaśyāmalāṁ....

–but never think of the existence of father. When we say that our's have mother, in the circustance, there shall certainly existed our father too. There prevails atheism in western countries (i.e. they have no faith on God). Hence, the only know who their mothers were like animals, the dog and pig. In such state of affairs, it is really difficult to

know who is the real father of the child. So far as Indian culture is concerned, name of father runs everywhere with the child whether it is matter of school, court, service or even in birth record upto record of death. It only becomes for a while that maternal grand mother identifies the baby with the name of her daughter when the baby is there and the enquirer is also from the same locality. Whether the modern Indian lads only known to mother India and not to almighty as their father ; do not deem India their parental home ? Whether they consider themselves as guest in the home of their maternal grandfather? (These questions expect their keen consideration and immediate modification in inchoate spirituality, they possess till date).

All students from noble families mentioned with pride, their father's name on the format for admission but the son of *Munnījāna*, a prostitute left it blank. When the teacher called him in and asked, he merely bent his head in shame. In fact, how can a son of mis-conduct woman refer the name of his father ?

The same is the matter with the so-called patriots who do not know their father and passionate to gather popularity as devotee to the mother land. Ignorance about father not only amounts to the mental inertia of the concerned person, it also brings an scar to the character of his mother. **Hence, we can say this poem, mere mimicry of western trend as it has lapsed the name of almighty, the father of this whole world. Thus, "Vande mātaram" is an inchoate song in toto.**

Contrary to it, the former hymn addresses mother India as bride of Viṣṇu (Viṣṇu Patnī) and thus, prays her as fortunate lady. It further, indicates our strong ties with the divinity or god. Besides it, we show exterme respect for mother that exists in our heart through a gesture of giving a touch to the earth in course of reciting the preyer. Such posture, gesture and recital combindly reveals the trio-organisation of conceiving, churning and expression, thereby leading the act to perfection. Every Indian who accepts heartily the land of India, should therefore, recite this prayer daily.

——★★★★——

THE OMNIOUS THINGS WORTH FIRST SEEING IN THE MORNING

The first act after leaving the bed is to attend the nature call (i.e.go for excretion and urination) including cleanning and purifying the body by bath etc. As the context requires, it will not out of place to state that the things first seen to eyes should not be in nature or state as arousing pain, anger, regret feelings to our hearts.

A classification thoroughly based on psychology has been made by our scriptures of things worth seeing and missing in the dawn. As per psychology, the thing coming in contact at the relax and fixed state of mind, shall put strong impulses on the mind and these will be long lasting. Every man feels his mind and heart both in peace, energetic and healthy at the time of getting-up in the morning. It is the usual trend of mind that it churns on the matters and thus, concludes. Hence, the thing first seen will definitely be accepted by it for churning and it will put pressure on our heart and we cannot get rid of such churning throughout the day. In case, the thing so seen is good diet of mind, that churning will bring some excellent and admirable results. However, being it not good, wrong impulses will go to the heart and the mind too will entangle to commit some wrong. This is the reason, the people accuse the person or the thing on the expiry of the day, first seen in the morning to turn the day in foul. It is not superstition but duly supported by our **Vedas** and based on the modern psychology too.

In an appendix to **Chāndogya Upaniṣada,** it has been stated:-

श्रोत्रियं सुभगां गांच अग्निमग्निचितं तथा।
प्रातरुत्थाय यः पश्येदापद्भ्यः स विमुच्यते॥
Śrōtriyaṁ subhagāṁ gāṁ agnimagnicitaṁ tathā,
prātarutthāya yaḥ paśyēdāpadbhya: sa vimucyatē.

Viz. The man who first see in the morning, a scholar conversant to *Vedas*, a woman having husband, cow, fire and a brahmin engaged in offering (*Yajña*) ; ensures his safe escape from the adversities befallen. However, if the following are seen–

पापिष्ठं दुर्भगां मद्यं नग्नमुत्कृत्तनासिकम्।
प्रातरुत्थाय यः पश्येत्तत्कलेरुपलक्षणम्॥

Pāpiṣṭhaṁ durbhagāṁ madyaṁ nagnamutkṛttanāsikam
Prātarutthāya ya: paśyēttatkalērupalakṣaṇam.

Viz. An evil doer, a debauch woman, wine, naked body and a man without nose are if seen in the morning, one should suppose such vision as an apprent meeting with the *Kali* era.

The readers will themselves find in position to conclude whether it is scientific approach or not by mere conciliating the both hymns. We think nothing more to highlight or explain this approach.

——★★★★——

HOW TO EXCRETE ?

Excretion : A process of long life

A question may be raised that excretion is so usual process found in all living organisms that it requires no furth suggestions and it is mere futile practice to make such trifle thing, a topic for writing. If this is the position, why is the author intended to waste his time and the paper? In answer to this question, we will say that it is not so usual topic as they consider. The provision, perfect in itself as envisaged in scriptures is mandatory to know with all pros and cons. Lapse of a single thing, may cause detriment instead of any advantage. As the people ignore this topic, their inadvertancy has resulted in physical and mental ailments and three fourth of the total populace is suffering. Hence, we deem it, all necessary to give a brief account of this vital topic.

Firstly, we state here that every man should go for excertion twice in a day. At the dawn, he should attend it just after prayer made subsequent to getting-up. It should be re-attended in the eventing at about 4 or 5PM. **Āyurveda** suggests open plains, the most suitable place for excertion as the toxic bacteria present in night-soil will not do any harm and respiration in open space facilitates excertion too. Contrary to it, the urban people oftenly do it in toilets made in narrow shells filled with moisture everywhere. The wind blowing there is also found polluted and it can damage the health of the man as bacteria frequently can get entrance in the lungs through respiration. Again, the people having distinct status of

health, attend these latrine/lavatories. Some among them may patient of communicable diseases and these may spread to other healthy persons also. Hence, system of such lavatories requires certain improvements. Cleanliness should be given top importance because it is the first and foremost cure to prevent ailments and maintain health of our people. The people able to go outside the city for the rest of people should be made in lavatories.

Either you prefer open plains or lavatories for excretion, there are some hygenic rules framed by our scriptures necessary to follow. The **Āyurveda** states-

शौचे च सुखमासीनः प्राङ्मुखो वाप्युदङ्मुखः।
शिरः प्रावृत्य कर्णौ च मुक्तकच्छशिखोऽपि वा॥
Śaucē ca sukhamāsīna: prāṇmukhō vāpyudaṇmukha.
śira: prāvṛtya karṇau ca muktakacchaśikhō'pi vā.

Viz. A man should wrap a sheet of cloth around the head and ears, de-knot his braid and loose the undergarment. His face should be either towards East or North and the place should be even. While making siting posture for excertion, he sould be in happy state of mind. Special stress in this hymn has been laid on three things-(1) The head and ears should be wrapped with a sheet of cloth and the braid de-knotted (2) It should be done facing East or North and- (3) should be in peaceful mind.

Only objective of the above three is to excrete comfortably. owing to wrapping a sheet of cloth around head and ears, the blood pressure reverts to downward instead of exerting pressure on mental nerves. The nerves governing the anus and existing in head and ears thus, avail excitement thereby excreta is duly out and diseases like constipation is avoided. It has been observed that the modern gentlemen and other illiterate labours etc. smoke *biḍī* and *ciggerates* and sit in lavatory for hours in order to clean their anus. Thus, they smoke through mouth and exert pressure on the anus yet constipation not allow them relax. In case, you could get chance to visit at the residence of any English educated person (Who has got education under the pattern established by ***Lord Maikiaveli***) you will see that they also-

प्रातरुत्थाय मंचस्थो लालाक्लिन्नमुखः पुमान्।
'टी' 'काफी' 'बिस्कुट' 'केकं' सेवयेन्नित्यमेव हि॥

prātarutthāya mañcastho lālāklinnamukha: pumān.
ṭiṃ kāphiṃ biskuṭaṃ kekaṃ sevayennityameva hi.

Viz. prefer attending lavatory by giving heat to anus with hot cup of tea as per the above verse quoted ironically on them and named as *Todaysmṛti*. This ridiculous practice is due to ignorance of a few people while the other deliberately do this as they think compliance with oriental rules as moving backwards and as a dirty tradition.

Facing East or North has also clear meaning. The wind blows from East or North to West and Southward in morning as also in evening time. Hence, facing East or North in course of sitting for excretion neither has to smell dirty nor the bacteria present in night soil can get their entrance into body through respiration. The wind dashes back to the odour coming out from the night-soil. Further, the respiratory organ getting oxygen in good proportion, helps in clearance of excreta completely. It protects the man from the diseases like constipation, typhoid etc. in long run.

A state of peace in mind is ***sine-qua-non*** while excreting. As the urban people attend lavatories filled with moisture and odour, they do not feel peace of mind but suffocation there. However, being no other option available to them, they anyhow loose their belly but this practice does not clean the anus to the desired extent. The particles of excreta thus, gradually stick to the inner wall of anus causing constipation and other ailments related to the belly and intestines. The residual night-soil is hardended and stick to the lateral parts of intestines. Such regular smearing covers the whole space there, causing reduction in the radius of anus opening. The situation so disastrous gives birth to the ailments like piles etc. "As per the reports of World Health Organisation (W.H.O.), majority of people die of constipation. The people consider it a common ailment in initial stage, as it also appears; but it is the origin point of all incurable diseases. Hence, the physicians address it as mother disease.

Dr. Turner, a renowned American physician has stated in his report on the cause of death for as many as two hundred eighty four people in his hospital—"Barring only twenty eight persons, all other have dead due to constipation. Surgery of their intestines has made it crystal clear that these are as hard as stone and filled with night-soil dried and dark".

The above discussion conveys a message that every conscious man should take precaution of the dangerous diseases like-constipation and remove the factors causing it at the initial stage. An advice—(शौचे च सुखमासीनः) *"Śauce ca sukhamāsīnaḥ"* (peaceful mind at the time of excreting) made by our ancient hermits too is a measure worth giving deep attention.

—★★★★—

WHY IS REQUIRED MUTENESS AT THE TIME OF EXCRETING ?

To observe muteness at the time of defecation and urination is not only a tradition followed by the people from *Sanātana Dharma* but it is also an etiquette supported equally by science and the scriptures. The people void of Indian culture skip this etiquette whether they are well educated or illiterate. The new generation has made its status symbol to the activities like chatting while urinating and reading newspaper while they are in lavatory. An illiterate person coughs and spits frequently in course of defecating or urinating. These habits are not only prohibited in the code of conduct, health of concerned people also affected due to such activities.

It is a matter of common sense that when the one wind i.e. *Apāna* (as per yogshastra) is busy with the task to clean the anus and intestines; the pressure of other three winds (i.e. *Prāṇa, udāna* and *Samāna*) gets reduced. It is our duty to sit mutely and assist that wind to act efficiently. The power of that wind is bifurcated and the cleaning suffers, if we are engaged at the same time with another task or activity. Chatting, coughing, shrugging etc. activities will give way to the bacteria inside body coupled with disturbance in the natural task of defecation. It may cause fatal consequences to the health. In the same context, our scriptures envisage—

उच्चारे मैथुने चैव प्रस्रावे दन्तधावने।
श्राद्धे भोजनकाले च षट्सु मौनं समाचरेत्॥
Uccāre maithune caiva prastrāve dantadhāvane
śrāddhe bhojanakāle ca ṣaṭsu maunaṁ samācaret.

Viz. One should observe muteness while urinating, involved in courtship, when the teerth oozes blood with brushing and while

eating. Sraddha (kavya is offered to forefathers)

We will explain at the corresponding places, the significance of all times when muteness is to be observed. As the context here is that of defecating and urinating, one should merely understand here that muteness is to be observed.

—————★★★★—————

A STEP TOWARDS ANIMALITY

The ***Pāraskara Gṛhya sūtra*** states:

तिष्ठन् न मूत्रपुरीषे कुर्यात् (पारस्कर गृह्य सूत्र)

Tiṣṭhan na mūtrapuriṣe kuryāt (Pāraskara gṛhya sūtra)

Viz. Don't urinate in standing posture.

Sir Darvin's Theory of Evolution taking gradual development of man from a barbarous state upto modern civilized, only apply on him to the extent, he is still animal like in his activities. By saying this is only meant that the traces of primitive state are abundantly found in man. It is really surprising because in materialistic approach, the man has now made phenomenal progress and claims of his being most sophisticated. The amimalism has increased so tremendously that some times, it appears as reversal of the History in the womb of twenty first century. Whether the course of orderly development has been completed and man has become homo-sapien again a mere mammal; illusion of this type; sometimes, grips the mind. It is true that the man as we see him today is well educated and civilized at the advanced level; yet animality in his habits is still existed. Sometimes, we think that perhaps another round of the cycle has commenced and the existing perfect structure of a man with two arms, two legs, mind, brain, heart is now reducing to become an animal with horns and tail.

We will highlight the arbitrary habits of modern man in the matter of eating, enjoyment, mental framework in succeeding pages. These will ***prima-facie*** reveal him as animal and even more, heartless than animal. The context here is to highlight his ridiculous animal like tendencies in the matters of defecation and urinating. It appears as if, the students are taught the first lesson in schools that they should

urinate in standing posture like a donkey, horse, bull etc. animals. This is the reason, the children at their early adolescent ages, are following the same trend. Being the child nature that of usual mimicry, they are not left behind doing the same as their parents and teachers do. They would not take even little care if drops of urine are sprayed on their dress and the feet, because they cannot humiliate or show any derogation to the lessons they learnt in their schools. This bad habit one side infringes upon the rules framed by our scriptures and prejudicial to the civilization also. Without giving least to the mind whether it is public place or the high way or many people are passing through that way; they start urinating. Whether such activity is a civilized one or suits to a man endowed with all senses endowed by the almighty.

Another is community that seldom clean the excretory organs with water and thinks it wastage of time and water both. He thinks it suffice to rinse the anus opening with two or three parchment paper pieces in compliance with *Today Smṛti* as it envisages–

द्वित्रिभिः कर्गलैः पश्चाद् गुदं संशोधयेद् बुधः।
न करेण स्पृशेन्नीरं यदीच्छेच्छुभमात्मनः॥

Dvitribhiḥ: kargalaiḥ: paścād gudaṃ saṃ śodhayed budhaḥ.
Na karena spṛśenniram yadicchecchubhamātmanaḥ.

Viz. One should wipe anus by using two or four parchment papers after latrine. The wiseman should not touch the water if he is aware of his health.

The anus opening to which our scriptures suggest cleaning with clay and water, whether two or three pieces of parchment paper will enable to clean ? It is worth consideration for these people. What is this going-on in India ? Whether these are the same people who used to say the Europeans boosting superiority of their etiquette and education till recently, wild people in the modern advanced age ? Our other comments on them were–"Europeans do not know even how to defecate and urinate–they do it in standing posture–do not know the manner of cleaning their hands–do not know the proper cooking and live on raw cooked meat". It is really a matter of anxiety and grief that the people till recent so civilized are now degrading in animality in India. May god endow them with widom to maintain the level of a man if not competent to grow to the level of divinity.

—————★★★★—————

WHY SHOULD ONE AVOID URINATING ON THE PATH ?

To urinate on the way is not only prejudicial to civilization but also an evil because of being against the scriptures. ***Lord Manu*** has stated–

न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे।
न फालकृष्टे, न जले, न चित्यां न च पर्वते॥
न जीर्णदेवायतने न वल्मीके कदाचन।

Na mutraṃ pathi kurvīta na bhasmani na govraje.
Na phālakṛṣṭe, na jale, na cityāṃ na ca porvate.
Na jīrṇadevāyatane na valmīke kadācana.

Viz. a man should avoid urinating and defecating on the way, on lump of ash, in cow shed, on the field ploughed, on water, pyre, mountain, old temple and termitary.

This rule has been framed in order to maintain civil health, serenity of places and public safety. All people know duly that the bacteria formed in urine due to presence of acid in it, can spread a numerous type of ailments among public and further, it stinks on the way from where the public passes frequently. The civilized Governments have therefore, took notice of this fact and a law is framed that the persons found urinating on prohibited places and high ways shall be charged with fine. The prohibited places include cowsheds, water sources, pyre etc. In view of public safety, the termitaries, ancient temples or monuments are also included in the list of pohibited places because the poisonous animals and reptiles like snake, scropions etc. are prone to these places and these can bite the people urinating there.

—★★★★—

CLEANING WITH CLAY OR SOAP ?

Hands and the vessel should be rubbed with clay taken from the sacred place after elecation made. The composers of ***Smriti's*** have stated :

द्वे लिङ्गे मृत्तिके देये गुदे पंच करे दश।
उभयो सप्त: दातव्या विट्शौचे मृत्तिका स्मृता:॥

Dve liṅge mṛtike deye gude pañca kare daśa.
ubhayo saptaḥ: dātavyā viṭśauce mṛtikā smṛtāḥ.

Viz. one should smear clay on genital, twice and anus five, time after defecation. Similarly, it should be smeared ten time on left hand and seven time on both hands.

Use of clay for obtaining physical purity is the great gift of our ancient hermits. It is essily available at all places and most useful. We can not think of the things other than clay, so easily available and free of cost. Owing to existence of ash (alkalies), the clay can remove all type of dirt, it further being mixed with the botanical elements; possesses an excellent power to remove the ailments. Such anti-toxin can not be found in other elements. Owing to this special quality, it has acquired an important place in natural therapeutics. Several physicians have made a number of experiments on the clay and thus, several volumes have been published on this special characteristic of the clay. Our father of nation, Mahātmā Gāndhī was so known to the qualities of clay that he used to smear and dress it in all kinds of diseases. When the clay has been proved good for internal purity, anything other than it would better for external purity of body, can not be said with conformity.

On account of precipitations for daily-chores or excessive work load or having no faith on scriptures; majority of people among us hardly give any thought to this significant matter. Far to say cleaning of genital and anus with clay, when people only smear one or two time clay on hands, gargle two or four time hurriedly and hold an idea that purity in its perfect sense is obtained. The illiterate living in country-side are fully alien to the importance of body cleanliness. Even the people working as *Babus* (clerical level) in offices and dwelling in cities, seldom give any importance to body cleaning while they are gone over a number of books on hygiene during their scool days and celebrated countless 'sanitation weeks' during their service period.

On account of least importance given to proper cleaning measures, the people suffer from the disastrous diseases like-gonorrhea, albino, piles, etc. They think it better to fill the pockets of physician with their hard earned money and finally die of untime death, but consider headache like, the compliance with rule of purity for genitals, anus and hands duly made by the

learned authors of Memoirs (*Smṛitis*). Had they given only some minutes to these cleaning measures, all these parts of body machine would have got proper cleaning thereby no apprehension of such incurable diseases. Minimum five to seven minutes should be given to the cleaning programme of the hands because all people know very well thet the same hands touch with all food stuffs just after they come out from the toilet door. In case, these are not cleaned properly, the dirt stuck to them gets entrance in the body with foodstuff thereby gives birth to a number of diseases.

We should not resort to the disrect perceiving in this matter as the hands appear the same either washed with clay or mere water. The germs carying bacteria being smallest; these can only be observed through microscope. When now the microscopic view has proved their existence ; should it not our duty to follow these rules of sanitation as laid down by Indian physicians in order to protect our body from the diseases they cause.

A strong flood of revolution against the religious conscious has took way from the West and we see since a few years ago, use of soap instead of clay particularly within the medium class families. It was confined merely to bath and cloth washing till recent ;but it has now become a substitute for the clay. We surprising see the fore-runners to this western race, the people who claim as partiot to the mother land but their prarctical attitude is revealing ex-facie that they hate everthing even with the Indian clay. They consider it inferiority to their status and standard of living. What can we say to these people except that they are in gross ignorance.

If we compare the soap and clay in terms of power of cleaning, the latter is easily available and capable to clean even minutest fraction of the dirt while the former is mere dwarf in this comparison. The clay further is alkali and roughage while the soap is alkali and smooth. It is a common principle that only matter opposite to the qualities of the one to be removed or cleaned ; is used. Owing to majority of bile stuck to the excreta, it is greasy which remains in much or less quantum even when washed with water. A matter having alkali and roughage elements like soil can only remove that smoothness. It is true that the soap

can remove the dirt but it is manufactured by using oil etc. greasy things as raw material. Having its homogeneity with the nature of excreta, how can it remove the greasy elements ? You shall have seen that soap cannot remove any strain of oil from a cloth and butter milk etc. are used for its removal. Let the persons use soap happily if they prefer it on the soil but should they not loom in ignorance that they have accepted it as new invention *vis-a-vis*, the use of age old soil.

——★★★★——

SUITABLE PLACE FOR THE SOIL USED FOR CLEANING PURPOSES

The gentlemen using soil for cleaning purboses should take care of the places from where it is to be taken. Soil from all places is not worth use for cleaning purposes. It is to remember that soil from dirty and unhygeinic place causes harms instead of any good to the body. Imagine that how a soil mixed with excreta can give purity to the hands ? Our learned hermits have therefore, provided as under—

अन्तर्जलाद् देवगृहाद्वाल्मीकान्मूषकगृहात्।
कृतशौचस्थलाच्चैव न ग्राह्या पञ्चमृत्तिकाः॥

Antṛjalād dēvagṛhādvālmīkānmūṣakagṛhāt.
Kṛtaśaucasthalāccaiva na grāhyā pañcamṛttikāḥ.

Viz. one should avoid taking soil of river bed, temple, termitite, mouse hole and insanitate place due to once urinated and excreted.

This suggestion holds sufficient reasons as there may be pebbles, thorns, stones etc. mixed with the soil of river bed, possibility of being there several type insects too is not ruled out. Hence, taking soil from there may prove risky. Further, if all visitors in temple start taking soil from the walls of it, it may cause considerable erosion and the practice if continued; the temple in question, will be collapsed one day or the other. The building of temple will first to start with erosion of soil, then the bricks will delay and finally the whole will collapse.

Similarly, snakes etc. dangerous animals oftenly live in termitites and mice holes. Hence, taking soil from there may prove risky.

Imagine if any cobra makes a bite on your finger and you yourself turn into soil (i.e. dead). Suffice description has already been given about the lavatory etc. in preceding paras.

It is hoped that this enumeration would remove all doubts in the matter and we all enjoy sound health by following sincerely, the method mentioned by our holy scriptures.

——★★★★——

RULES OF DEFECATION, URINATION AND PURITY CONSCIOUS

Our holy scripture has stated certain specific rules in connection with defecation, urination and purity. Be these rules followed by theist people for roubst health in return; we think it plausible to quote them hereunder as–

(क) न सोपानत्को मूत्रपुरीषे कुर्यात्। (आचारादर्श)
Na sopānatko mūtrapurişe kuryyāt. *(Acārādarśa)*

Viz. One should not defecate or urinate with socks, binding any way, shoes etc.

(ख) न गच्छन्नापि च स्थितः। (मनु)
Na gacchannāpi ca sthitaḥ. *(Manu)*

Viz. coincide walking or sitting on anus support or standingly

(ग) नानन्तवासा कुर्यात् (शंखलिखित)
Nānantavāsā kuryyāt. *(Sankhalikhita)*

Viz. avoid defecation or urination with the body laden with garments

(घ) यथासुखमुखः कुर्यात्। (मनु)
Yathāsukhamukha: kuryyāt. *(Manu)*

Viz. Should defecate or urinate in comfortable sitting posture and taking care of the flow of the air

(ङ) यावत्साध्विति मन्येत तावच्छौचं विधीयते।
प्रमाणं द्रव्यसंख्या वा न शिष्टैरुपदिश्यते। (देवल)
Yāvatsādhviti manyeta tāvacchaucaṃ vidhīyate.
Pramāṇaṃdravyasankhyā vā na śiṣṭairupadiśyate. (Devala)

Viz. Process of cleaning with soil and water etc. till the mind is duly satisfied. A fix measurement of the quantum of soil, water and

their frequency can neither be made nor it is good to set in view of etiquette.

Advantages of the abovesaid rules are self-explanatory. Defecation with socks and shoes will definitely soak with water used in that process and possibility of the particles of excreta may also stick to them. This is the reason, old pair of sandals are kept in houses for this purpose. Defecation and urination cannot be made conveniently and with full clearance while the man is in postures like-walking, standing and seated on support of the anus. The habits like using European lavatory (camode) for defecation and standing posture for urination is merely for the fanatics like *Kutubuddin* (dog) and not for the common and civilized people. Similarly, using lavatory with garments put on the body puts the man tied badly like a spider in its web and it does not allow the organs of body to pull out completely, the excreta formed within intestines. The rule regarding direction is mandatory to follow while defecating in the open land but it cannot be followed strictly in lavatories. It is therefore, suffice if the man sits there conveniently. If a diet of cheese, sweet dish (*Khira*) and fine wheat flour (*Maidā*) is taken, the resultant excreta is formed so greasy or synthetic that it requires more cleaning frequency with the soil and water. Hence, a test for purity can not be given any yardstick because of being its variable according to the diet taken. However, cleaning till the mind is satisfied can be suggested.

(क) वसाशुक्रमसृङ्–मज्जा–मूत्रविट्कर्णविण्णखाः।
श्लेष्माश्रुदूषिकास्वेदा द्वादशैते मला नृणाम्।।
Vasāśukramasṛṅ -majjā-mūtraviṭkarṇaviṇṇakhā:.
śleṣmāśrudūṣikāsvedā dvādaśaite malā nṛṇāṃ.

Viz. Twelve type of dirts or wastages are formed in the human body. These are- fats, semen, blood, marrow, urine, excreta, ear-dirt, nails, phlegm tears, eye-dirt and-sweat.

(ख) आददीत मृदापश्च षट्सु पूर्वेषु शुद्धये।
उत्तरेषु च षट्स्वद्भिः केवलाभिर्विशुद्ध्यति।। (बौधायन)
Ādadīta mṛdāpaśca ṣaṭsu pūrveṣu śuddhaye.
Uttareṣu ca ṣaṭsvadbhiḥ:kevalābhirviśuddhayati.
(Baudhāyana)

Viz. The former six dirts require cleaning with soil and water while the latter six are cleaned with mere water.

अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथि।
कृत्वा मूत्रपुरीषं च द्रव्यहस्तो न दुष्यति॥ (बृहस्पति)

Aranye'nudake rātrau cauravyāghrākule pathi.
kṛtvā mūtrapurīṣaṃ ca dravyahasto na duṣyati..
(Bṛhaspati)

Viz. The thing picked up without the hands cleaned with soil and water in the forest, in desert, at night, on the way risky of thefting and carnivoros animals if one has defecated or urinated shall not be considered as impure. In the circumstance, he can do this without washing hands even the goods are lifted up on hands but it would not impure those goods. In the circumstances so tough, mere smearing dry soild, if possible is suffice but complete cleaning should be made when the man is reached at the convenient place or destination whatsoever.

——★★★★——

RULES FOR BRUSHING THE TEETH

औदुम्बरेण दन्तान् धावेत्। (पारस्कर गृह्य सूत्र)
Audumbareṇa dantān dhāvet. (Pāraskara gṛhya sūtra)

Viz. One should clean his teeth with a brush made of cluster fig. Brushing the teeth is one of an important features of our routine. It is the duty of every man desirous of sound health to clean his teeth with the brush made of fresh twig plucked from any of the trees suggested by the scriputures. All people know very well that teeth have special importance in our body. These are assigned with the function to thrash and crush the food stuffs to the extent acceptable to alimentary canal so that it could provide the body with proper amount of energy and nutrition. As diet is required every man till his last breath, it will not be an exaggeration if we say teeth as the sole basis of life. They are like watchdog to the life castle and a slight carelessness on their part may leave in danger, the life at any moments. Reposing confidence on these excellent guards, a man takes least caution while eating raw, green, soft, hard, eatable or non-edible all type of things and these make them all useful for life by chucking.

The people are duly identify with the importance of teeth in human life but hardly any efforts they make for their protection and maintenance. One can easily see people at their twenties, stood in crowd at Dentists clinic where they fix artificial teeth in place of their own original, causing trouble one or other way. Only a few years ago, the senior people at their 80 or even 90 years age, had booned with so healthy teeth as to chuckle fried grams while the youth of about 20 or thirty years age, are seen suffering with teeth ailments like pyorrhoea etc. Their teeth start oozing blood and due to deficiencies in teeth, they fall prey to a number of other diseases. Hardly a few people understand teeth ailment as a step towards death because unthrashed or half thrashed food, starts entering into belly if teeth are lost. The intestine has to do excess labour in the circumstance, as those have no teeth like organs. Hence, digestion is disturbed and the man concerned, falls prey to one or other ailment.

It is not tough exercise to keep these teeth healthy and strong. Brushing everyday as per the rules stated in scriptures, keeps the teeth healthy and strong up to the age of one hundred years. These rules however demand strict compliance. The modern approach can not be said as a good compliance with these rules. We see that the people generally pluck a twig of neem while on morning walk, start brushing instantly, talking with friends and their legs are returning towards home. These all activities run simultaneously. In the process of such brushing, the dirt removed from the teeth enters into belly and appears subsequently on the skin as scabies, abscess, eczema, boils etc. or it gives birth to the germs in the belly thereby a healthy man has to suffer from sickness.

Unfortunately, another section of our society thinks the noon better than the morning for cleaning of their teeth. No doubt, they are well aware of the safety of their teeth yet they do brushing after lunch. Perhaps, they opine in its favour because the body feels some relax when they gargle and rub thir tongue in course of such brushing. However, this process exerts pressure on the intestines at a time when these are busy with digestive function, the juice formed there, starts coming out anticlockwise from there and thus, it cause sheer constraints on the digestive function. In a long run, such brushing even brings in early or premature death

to the man concerned. It is undoubtedly, true that but-for following the rules contemplated in scriptures, brushing of teeth otherwise shall prove risky and dangerous. In this direction, it is equally worth knowing that at what time, which manner and from which twig of the trees, the brush should be made.

——★★★★——

SPECIFIC TWIGS WITH SPECIFIC ADVANTAGES

Use of brush only for teeth cleaning is not confined but our great ancient hermits like ***Caraka***, the father of ***Āyurveda*** and ***Suśruta*** etc. have recommended brush for therapautic use also. They say brushing can eradicate ailments coincide keeping the teeth clean. When we see the experiments made by those learned hermits, all successful today ; it appears phenomenal. We quote hereinbelow certain experiment stated in ***Āyurveda*** for example and with a view to inspire readers for their beneficial applications–

(क) बदर्यां मधुरः स्वरः

Badaryām madhuraḥ svaraḥ.

Viz. brush for cleaning teeth coincide bringing medody in throat with indian jujube

(ख) उदुम्बरे च वाक्सिद्धिः।

Udumbare ca vāksiddhiḥ

Viz. deficiency of tongue like stuttering can be removed if brushed with the twig of cluster fig regularly.

(ग) अपामार्गे स्मृतिर्मेधा।

Apāmarge smṛtirmedhā

Viz. A brush with rough chaff tree (Apāmārga) is beneficial for improvement of loss of memory or slow wit.

(घ) निम्बश्च तिलके श्रेष्ठः।

Nimbaśca tilake śreṣṭhaḥ.

Viz. Brush with the twig of neem tree is most effective in ailments like pyorrhoea and for removal of odour from mouth.

——★★★★——

SELECTION OF THE TREE AND MANNER OF MAKING BRUSH

The ancient authors of scriptures had made study in depth, on the merits and demerits of the herbs and botany, did a number of experiments, investigations etc. prior to arrive at any conclusion to recommend the trees good for using as brush to teeth. The following trees are considered good for this purpose–

करंजोदुम्बरो चूतः करम्बो लोध्रचम्पकौ।
बदरीति द्रुमाश्चेते प्रशस्ता दन्तधावने॥

Karañjodumbaro cūtaḥ; karambo lodhracampakau.
Badarīti drumāścete praśastā dantadhāvane.

Viz. The Indian beech, cluster fig, mango, wild cinchona, golden *champā* and Indian jujube are the best trees to be used for teeth brushing. Besides them, *Kīkara, Neemtree, lemon* etc. are also easily available and useful for the same. The lexicographers have stated **खदिरो दन्तधावन** –*"Khadiro dantadhāvanaḥ"* for catechu tree and thus, confirmed its usefulness for brushing purposes.

Brushing teeth with any of the abovesaid trees is must as daily routine. The water pot should be put nearer at the time of cleaning the teeth. Better if one does this at the bank of river or any pond but whereever the teeth are brushed ; the water used should be clean and pure. Gargling continuously is to be made while brushing so that the dirt erased from teeth may not enter into the belly and one should spit frequently outside. Finally, the face and eyes should be given suffice sprinkle of water. Practice of this nature would cool down the eyes thereby enhancing eye-sight and prevention of ailments. As *Caryāmanjarī* states-an alkali water in the form of *āmlā* (Indian goose-berry) or *darking nut tree* (*Bhilla*) mixed with water is more beneficial for this purpose–

भिल्लोदककषायेण तथैवामलकस्य वा।
प्रक्षालयेन्मुखं नेत्रे स्वस्थं शीतोदकेन वा॥

Bhillo dakakaṣāyena tathaivāmalakasya vā.
Prakṣālayenmukhaṁ netre svasthaṁ śītodakena vā.

——★★★★——

BRUSH VERSUS TOOTHPASTE

Under the trend of blind mimicry, toothpaste is gathering momentum in terms of publicity in India in line with the foreigners. It appears as if the foreigners once sovereign in India had entrusted this hatred thing alongwith other testaments behind them of their black slaves and they think it their duty to protect and promulgate the same. Otherwise, imagine for a second, **whether giving preference to a thing which ingredients and time of manufacture is away from sight or a pure, green and fresh twig of a tree, all apparent- -is anyway act of a conscious mind ?** Again the brush used daily is filled with dirt through its gradual absorption. It inserts pyorrhoea germs while rubbing and the teeth shortly start decaying. Where all members of the family use the same brush for teeth cleaning ; consider it as an alarm for health decay for them all shortly. The five persons having different nature and some among them may own one or other aiments and using the same brush by them shall definitely decay their health. It is really surprising if they still consider them protected from the diseases.

In order to make clear the matter, we will say that use of such precious/costly yet risky thing can possible and good only for the nationals of *Europe* and *America* as they replace their brush for another new every week. **When our India is enriched with vegetation of so much of therapautic value and the people here can brush free of cost; it is mere luxury and that too health hazards to use costly paste and toothbursh. Hence, the people of India should avoid making such mimicry of the western culture.**

On account of excessive population pressure, growth of industries and urbanisation, the land under forest has been reduced considerably, and the people living in cities hardly can see the abovesaid trees in their colonies. Further, the population in cities has also increased in several crores. In view of this scenario, these people are compelled to use tooth paste and powders. However, here is also a way. We can use the powder self made or use only salt and oil for teeth cleaning. A pinch of salt mixed with two drops of oil is more beneficial to teeth than one hundred varieties of tooth paste or powders. This mixture is used by all at the time of toothache or other disorders causing to the teeth. The people using toothpaste, can prevent extravagance by using this

cheapest formula. Salt and oil both are edibles and would not cause any harm to internal organs of body even if a fraction of these gets entrance there. However, any guarantee to this nature can not be given about the ingredients of the toothpastes. We have escaped this question in terms of purity and impurity as the man putting things without prior identification with their genuine form, knows nothing as purity and impurity involved. This is the reason, we have only examined or discussed this question in its exterior from without entering into detail.

——★★★★——

PROHIBITED TIME FOR TEETH BRUSHING

As the teeth are related to the whole body, brushing teeth is prohibited when body is suffering from a number of ailments because it aggrevates the disease and the person has to suffer from harms instead of any benefit. ***Āyurveda*** states in this context-

मुखस्य पाके शोथे च कर्णरोगे नवज्वरे।
शिरोरुजार्दिते श्रान्ते नेत्ररोगे मदात्यये।
तृषिते चार्दिते कण्ठे रोगे ताल्वोष्ठजे गदे॥
जिह्वामये दन्तरोगे श्वासकासावमीषु च।
पानात्यये तथा जीर्णे मूर्च्छायां दुर्बले तथा।
हिक्कारोगार्दिते जन्तौ नेष्यते दन्तधावनम्॥

Mukhasya pāke śothe ca karṇaroge navajvare.
Śirorujārdite śrānte nētraroge madātyaye.
Tṛṣite cārdite kaṇthe roge tālvoṣṭhaje gade.
Jihvāmaye dantaroge śvāsakāsāvamīṣu ca.
Pānātyaye tathā jīrṇe mūrcchāyāṁ durbale tathā.
Hikkārogārdite jantaie neṣyate dantadhāvanam.

Viz. either there are blisters or swelling on mouth, pain in ears, headache, feverish, eye ailment, at the time of feeling thrist, in the ailments causing to neck, palate, lips, tongues etc., teeth ailment, at the time of suffering from cough and indigestion, physical infirmity, giddiness and excessive yawning (Hikkā ailment), a man should avoid brushing teeth.

——★★★★——

EXERCISE

Exercise has the same importance in routine as that of the food for human body. As food is necessary to take daily for survival, exercise too is necessary for the proper digestion of that food. A follower of **Sanātana Dharma** should hold affection and obeisance to the same extent as he holds it for doing prayer (*Saṁdhyā*) and recital of hymns for almighty. This is because –

शरीरमाद्यं खलु धर्मसाधनम्।
Śarīramādyam khalu dharmasādhanaṁ.

Viz. this body is the radical mean for observing religion. How a man can take bath and perform prayer **(Saṁdhyā)** if his body is unwell? **Āyurveda** envisages in this context–

व्यायामदृढगात्रस्य व्याधिर्नास्ति कदाचन।
विरुद्धं वा विदग्धं वा भुक्तं शीघ्रं विपच्यते॥१॥
Vyāyāmadṛḍhagātrasya vyādhirnāsti kadācana.
Viruddhaṁ vā vidagdhaṁ vā bhuktaṁ -śīghraṁ vipacyate..1..

भवन्ति शीघ्रं नैतस्य देहे शिथिलतादयः।
न चैवं सहसाक्रम्य जरा समधिरोहति॥२॥
Bhavanti śīghraṁ naitasya dehe śithilatādayaḥ:.
Na caivaṁ sahasākramya jarā samadhirohati..2..

न चास्ति सदृशं तेन किञ्चित्स्थौल्यापकर्षणम्।
स सदा गुणमाधत्ते बलिनां स्निग्धभोजिनाम्॥३॥ (भाव प्रकाश)
na cāsti sadṛśaṁ tena kiciAsthaulyāpakarṣaṇaṃ.
sa sadā guṇamādhatte balinām snigdhabhōjinām..3.
(*Bhāva prakāśa*)

Viz. A man having acquired strong body does not bears with sudden attack of ailments. A food taken not matching with the place and time (climate) or taken in raw form or unripe is digested immediately. A man doing exercises daily remains free from laxity and laziness and symptoms of old age do not arise untimely. Exercise is the best medicine for bringing down the fattened body. A man having sturdy limbs always is benefited of exercises done regularly.

——★★★★——

WHY ARE THE EXERCISES MAKE A HEALTHY BODY ?

Exercise is a key to keep this body healthy and the man thus, utilises it for executing great deeds **(Dharma)**. Regular exercise of body organs renders equal force to them all and these acquire beauty, strength and a regular shape. The heart attains energy with innovative splendour enabling the man to execute hard labour not generally possible for a thin and lean man. He engages himself at every work with vigour and gives rest to his body only when the same is executed successfully. Laziness, the most dangerous enemy of a man does not even dare to peep into such industrious man. Don't take it as any stretch of imagination but it is an essence of the prolong experience of hermit **Caraka**, the author of **Āyurveda**. He has enumerated uncountable advantages of exercise by giving a stress on its necessity. Certain among these are as under-

शरीरोपचयः कान्तिर्गात्राणां सुविभक्तता।
दीप्ताग्नित्वमनालस्यं स्थिरत्वं लाघवं मृजा॥
श्रमक्लमपिपासोष्णशीतादीनां सहिष्णुता।
आरोग्यंचापि परमं व्यायामादुपजायते॥
Śarīropacayaḥ: kāntirgātrāṇāṁ suvibhaktatā.
Dīptāgnitvamanālasyaṁsthiratvaṁ lāghavaṁ sṛjā.
Śramaklamapipāsoṣṇaśītādīnāṁsahiṣṇutā.
Ārogyañcāpi paramaṁ vyāyāmādupajāyate.

Viz. Human body becomes attractive as all its organs enjoy growth through regular exercise. All organs become beautiful and regular, power of digestion is increased, body becomes habitual to bear with hunger, thirst, sun heat, sun strokes, hard labour, tiredness etc. without feeling restlessness and the most important among these is that the body seldom suffers from any diseases. This is a literary discussion on query (why) related to the exercise. Its real feeling depends on practical approach made properly to whatever has been discussed herein. We come across several protagonists in arenas as also in T.V. serials but we can also build our body same strong and energetic and then the reality as described by *Caraka* shall fall in self-realisation.

——★★★★——

SYSTEMS OF INDIAN PHYSICAL EXERCISE

Ours holy country has acquired high fame in terms of knowledge since beginning, all over the world and people address it as "preceptor of the world". In terms of power and stamina, it has equally maintained its status among the most powerful countries. Besides several mighty sovereign **(Cakravarti)** kings in India, **Hunumāna**, the devotee of **Śrī Rāma** is also an illuminating gem of Indian history known for his unique valour. The topmost medal of gallantry **"Mahāvīra Cakra"** signifies his name in Indian army. Stories on bravery of *Bhīṣma*, an unique bachelor and ***Arjuna***, the mightiest warrior are perpetually told throughout the world. Again, need'nt go so far back when here is *Rāmamūrti*, an unique protagonist of India renowned for his phenomenal demonstration of phsique in athelete. The foreigners had to put their finger under teeth in gesture of surprise.

There was neither lack of persons having roubst health nor that of exercises i.e. means of enhancing stamina in ancient India. People in those days join exercises with spiritual devotion and participate with keen interest. There were a number of public arenas (*akhāḍās*) and competitions on athletics/duel, held time to time at provincial, inter-provincial and international levels. Protagonists from inland and overseas used to attend those competitions and demonstate their physical stamina. Lord Kṛṣṇa had been invited in the same competition held in *Mathurā*. He had killed *Kam sa*, the monster king while fighting duel with the participants called there. *Jarāsandha* was also killed in the same duel competition by *Bhīma*. Apart from athletics, Muscle exercise (*Daṇḍa Baithaka*), Mace moving (*Mugdara paricālana*), *Kabaḍḍī*, race, postures (*Āsanas*) and *Sūrya Praṇāma* etc. are the exercises by which every person can enjoy life, free from ailments as a result of booned with roubst health so built.

The exercises developed during ancient period in India are including **Yoga**. It has the most cardinal place among them. **Yoga** in Indian literature is an excellent art (*Vidyā*) that merges the man with *Brahma* (knowledge) by striking beautifully, a balance between body and soul, worldly luxury and the pleasure of emancipation as also between physical and the metaphysical world. ***Yogic acts have always dual effects. These build the body healthy, powerful and free***

from diseases one side, while on other side, it promotes human soul to the extent that it may enjoy the pleasure of emancipation i.e. the power of knowledge to lead life for emancipation. *Yoga* holds its place in system of exercises as also in acquisition of *Brahma* skill (*Brahmavidyā*). *Yoga has now lost its lustre because of sheer conversion of public interest in western mode of living yet we sometimes, come across to the phenomenon of Yogic postures and Yogic exercises.* We see with overwhelming surprise that the ailments proved incurable after several thousands Rupees incurred in treatment, removed for ever by virtue of exercise on a simple posture under *Yoga* when adopted regularly.

In a succinct from, it remains to state that there were a number of methods adopted for exercise in ancient India. In spite of being in them diversity, we find an uniformity in terms of being their easy to all. All people either rich or poor were able to get optimum benefit of these means free of cost. *The modern means like Hockey, football, cricket, tenis etc. all require money to invest and people can continue these by monthly payment of fees but the system of exercises in India was without involvement of cost factor. Only a open space and free flow of wind was suffice to join these exercises.* Only postures (*Āsanas*) and *Sūrya Praṇāma* etc. exercises are suffice to maintain the body free from ailments through out life. These further provide with a strong immunity system to our internal organs.

——★★★★——

MORNING SALUTE TO SUN GOD

Sūrya Praṇāma

This exercise starts with pray to sun god and ends with eight types exercises. Every exercise moves the head, waist, arm, chest, lungs, belly and both legs to the extent that all these pass through hard labour. Thus, all these organs become sturdy and powerful enough. Half an hour involvement with this exercise, make the body fully tired and at such state, it should be made over. In ancient hermitages, no arrangements like Hockey, Football etc. were made those days and only this method was suffice to make the then bachelors sturdy with all organs— **'कपाटवक्षाः परिणद्धकन्धरः'** *"Kapāṭa vakṣāḥ pariṇaddhakandharaḥ"* viz. The chest as broad as door and

sturdy shoulders. By virtue of strong built body, they even used to fight against mighty kings (*Cakravarti*) when so required like *Lava* and *Kuśa*, both sons of lord *Rāma*.

This exercise proves panacea to the ailments of liver, spleen, intestines etc. Thus, one side, there is a box of precious medicines with physician and this free of cost and simple *Sūryapraṇāma* is on the other side. It depends on your desire whether you prefer the former or the latter.

——★★★★——

PITIOUS CONDITION OF HEALTH AT PRESENT

Our country has lingered behind to a pitious state in terms of the public health. This is the same country where the **Vedic** declaration with the words– 'नायमात्मा बलहीनेन लभ्यः' *"Nāyamātma balahīnena labhyaḥ"* **Viz.** A weak and unhealthy built man cannot achieve the essence of soul. Used to stimulate the people to gain physical and spiritual power, where the people seldom lived premature lives and the death was not any mandatroy but unknown divine power and an event taking place at appropriate time under the divine rule. ***Now look at the present scenario of the same country where 50% infants are dead within ten days hardly of their birth. About 60 percent deaths are caused to the children of five years age and the rests are so weak as depend fully on the mercy of the physicians throughout life.*** This is the condition of the country where the renowned authors of **Āyurveda** i.e. ***Dhanvantari, Caraka*** and ***Śuśruta*** were born.

In this unfortunate country, we see deaths of about ten lakh people per annum on account of being prey to Tuberclosis and 90 percent among surviving populace are entrapped in diseases pertaining to the semen disorders. The average age of Indian is mere thirty two years while he prays for survival upto one hundred years– 'जीवेम शरदः शतम्' *"Jīvema Śaradaḥ Śatam"* **Viz.** may we live a life covering a century. Effect of old age can be seen in the people here when their youth mere peeps into for entrance. Average man lives unknown to his youthful days, its arrival and departure. Just attaining the age of 20-25 years, he finds his body deteriorating, cheeks pressed inside, puts spectacle on eyes, his hair turn white and starts panting even when a little work is done like an old man.

Lack of doing exercise is one of the cause *inter-alia* other prominent causes leading health to such pitious state. We have suffice time for keeping busy with worldly affairs but cannot share half an hour of our routine with exercise. It is really a matter of anxiety. It is indeed, a matter of concern for each person either he is young or old. Whether we should let go the human generations to ruin day-to-day or think some obligations on our shoulders to lead it for progress and prosperity ? In case, the Indians are eager to do something viable, they shall have move back to pavilion and join the class in **Caraka's** *school* that states–

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्।
Dharmārthakāmamokṣāṇāmārogyaṁmūlamuttamaṃ

Viz. sound health (*Ārogya*) is the radical of the four industries i.e. *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

Rays of hope are being seen in the efforts of RSS as renaissance in public approach is taking place. It is really a good indication that the members of Sangha get-up early in the morning and participate in exercises held in groups after prayer to the mother land. They thus, do exercise regularly and under the system prescribed by our scriptures. The people unable to exercise at their homes should join such voluntary organisations and thus, protect their precious property of health.

——★★★★——

SIGNIFICANCE OF OIL MASSAGE TO HUMAN BODY

अभ्ययङ्गमाचरेन्नित्यं स जराश्रमवातहा।
दृष्टिप्रसादपुष्ट्यायु स्वप्नसुत्वक्त्व–दार्ढ्यकृत्।
शिरः श्रवणपादेषु तं विशेषेण शीलयेत्। (वाग्भट सूत्र स्थान अध्याय २)
Abhyayaṅgamācarennityaṁ sa jarāśramavātahā.
dṛṣṭiprasādapuṣṭyāyu svapnasutvaktava-dārḍhyakṛt.
śiraḥ: śravaṇapādeṣu taṃ viśeṣeṇa śīlayet.
(Vāgbhaṭa-sutra sthāna chap-2)

Viz. one should give massage to the body regularly. It prevents early knocking of old age and the ailments coused by wind (*Vātajanya*). It gives power to eye-sight, makes the body strong,

REQUESTOR'S NAME:

enhances the length of life, brings in sound sleep and the skin gets beauty and firmness. The head, ears and the bottom of feet are the spots which require massage particularly.

You will find your body porous but apertures are small as niddle point when so observed through a microscope. Even a spot you can not search which would be without pores. These pores in our body are called ciliary or hair cavity. Actually, these are smallest tubes that diffuse the polluted gases and dirt formed within body in the form of sweat and gaseous substances out from the body and carry the pure air inside and thus, assist in keeping the body always active.

The physiology states that our blood consists of- 1. red blood corpuscules 2. white blood corpuscules and- 3. blood platelet. Our life depends on these three corpuscules. These corpuscules are in need of pure water, wind and proper food items for their survival, the same way as we require all these things. The nature caters to their need through these ciliaries. We cannot inhale so much air through nostrils as required for keeping these corpuscules alive. Our hair (ciliaries) perform this task. A man may die if Charcoal or resin is smeared on his body as these will close the cavities or pores formed in our skin which carry oxygen to these corpuscules. You will see that man panting even within minutes after the resin so smeared on his body.

Massage or oiling to body is that natural mean of making active and clean these ciliary glands or cavities ; invented by Indian hermits as long as several thousand years ago. They were most skilled physiologists and treated public health as an important organ of routine. Massage is not only beneficial for health and beauty but it has been also proved as unfailing remedy for the diseases. We still see in country side of India, the people doing massage for internal injuries, several types of pains on body, skin diseases and on swelling. It is a new thing for the Europeans. Henry Kalinga of Sweden and Dr. Major of Holland made experiments on the application and use of massage and found it an excellent remedy about one hundred years ago. Since then, the public there, is also doing massage of their bodies.

——★★★★——

WHY MASSAGE ONLY WITH OIL ?

In view of *Āyurveda*, the oil is not anyway less useful as compared with the ghee. All nutrients usually found in ghee are much or less also exist with the oil. Ancient physician **Caraka** has accepted oil, eight times more powerful or effective than ghee– **'घृतादष्टगुणं तैलं मर्दने न तु भक्षणे'**– *'Ghṛtādaṣṭaguṇaṃ tailaṃ Mardane na tu bhakṣaṇe'*. **Viz.** Oil is eight times more beneficial to body then ghee when a massage is given with. This difference lies in terms of massage and not in terms of consumption. The only difference is that of being edible and non-edible. Ghee is edible and oil is non-edible but useful for massage. As we see this advanced but pauper age, there is dearth of pure ghee and milk etc. items in the market. The defficiency of fats in these items can be recovered for body if regular massage is given to it. In such state of affair, health will not deteriorate and the skin diseases like scabies, eczema, boils, abscess, cracks etc. can be prevented. A mystery of massage lies with making the skin smooth, the veins active and the blood dynamic. The give and take process of wind becomes viable in proportion to the ciliary glands kept neat and clean. It is true that oxygen always exists in the air but its quantum is found greater in early morning specially because the cool touch of dews poured by moon at night makes it more viable. Hence, massage in morning not only maintains the body healthy and free from ailments but longevity is also ensured by doing this in regular manner. Method of massage or oiling to body is being followed now-a-days abundantly in metro-cities in hive with the method adopted in kerala. They recover considerable amount as fee from the patients in lien of such massage giving measures. Ancient physician **Caraka** has truly stated–

स्पर्शने चाधिको वायु स्पर्शनं च त्वगाश्रितम्।
त्वचंच परमोऽभ्यंगः तस्मात्तं शीलयेन्नरः॥
Sparśane cādhiko vāyu sparśanaṁ ca tvagāśritaṃ.
tvacañca paramo'bhyaṁgaḥ: tasmāttaṁ śīlayennaraḥ.

Viz. As wind is necessary to keep the body healthy, entertainment of this wind depends on the skin and receptivity of skin depends on the massage given to it. Hence, one should do massage daily unfailing.

Pure mustard oil in comparison with other oils proves the best

for the purpose of doing the massage. Proper rubbing should be given to every part of body after smearing it with the oil. The ailments like headache, dandruff, loss of memory etc. are removed gradually if proper massage is given to the head. Some oil drops should be poured in ear-drum on every alternate day because–

न कर्णरोगा वातोत्था न वात्या हनुसंग्रहाः।
नौच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात्॥

Na karnarogā vātotthā na vātyā hanusaṁgrahāḥ:.
Nauccaiḥ:śrutimabādhiryaṁsyānnityaṁkarṇatarpaṇāṭ.

–it guards the ears from ailments due to rheumatism, the abscess pimples, boils etc. Deafness is avoided and audio power is increased. The lower portions of ears should be given gentle massage becaused being it the joint of all nerves, it effects the entire nerve system. Massage gently below the bottom of feet proves unique medicine for eye ailments coincide the feet ailments. The people doing massage in this manner, seldom suffer from the diseases affecting eye-sight.

——★★★★——

WHY ARE SOME SPECIFIC DAYS PROHIBITED FOR MASSAGE TO BODY ?

Remember that you can benefited of oil massage when follow the procedure properly as stated in scriptures. In case, you deliberately start rubbing oil on body, it may trap you in scabies etc ailments. **For an instance,** the learned composer of scriptures have stated –

तैलाभ्यङ्गे रवौ तापः सोमे शोभा कुजे मृतिः।
बुधे धनं गुरौ हानिः शुक्रे दुःखं शनौ सुखम्॥

Tailābhyaṅge ravau tāpaḥ some śobhā kuje mṛtiḥ:.
budhe dhanaṁ gurau hāniḥ: śukre duḥkhaṁ śanau sukhaṁ

Viz. Massage on *Sunday* cause ailments like fever etc. (relating to heat), physical beauty on *Monday*, death on *Tuesday*, yield of wealth on *Wednesday*, loss sustained on *Thursday*, pains causes on *Friday* and pleasure gets entrance if massage is done on *Saturday*. Thus, this hymn prohibits oil massage on *Sunday, Tuesday, Thursday*

and *Friday*. The people in common do not peep into the scientific principle inherent to this prohibition and consider it mere ostentation or neglect it in their practice. However, the effects and merits of anything does not either reduce or efface by deliberate neglection or non-compliance. Thorn apple is poisonous and fetches death to the man who eats it. A boy ate it unknowingly while the other was duly known to its property yet he skipped confidence and ate the same. Now tell that whether in these circumstances, the killing effect of thorn apple will any way reduce or increase ? Its reply is in negative because the effect will remain the same in both conditions. Same rule applies on the procedures prescribed by our scriptures. If we do not comply any rule due to ignorance, it will not make any difference in the impact of that rule.

Sunday is known everywhere in this whole world as the day related to the sun god. This nomenclature is used for a fireball (sun) located at a distance of several crore square miles from the earth. Our ***Hindustan*** is worshipper of planets ***ab-initio*** hence, need'nt talk about her, the people in ***European*** countries also address this day as the day of sun god. Same is the matter with Mars etc. other stars (days). A question may be raised that whether these heavenly bodies have some specific impact on the particular days relating to them respectively ? Whether all countries in the world accept this fact unanimously ? Need'nt say that the ancient inventors from all countries have experienced with this impact. Hence, they all have arrived at the same conclusion. A question like–How these days have made ties with the concerned planets and why did they get the same name as that of planets? –is beyond the context existed here. We have therefore, discussed duly on it as per context somewhere else in this book. It is suffice here to understand that these days have respective nexus with the planets with the same nomenclature. Oriental and western, both scholars have analoguous opinion on this matter. Every planet has really an special impact on the day known with its name.

When you now understand the above fact, there should not be felt any difficulty or hesitation to realise why oil massage is not to be given to body on the days explained earlier. **For an instance,** *Sunday* is related to the star or planet which has treasure of splendour and power. It is full of heat like a furnace so warm as it spreads sun-

REQUESTOR'S NAME:

strokes to our bodies even from a distance of several crore square miles where it is located. Actually, this heat or warmness is life. We are counted among living bodies till heat is within us and we die when the body becomes cool. In spite of being so important, the quantum of heat is fixed. Our body will enjoy health till this fixed quantum of heat is maintained. Any increase in temperature more than this fixed quantum, throws the body in the grip of ailments. It is natural that there would more heat in atmosphere on *Sunday* than the other days and it would definitely increase the temperature (bile) in our body. In case, you start doing oil massage on body; it will add more quantum of temperature to the two heats (i.e. special heat on *Sunday*, and increased quantum of body temperature due to such excess radiation) and so excess heat will certainly give birth to the diseases pertaining to distortion in bile. Hence, truly stated—

"रवौ तापः"। *(Ravau tāpah).*

Viz. It contributes excess temperature to human body.

Similarly, **Mars** is called the son of earth (a fraction of this earth). It is a zone full of excess temperature hence, it has red colour. It has direct effect on our blood. Hence, blood pressure is increased on this day. The oil massage will aggravate the pressure which may result in epilepsy, hysteria, scabies, itches, boils and pimple etc. Sometimes, these may cause premature death of the people. The **Venus** (*Śukra*) governs the semen existed within the human body. Sexual feeling naturally is increased on this day. In case, oil massage is given to body, the aggravated passion may cause undue discharge or ejaculation of semen or the man in vagary of lust, can commit some evils which may bring dire consequences and enigma to him. The **Jupiter** governs the mind of a man, hence, oil massage may shift the mind for committing evils instead of its proper use. You should remember that Jupitor has no bearing with the physical matters and it governs the internal process of mental thinking.

We suffer varied ways on account of not applying our mind on these micro but important facts. The physiologists and physicians have eyes to seek the causes of ailments on the material things but the reality is that the patient has infringed upon the nature laws.

Ours' great hermits have further provided for remission of the above forbidding statement. It not only reveals their intuitive powers

so micro in form but being it based on their expertise in botany, unfailing also—

रवौ पुष्पं गुरौ दूर्वा भौमवारे च मृत्तिका।
गोमयं शुक्रवारे च तैलाभ्यंगे न दोषभाक्॥

Ravau puṣpam gurau dūrvā, bhaumavāre ca mṛttikā.
gomayaṁ śukravāre ca tailābhyaṁge na doṣabhāk.

Viz. If flowers are mixed with the oil meant for massage on *Sunday*, *dūrvā* (long life plant) on *Thursday*, soil on *Tuesday* and cowdung on *Friday*; the defects of such massage will remove.

All the things described in abovesaid hymn are capable to remove the defects on the respective day for oil massage. All people know that flowers including rose have cooling effect as these are mixed with the cold drinks. Hence, the oil meant for massage gives fragrance and cool effect simultaneously when mixed with flowers. Similarly, green plants of *dūrvā* is most useful for increasing power of memory and it enhances the power of eyesight too. The mind gets freshness when a man walks on the bed of *dūrvā* on lawns or parks. It therefore, gives its stimulus to the oil meant for massage. The plants of *dūrvā* are dipped in oil and sprinkled on bridegroom in course of solemnisation of marriage.

The mars is the son of earth and our blood is also formed as a result of digestion of material or earthly things in the body. The soil therefore, sets aside the acute temperature of the oil and it does not increase the blood pressure.

There is nothing in medicines so good as the cowdung and cow-urine is powerful to refine the semen. These two things control all distortions that take place in semen. Any bad effect of massage on *Friday* is left no more if a pinch of cowdung is mixed with the oil. Instead of being any harmful to semen, this mixture removes the skin diseases.

One more thing which requires clarification here is that the oil described hereinabove in the first hymn (explaining restrictions) and the second hymn (explaining process of repealing bad effect) is mean with the oil extracted from the sesame seeds. We see that people gennerally address as oil to all greasy substances extracted from mustard, copra, groundnut etc. oilseeds and this is due to imperfection found in *Hindi*, *Urdu* etc. languages. As per *Sanskrit*, the only greasy substance extracted from sesame seeds is called

"oil" (Taila). In Sanskrit literature, the greasy lipid extracted from mustard is called "Sārṣapa". Similarly, the names to other lipids are given by adding concerned prefixes as per their names. The oils unexceptionally used for massage have been stated in scriptures as under–

सार्षपं गन्धतैलं च यत्तैलं पुष्पवासितम्।
अन्यद्रव्ययुतं तैलं न दुष्यति कदाचन॥

Sārṣapam gandhatailam ca yattailam puṣpavāsitam.
anyadravyutam tailam na duṣyati kadācana..

Viz. Mustard oil, scented oil, the oil mixed with flowers and other fragrant matters are unexceptionally used for massage every day.

It is hoped that the discuss as we have made here, will assist the readers in conceiving the viability of these hymns as contemplated in the scriptures.

——★★★★——

BATH

नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम् (मनु)
Nityam snātvā śuciḥ kuryaddivarṣipitṛtarpaṇam (Manu)

Viz. One should take bath, observe all purity norms and do Samdhyā, prayer, tarpaṇa for gods and hermits etc. daily.

Bath is an unavoidable and necessary act in all religious and social functions (ceremonies) of *Hindus*. Bath is the beginning act for Samdhyā, prayer etc. ordinary routine as also for the grand and huge ceremonies like *Aśvamedha* (horse sacrifice) etc. **A *Hindu* is given bath very first on his birth and his corpse is given bath prior to put on pyre.** Thus, his life begins with bath and ends with bath. When the baby cries anxiously for his defence just after birth, when he inhales first, the open wind after freedom from prolong ties ; the efficient nurse gives it bath with the clean water. Similarly, in the event when the man takes last breath and his soul merges with everlasting sphere of supreme soul leaving behind an inert corpse; it it given rebath prior to enshrine on the pyre and further, the residual ash is also diffused in Ganges in the form of everlasting bath. **Viz.** bath is given importance

to the extent that ash of pyre (residual part of corpse) is flown in the couse of ganges. An importance so much can not be seen in any countries and communities which is given to bath in *Hindus*. The magnificence of ***Haridvār, Kāśī, Prayāga, Kurukṣetra, Ujjaina, Puṣkara*** etc. holy places depends on the bath taken there. An extreme loyalty or devotion for places in *Hindus* can be imagined easily from their visit at numerous holy places at appropriate time without any publicity and propaganda. Our ***Vedas*** are filled with the numerous mots (*Sūktas*) on the magnificence of bath–

गंगे ! त्वद्दर्शनान्मुक्तिर्न जाने स्नानजं फलम्।
Gange. tvaddarśanānmuktirna jāne snānajaṃ phalaṃ.

Viz. O' Goddess Ganges ! what to say when a man takes bath, the blessing if mere an eye on your water is capable to provide a man with emanciation.

This and a number of other mots lay down undescribable importance of bath in our scriptures. The supreme things like emancipation have been given meagre importance when the matter pertains to bath. It is the phenomenon of bath (coronation) that enshrines the yesterday's common man on the greatest position of a sovereign king on the next day.

Bathing is meant by physical purity. The meaning of this term as derived from "*Snā Śauce*" root is a process of gaining purity. We have already told in preceding paras that numerous pores existed on our skin diffuse the dirt formed inside body in the form of sweat outside. The liquid from of the dirt is evaporated when it comes out from the body through these tiny pores but the solid particles are stuck to them. A thick layer of this solid dirt will gather within a span of few days and shut fully, the pores if it is not washed from the body under the process of bathing. It will further create constraints in the function of pores and the dirt and polluted gases both shall rot inside. The body will start stinking and give birth to several ailments posing difficulty to life. Hence, it is necessary to clean the skin by daily bath as removal of so originating dirt is its foremost objective.

The second objective of bath is to supply expected quantum of water to body and to keep cool, the breathing power. In fact, our body is formed by the proportional conglomeration of the earth, water, splendour etc. five great elements (***Pañca Mahābhūtas***) and it is protected by them too. Every fraction of element is destroyed at

every moment and compensated by entertaining the food, water, wind etc. macro form of five great elements existed in the nature. We feel restlessness when the water existed in our body is dried up by the heat generated during combustion in the body. The temperature generated from the alimentary canal and its adjoining areas can be cooled down when one or two glass of cold water is sipped, but when it is felt all over the body due to sudden loss of water; nothing else but only bath is the option to regain freshness. Readers would have felt like -wise when the body is tempted to live more in water during summer season.

Our **Vedas** say that every particle of water holds vital power (*Prāṇa Śakti*) within it. It has been stated–

आपो वै प्राणाः

Āpo vai prāṇāḥ. (Viz. water is life)

Thus, the water has been accepted as the natural source of vital power (*Prāṇa Śakti*). Our vital air is satiated when bath is taken. It gives freshness and vigour, lethargy is left behind and the mind feels extreme exhilaration.

The people in western countries have realised the importance of water very late than our scriptures and they are dazed of its immunity power but our ancient hermits had enshrined the water on the divine seat when they experienced this tremendous power of water by virtue of their hardest penance, as long as several lakh years ago. In order to create public interest for bath etc. they had developed a system of bath with water, *ācamana* with water and submission of homage to water prior to beginning with each ceremony or rites. Thus, they had made the use of water varied ways as an inseperable part of religious rites.

——★★★★——

METHOD OF TAKING A BATH

A dive in any river, reservoir or any stream of water is considered as the best bath. An important place is given by the same reason, to Ganges, Yamunā, Godāvarī etc. rivers in Sanātana Dharma. It is necessary for a complete bath that every part of the body should be duly soaked with water. Such a bath is possible in rivers and ponds in its perfect meaning. The water carries with it the dirt stuck to the body

and the polluted gases diffused therefrom and fresh water in place of the water so polluted is substitued. It is therefore, advisable to take a dive in the flowing water so long, it is possible.

When we see the state of affairs with urban people, there is lack of river and ponds or it is not practicable to cross the border area of city and manage daily bath in the river. The people therefore, usually take bath either in a well or under the tab water. Oftenly, the people hurriedly pour two or four jugful water on body and presume that they have taken complete bath. Such bath usualy is taken by an elephant (*Hastī Snāna*). Actually, there is no use of taking such bath. A certain group of people, assume it as religious act but they should now shift their concept for the fact that bath in itself is not religion and merely make this body viable to perform great deeds **(dharmācaraṇa)**. Thus, it is a mean and not the act in itself. If you drop merely two or four jugful water on body and think it as complete bath yet suffer from one or other ailments ; don't curse the god that he denied you of his grace. Don't think anytime, how excellent reward almighty has given to the devotee who takes daily bath. It is mere illusion or negative thinking as deficiency lies with your own procedure. You do not know the exact meaning of the bath and the procedure of taking it.

Either you bath at the well or a tab; put either an undergarment or a towel like sheet of cloth on body. Put a bucket full of water and a jug. Dip the jug in bucket and omit it fully very first on your head and then on arms and legs. The temperature arisen on head will descend by this procedure and get its way from the bottom of the feet. Reversion of the procedure, ascends the body temperature and it is stored in the head. It decays the nervous system in the brain and the process in question may cause lunacy if practiced for longer period.

——★★★★——

WHAT IS A COMPLETE BATH ?

Subsequent to the bath given to head, hands and feet, soak your body properly with frequent pouring of the water through jug. Now wipe or rub your body with a towel having uneven surface or a towel knitted of cotton. Do this rubbing for ten or fifteen minutes minimum. It will remove the dirt entered into the skin pores. Again

REQUESTOR'S NAME:

drop water continuously on body for five minutes. This water will fulfil the expected quantum of water by getting its way through these ciliary apertures. Again wipe and rub your body with a neat towel and put on clean clothes. Now, your bath is duly completed.

The abovesaid is the worldly manner of taking bath. Some spirituality is introduced more with its metaphysical from. As per the method prescribed by scriptures, one should submit a prayer to ***Varuṇa***, the water god before bath. We have already disclosed the secret of prayer in preceding Chapter on "Spiritualism". All hymns worth reciting at the time of bath, highlight the magnificence of water and the people are inspired to obtain full benefits of the divine power of the water. The theist people generally recite the following hymn at the time of taking bath–

गंगे ! च यमुने ! चैव गोदावरि ! सरस्वति !
नर्मदे ! सिंधु ! कावेरि ! जलेऽस्मिन् सन्निधिं कुरु।।
Gaṅge ca yamune caiva godāvari sarasvati,
Narmade sindhu kāberi jale'smin sannidhiṁ kuru.

Viz. May ! The *Ganges, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu* and *Kāverī* get insertion with their water at the time of bath (i.e. a bath with ordinary water).

By virtue of giving recital to this hymn, a man at several thousands square miles away from the holy rivers Ganges, Godāvari etc. can easily establish his mental contact if physically not possible with these holy rivers. The above hymn indicates clearly the obeisance inherited in it. Always recite any psalm pertaining to any god or goddess according to your choice and faith, at the time of taking bath. The speech automatically starts bluttering just when it gets in touch with the water and a man can utilise it by reciting psalm nonetheless, it will be mis-directed to other worldly affairs.

We have seen our illiterate sisters most innocent in country side. They start reciting in their innocent but a heart filled with obeisance - 'O, God, you rescued the cat's puppy and protected *Draupadī* from the assault made by *Duhśasanā* on her modesty"–if nothing else is known to them. Likewise sentences, act as a psalm to them. We should appreciate them for being such fertile heart wherein decent crop of devotion grows. These are much better than the educated

people who murmur with following tone–

'या इलाही मिट न जाए दर्दे गम'
Yā ilāhī miṭa na jāe darde gama

Viz. O' God ! don't let my heart lost of sensitivity (i.e. I pray for wisdom).

These are engrossed their heart and mind both with the films and the songs latest. We however, intend here to convey that one should learn by heart, one or other prayer to god in rhyme either in *Sanskrit* or in *Hindi* and recite them at time of bath for availing simultaneous purity of body, mind and the speech.

—★★★★—

WHY ANYTHING SHOULD NOT BE TAKEN BEFORE BATH ?

Although the so-called civilized and educated society in the modern era, is violating the nature laws straightly as we see a number of people sip tea or coffee and eat biscuits and cakes on bed even before attending the call of the nature; there was a strict rule in our ancient society as per which, nothing was to be taken before bath. The section of society as we see at present has however to suffer from the dire consequences for such infringement yet they appear stubborn and stick to their ugly habits. We are confined here to the physiological aspect of this rule without any analysis on its spiritual aspect.

We have already explained previously that every part of our body obtains *de-novo* life and sensitivity through a bath duly taken. The dirt stored in body for last twenty four hours is removed by bath and its preceding activities. It thus, becomes able to entertain all things and matters *de-novo*. This effects the digestive mechanism *inter-alia* the other organs. These all organs feel temptation for the food and this state of feeling is called as hunger. One should wait after bath, an acute arousing of appetite and only then, the food should be taken. Neither appetite is aroused nor the man feels any specific satisfaction when he eats something before bath. Anyhow, the man takes it and it is digested but the body built of such enzimes seldom enjoy the healthy living.

REQUESTOR'S NAME:

Besides above, ***if we eat anything before bath, our metabolic system comes into action and digestive function is started. During this process, combustion takes place thereby heat is generated. If in the meantime, we start bathing, the body will get sudden shock of exterior cold and being this position difficult to adjust; a number of ailments may generate and the man has to suffer considerably.*** Taking in mind all these distortions, our learned hermits had provided that one should take nothing before bath.

There are a few things which have not harmful effect if taken before bath in rare circumstances and these generate no deficiencies. The author of Memoirs ***(Smritis)*** have counted these things as under–

इक्षुरापः पयोमूलं फलं ताम्बूलमौषधम्।
भुक्त्वा पीत्वापि कर्तव्या स्नानदानादिकाः क्रियाः।
Ikṣurāpaḥ: payomūlaṁ phalaṃtāmbūlamauṣadhaṃ.
Bhuktavā pītvāpi kartavyā snānadānādikāḥ kriyāḥ.

Viz. cane juice, water, milk, fruits, roots, betel and medicines can be taken before bath and there is no harm if the man takes bath thereafter.

All things propounded in this hymn are digested shortly and hold substantial quantum of water hence, the bath taken thereafter will not do any harm to the body.

——★★★★——

CONSCIOUS ABOUT POSTURE (*ĀSANA VIJÑĀNA*)

Our revered scriptures have suggested following postures for a number of religious ceremonies to be solemnised by *Hindus*–

(क) कृष्णाजिनमखण्डम्। (दयानन्दीय सं० विधि पृष्ठ-१९)
Kṛṣṇājinamakhaḍaṃ.
(Dayānandīya saṃ. vidhi pṛṣṭha 19)

Viz. uncracked and full shape black stag hide (should be spreaded)

(ख) आसीनासो अरुणीनामुपस्थे। (अथर्व १८।३।४३)
Āsīnāso aruṇīnāmupasthe. *(Atharva 18.3.43)*

Viz. In a sitting posture on the seat knitted with the wool

(ग) शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्।। (श्रीमद्भगवद्गीता। ४३)
Śucau deśey pratiṣṭhāpya sthiramāsanamātmanaḥ.
nātyucchritaṁ nātinīcaṁ cailājinakuśottaraṃ.
(Śrīmadbhagavadgītā.43)

Viz. A stable seat at sacred plain place on silk, stagihide, and kuśa seat alternate successively duly spreaded.

(घ) काम्यार्थं कम्बलं चैव श्रेष्ठं च रक्तकम्बलम्।
कृष्णाजिने ज्ञानसिद्धिर्मोक्षश्रीर्व्याघ्रचर्म्मणि।
कुशासने मन्त्रसिद्धिर्नात्रकार्य्या विचारणा।
Kāmyārthaṁ kambalaṁ caiva śreṣṭhaṁ caraktakambalaṃ.
Kkṛṣṇājine jñānasiddhirmokṣaśrīrvyāghracarmmaṇi.
kuśāsane mantrasiddhirnātrakāryyā vicāraṇā.

Viz. Red colour blanket seat for the ceremony performed for worldly gains is considered the best seat. Mental achievement or achievement pertaining to knowledge can be made if hide of a black stag is used as seat. Emancipation and wealth *(Śrī)* is obtained if penance is made on hide of a tiger. A seat made up of *kuśā* grass is undoubtedly, the best for expertise command on all hymns.

(ङ) धरण्यां दुःखसम्भूतिर्दौर्भाग्यं दारुजासने।
वंशासने दरिद्रः स्यात् पाषाणे व्याधिपीडनम्।।
तृणासने यशोहानिः पल्लवे चित्तविभ्रमः।
जपध्यानतपोहानिं वस्त्रासनं करोति हि।। (ब्रह्माण्ड–पुराणे तन्त्रसारे च)
Dhāraṇyāṁ duḥkhaṁsambhūtirdaurbhāgyaṁ dārujāsanē.
vaṁśāsanē daridraḥ syāt pāṣāṇō vyādhipīḍanaṃ..
tṛṇāsanē yaśōhāni: pallavē cittavibhrama:.
japadhyānatapōhāniṁ vastrāsanaṁ karōti hi..
(brahmāṇḍa-purāṇē tantrasārē ca)

Viz. sitting on ground without seat brings forth the grief, misfortune befalls if wooden seat is used, ailments grip the body if seated on stone, pauperity knocks at the door of a man if a seat made of bamboo is used and a seat made of thatch and grass brings in loss of *japa* (*Silent rectital*), concentration and the penance.

(च) भूमौ दर्भासने रम्ये सर्वदोषविवर्जिते। (अमृतनादोपनिषद् १८)
bhūmau darbhāsane ramye sarvadoṣavivarjite.
(Amṛtanādopaniṣad 18)

Viz. Solemnisation of rituals on the seat made up of Thatch grass or **saccharum spontaneum** (*Darbha*) duly spreaded on the ground.

We see somewhere a number of evidences in which solemnisation of the rituals or rites suggested therein without seat are forbidden altogether. We see a specific seat for recital of Namāja with every Muslim and prayer-chair with every Christian. One or other types of seats have been also prescribed for the follower of other religions in their holy books.

——★★★★——

A SCIENTIFIC APPROACH

The people who are not *Hindu* but from other sects may generally give importance to the seat only to save garments from the dust and dirt. So far as Hindu approach is concerned, they consider the seat as inseparable part of the religious ceremonies. the *Hindu* scriptures have specifically made distinctions among seats used for distinct ceremonies. *It also has stated that the ceremony solemnised without seat, proves only a futile exercise. Hence, the provision of this nature substantiates the spirituality attached with the seat conscious.*

A question may be raised as to why a seat is spreaded in solemnisation of the religious rites ? This is because the earth attracts all material or earthly objects towards her by virtue of the gravitation force. This is the reason, everything slipped from a height makes a thud while falling on the earth. ***It is said that Sir Issac Newton, a western scientist had realised this fact in fourteenth century AD when he saw an apple plucked from the tree and fell on the ground but our ancient hermits were duly known to this fact even as long as several billion years ago. This fact is duly supported by the provision they had made for the use of seat in course of solemnising religious ceremonies. The so-called attraction vested with the earth may put hurdles in the form of disturbance to mind while busy with***

the prayer, recital or any other rite. Hence, our learned hermits had put the seat amid the earth and the devotee (solemniser of rite) so that it could disconnect the earthy electricity from the electric current flowing at that time in the human body.

In all metro cities having good arrangement of electrification; oftenly heard one or other person electrocuted due to touch with the live wire. It is unboubtedly true that a man is gripped by the death if touched with any live wire. However, the electricians touch them daily knowingly and unknowingly while fitting lines yet they live unaffected. Do you know the reason lying behind this surprise ? We will tell you its reason by referring to the two type of matters—the one like iron, brass etc. metals and water, man, birds and animals etc. organisms—these are good conductor of electricity while the things like—wood, china-clay, rubber etc. are the bad conductor of the electricity. In **Vedic Science**, the things called good conductor of electricity fall in the second category and addressed as impure **(Aśuci)** things while the things called in material science bad conductor of electricity, fall in the first category as per *Vedic Science* and named as pure **(Śuci)** things.

When this is the position, the person if touches any live wire of electricity by making his base on any wood, rubber etc. Aśuci matters, no damage to his body will occur but he will definitely be electrocuted if stands on the *Śuci* objects like iron, zinc etc. This is because electric current will get entrance into the body and make its direct contact with the earth because of being these things good conductor of electricity. Thus, the human body will become the route of electric current as it exists between the powerhouse and the earth. In this state of electrocution, the blood circulation in human body accelerates in multi-speed and the man will die if the temperature is reached beyond one hundred eight degree Farenheit. If he is stood on wooden plank, the current will not get way to enter into the earth because of the wood being bad conductor of electricity. This is the reason, the human body is not affected.

Owing to the position, ***our learned hermits had explained all seats distinctively used for a number of ceremonies but all of them are bad conductor of electric current. These are—seat smeared with cow dung, wooden plank, a seat made of kuśa grass (Cynosuroides), stag-hide, lionhide, woollen seat etc.*** The scientific importance attached

with the seats is that the current of earthly electricity is reverted back by these without affecting the human body through the feet of the worshipper.

We see that the electric cables are tied with the boards made of china-clay or closed in wooden brackets or wrapped within the rubber coverage. These things being bad conductor of electric current ; it can not pass in the iron poles and the walls of the buildings thereby ensure safety of the people.

—****—

WHY IS THE STAG, TIGER AND LION HIDE ENTERTAINABLE ?

(An approach of scriptures and that of Science)

A description on the sanctity of a seat made up of stag hide falls under the portion on **Veda Saṁhitā**. The **Veda** says-

कृष्णाजिनं वै सुकृतस्य योनिः (यजुर्वेद)
Kṛṣṇājinaṁ vai sukṛtasya yōniḥ. (Yajurvēda)

Viz. A black stag hide is all auspicious. It can fetch all accomplishments for which it is used as a seat. As per the Distinction in object Theory, the stag hide is naturally, the purest thing among all things. We have already discussed on it while referring to theory on conscious of purity and impurity. An electricity keeping the genital of the person seated on it all cool, is generated from its hide. This is the sole reason, this seat is preferred by all bachelors ***(Brahmacāris)***, ***Yogis***, ascetics and greatmen in order to acquire ***Sattva*** property. It has been found that the persons occupied in sedentary occupations like rich lenders, accountants, advocates etc. suffer from either one or other ailments like constipation, piles, hydrocele, dyspepsia, fistula etc. ***Āyurveda*** envisages that the diseases like piles and fistula are removed gradually if the man so suffering, uses stag-hide as seat. In case, the people aware of this fact, use this seat regularly, the possibility of infestation from abovesaid diseases will not arise at all. It is one of the advantages of this hide when used as seat.

Having treasure or grid of **sattva** electricity, the stag hide is so important while the lion and tiger hides are filled with ***Rajas*** electricity

and enhance vigour, valour and power of the people using them. Since the day of coronation, the ancient Kings therefore, used to sit on the seat made up of lion stag popularly addressed as ***Siṁhāsana***. It has been perceived directly that the drum, tomtom, tambourine, usually change their tone (*tam-Tam* to *Dham Dham*) as and when mere lion hide is touched with them. Viz. as the heart of those coward animals used to start throbbing with fear, on mere a roar heard of lion; the same impact can be seen on these non-living hides. We ourselves have noticed the fact that mosquito, toxic insects, scorpion, snake etc. organisms can not dare to roam or hum near the lion and tiger hide. Hence, an apprehension of attack from these animals and insects in course of meditation is ruled out.

A number of phenomenal and typical events are noticed in this world that reveal no changes in the habit of organisms even after death. A number of people eating fish told that the spines present in the body of pisces remain harder to digest and an apprehension of penetration in the throat while ingesting; is not ruled out. That spines are melt and dissolve even in low temperature given while cooking; if a single bone of heron is put in the cauldron. What from this event purported is that even the dead bone of heron has competence residued that it can melt the spines of pisces owing to heron's habit to gobble fishes in their coarse form and digest during life time. A collyrium made from the eye of an owl provides with a power to see objects at night to our eyes. Hence, a collyrium of this nature is used when a man suffers from night-blindness. ***The fire cannot do any harm when an ointment made up of tortoise fat with pellitory root is smeared. A number of boasters of their false image as learned before public; put this ointment on their feet and move on the ambers.***

The abovesaid discussion makes it ***ex-facie*** clear that the hides of stag, lion and tigers not only assist the persons doing penance or meditation to control their senses when these used as seat but these also are capable to cure a number of other physical ailments also.

—****—

WHY ARE THE SEATS OF GARMENTS, CHAIR AND BOULDERS PROHIBITED ?

The garments or sheets of clothes, a chair and boulder are forbidden to be used as seat in course of executing spiritual rites/ ceremonies. The chair being excess high but less wide is not good for making-postures as **Sukhāsana**, **Siddhāsana** and **Padmāsana**. It is not Havana but mere throw off scented articles on fire as *Ārya Samāja* recommend ; but of no use for solemnising any religious ceremony/rite as it is a derogatory step to the serene oblation for the almighty.

Similarly, a seat made up of clothes or garments brings forth mere poverty to the devotee concerned. It is not out of place to mention that cotton, Synthetic etc. fibres are mainly used for human consumption as garments hence, the seats made from them have no specific identity while worship to deity is an specific assignment. As this approach humiliates deity; it is forbidden. The boulder is sensitive to the temperature of the environment as we see, it boils in summer and chilly in the winter. Our body cannot therefore, adapt so quickly thereby causing ailments one or other coupled with disturbance to concentration. Further, being the boulder very rough and tough, it is tough even for a common man to sit for several hours on it as it may cause ailments pertaining to anus. **Moreover, a cloth, stone or boulder being good conductor of electricity, these cannot keep human body separate from the physical electricity, hence, not suitable to use as seat for meditation.**

——★★★★——

WHY TO FACE A PARTICULAR DIRECTION ?

Our scriptures envisage morning prayer (**Saṁdhyā**) facing east, evening prayer facing west, spiritual ceremonies facing east, **Ṛṣi** rituals facing north and **prayer for forefathers** (manes) facing south. Some hymns highlighting this fact are as under—

An approach of scriptures

(क) प्राची दिगग्निरधिपति:, दक्षिणा दिगिन्द्रोऽधिपति:
प्रतीची दिग् वरुणोऽधिपति:, उदीची दिक् सोमोऽधिपति:

(अथर्व ३/२७/१-४)

Prācīdigagniradhipatiḥdakṣiṇā digindrodhipatiḥ
Pratīcīdigvaruṇodhipatiḥ, udicī diksomo'dhipatiḥ

(Atharva 3.27.1-4)

Viz. Fire is the ruler of East. Indra is of South? Varuṇa is of West and Soma is that of Uttara.

(ख) देवानामेषा दिग् या प्राची पितृणामेषा दिग् या दक्षिणा।
Devānāmeṣā digyā prāci pitṛmāmeṣā digyā dakṣiṇā.

Viz. East is the direction of gods and South is of forefathers

(ग) प्राची....दम्पती संश्रयेथाम्। दक्षिणां यम: पितृभि:।
प्रतीचीं ....श्रयेथां सुकृत:....। दिशामुदीचीं ...कृष्णवत्रो अग्रम्।

(अथर्व १२/३/७-१०)

Prācīm....dampatī saṁśrayēthām dakṣiṇām yamaḥ pitṛbhiḥ.
Praticim...śrayethām sukṛta....diśā-mudīcīm..
kṛṣṇavanno agram. *(Atharva 12.3.7-10)*

Viz. the bride ad bridegroom should face the East at the time of marriage solemnisation. South direction for the acts related to *Yama* and forefathers (evening prayer etc.). West direction for earning *(Upārjana)* and North is the best direction for performing perseverance and ideal deeds under *Ṛsikarma* (self study etc.).

(घ) उत्तराभिमुखो भूत्वा....योगाभ्यासं स्थितश्चरन्।

(त्रिशिखी ब्राह्मणोपनिषद १८-१९)

Uttarābhimukho bhūtvā..yōgābhyāsaṁ sthitaścaraṇ.

(Trisikhi Brahmanopanisada 18-19)

Viz. Do exercise facing the North direction.

SCIENTIFIC ANALYSIS

Direction conscious for executing religious deeds/rites is not confined in *Hindus* only as we see its glimpses on *Ārya Samāja* and other *Non-Hindu* sects/religions also. In the method adopted in *Ārya Samāja*, mostly all ceremonies are suggested to be performed facing the East. **For instance-**

(a) At the time of nomenclature ceremony (**Nāmakaraṇa** popularly known as **Jātakarma Saṁskāra**) the father of the baby should sit facing the East. (*Saṁskāra Vidhi, page 57*)

(b) (On the day of **Vedārambha Saṃskāra**) the subject should sit facing the East.

(c) On the day of **samāvartana Saṁskāra**, the *ācārya* should sit facing the East (*Sam. Vi. page* 112)

(d) At the time of **marriage solemnisation,** the bride and bridegroom should sit facing the East (*Sam. Vi. Page* 130)

The Muslims consider it ***sine-qua-non*** to perform their spiritual rites by facing **Kābā**, we see their graves facing same direction and the same is seen in the matter of their mosques. As the moon on second day of fortnight rises from the West, they worship it and never worship the moon rising from the East. Thus, they reveal climax of the reversion in the religious matters. The gates at all Churches are made/ constructed facing East. *Jainas, Buddhists* and *zorastrians* also have direction conscious.

Although all **non-Hindu** sects are unable to explain any scientific basis for their direction conscious/faith and mere tradition is followed there; our learned hermits have strong premises of ***Vedic science***, in which a particular direction is duly pondered upon and analytically determined for one and all specific functions pertaining to spirituality. They have suffice corroboratives substantiating the direction conscious so made. Here are some facts that substantiate this direction conscious–

As the sun gets front side when someone sits facing easts, it radiation gradually increases from early morning till it attains noon, it is natural in the circumstance that the nervous system in human body will become alert and active with more sensitivity resulting undisturbed morning prayer, worship etc. This will develop the divine qualities and the spiritual ceremonies so exectued will prove more effective in directing our life including all other spiritual ceremonies. This is the sole reason, East direction has been suggested for the abovesaid activites.

Reading, teaching/preaching and perseverance (self-study) etc. fall under inventory of Ṛṣikarmas. These acts are suggested to be performed while facing the North direction. This is because *Himalayas*, the unique university of metaphysical world exists at the north of India. There exist the phenomenon like ***Mānsarovara***, the

upper portion from confluence of *Yamunā* river and the highest peaks like *Gauri Śikhara* etc. still inaccessible for the humanbeings. In the words of *Kālidāsa*, this sacrosanct mountain is not mere a lump or rock of boulders all uneven and irregular, it also delivers/ bestows with divine properties hence, it is addressed as *Devatātmā* (Divine soul). The acts above are analoguous to *Himalayas*, hence, facing north fills our minds with the same breeze as blows in *Himalayas* while studying or delivering any collocution on spiritual matters. As per Psychological approach, the supreme ideals of the learned hermits disclose in a sequence before the mind-irrespective of being in invisible form-while one does study on them. Further, lord Śiva is recognised as the master in *fourteen Vidyās* (arts) by our *Vedas*; himself dwell in *Kailāśa* mountain in the North. As per hymn– 'विद्याकामस्तु गिरिशं' "*Vidyā kāmastu girīśam*", study on any discipline can achieve expected heights only when lord Śiva, the endower of fourteen *Vidyās* is put in front as a preceptor or teacher. Hence, the north direction is the best for **Ṛṣikarma**. ***As per hymn in Devī Saptaśatī*– 'विद्याः समस्तास्तव देवि भेदाः' *"Vidyāḥ samastāstava devi bhedāḥ"; the goddess Jagadambā (Pārvatī). is propitiated as bestower of all Vidyās (Arts or learnings) also dwells at the North in Himalayas.*** Hence, North is the best direction for reading, teaching and self-study.

——★★★★——

WHY TO OBSERVE ŚRĀDDHA FACING SOUTH ?

Similarly, obeisance to forefathers (Śrādha) is to be offered while facing the South because the abode of forefathers (Pitṛloka) as per Veda etc. scriptures is located in the orbit upside moon in the South. To face that abode, it is therefore, natural to sit facing south. Apart from this, the radiation from the sun may create constraints to the soul of forefathers *(Pitṛs)* in their arrival if they are summoned by facing the east. Hence, east is not a suitable direction for offering homage to forefathers. It will be a humiliating approach for forefathers if someone sits facing north direction because they come down from the south and will see first the back of their descendant. It will become derogatory to their honour, the same way as the guest

REQUESTOR'S NAME:

thinks otherwise or treats as his insult if his host gives back to his arrival. Concomitant to this, the territory of planetary cycle **(Gṛha cakra)** and **Śiśumāra Cakra** falls between the East and the West directions and it affects the invisible souls of *Pitṛs* so invoked. This is the reason, summon to forefathers is made afternoon (*Kutapa*) because the sun radiation till then is subdued. As the souls of forefathers hesitate entering in the bodies of ascetics, recluse etc. people on their fourth stage (*Chaturthāśrama*); they are prohibited attending the festivity on homage to *Pitrs*. The south direction owing to these reasons, is hence, provided for homage to *Pitrs*.

Svāmī Dayānanda in his **"Saṃskāra Vidhi"** mentioned a procedure for solemnisation of *Samāvartana Saṁskāra*. As per this procedure, the bachelor consecrated in *Samāvartana*, should release his palm full of water, on the ground with a recital on **'ओं पितरः शुन्धध्वम्'** *'Om pitaraḥ Sundhadhvam'* hymn. This procedure undoubtedly has been mentioned here for offering *Tarpaṇa* to the soul of deceased forefathers as it has no consistency with the oblation for the living forefathers. Hence, south has been accepted as suitable direction here also.

As the sun moves to the West in evening, it is good to submit evening prayer facing the West because it is as beneficial as morning prayer offered by facing the East. In a nutshell, it remains to state that the procedure for solemnisation of different rites/rituals at different directions has not been made by the stretch of imagination but holds unrebuttable reasons

——★★★★——

WHY IS *TILAKA* (A MARK) ON FOREHEAD ?

Putting *Tilaka* or a mark on forehead has also been given a status of solemnisation of spiritual ceremonies. **For instance—**

AN APPROACH OF SCRIPTURES

(क) उर्ध्वपुण्ड्रं मृदा धार्यं, भस्मना तु त्रिपुण्ड्रकम्।
उभयं चन्दनेनैव, ह्यभ्यङ्गोत्सवरात्रिषु।।

urdhvapuṇḍraṁ mṛdā dhāryyaṁ, bhasmanā tutripuṇḍrakam.
ubhayaṁ candanenaiva, hyabhyaṅgotsavarātriṣu.

Viz. One should put *urdhvapundra tilaka* with the soil, a *tripuṇḍra* of ash and sandal, *abhyaṅga* and utsava should be put at night.

(ख) शतं चैका हृदयस्यनाड्य
स्तासां मूर्धानमभिनिसृतैका।
तयोर्ध्वमायन् न मृतत्वमेति,
विष्वङन्या उत्क्रमणे भवन्ति।। (कठोपनिषत् २/३/१६)

Śataṃ caikā ca hrdayasya nāḍya
Stāsāṃ mūrdhānamabhinisṛtaikā
Tayōrdhvamāyan na mṛtatvameti,
Visvaḍanyā utkramaṇe bhavanṭi. (*Kaṭhōpaniṣat 2.3.16*)

Viz. There are as many as one hundred one nerves in the heart. **Suṣumnā**, a nerve out of them, passes from the front portion of the mind region. In case, the vital air **(Prāṇa)** passes through that nerve at the time of death, the man attains emancipation. The rest nerves are normally become active in normal deaths.

(ग) स्नानं दानं तपो होमो देवतापितृकर्म्म च।
तत्सर्वं निष्फलं याति ललाटे तिलकं बिना।
ब्राह्मणस्तिलकं कृत्वा कुर्य्यात्संध्याञ्च तर्पणम्।। (ब्रह्मवैवर्तपुराण २६)

Snānam dānaṁ tapo homo devatāpitṛkarmma ca.
Tatsarvaṁ niṣphalaṁ yāti lalāṭe tilakaṁ binā.
Brāhmaṇastilakaṁ kṛtvā kuryyātsandhyāñca tarpaṇam.
(Brahmavaivartapurāṇa 26)

Viz. All acts like bathing, *homa*, prayer to gods and oblation to fore-Fathers meet failure if performed without a *tilaka* (mark) on the forehead. A *brāhmaṇa* should first put *tilaka* and *tarpana* etc. acts should be performed thereafter.

——★★★★——

SCIENTIFIC ANALYSIS (APPROACH)

Although *tilaka* on forehead can be put by using sandal, chalk

REQUESTOR'S NAME:

(*Gopī chandana*), vermillion and ash etc. matters in general, the most serene is the *tilaka* prepared from the clay brought from a number of holy places. It bears and enhances the *sattva* property and there are a number of advantages on scientific basis of such *tilaka*. This is the reason, such tilaka has been preferred the most in scriptures. All material scientists realise antigen power of pure soil against infestation. If there is contamination and rotting prevails in large number, each has its antigen to efface the stinking so spreaded. All these things are existed uniformly in this earth.

It is true that exterior cleanliness can be perceived on the objects when treated with the detergent matters like soap, scent, phynayal etc. due to their pungent/acute perfume yet interior dirt can be seen in them when a microscope is used for observation. ***A number of western thinkers have now declared that several thousand germs get their deposition on the surface of the cups made up of glass and china-clay through saliva of the man who once sipped any drinks from such cups.*** Application of soap or water is not sufficient for their cleaning and the germs can be removed only when clay and ash is used and rubbed thoroughly. Needless to enter in prolix and it is suffice to state that soil is the best matter for smearing purposes. It becomes excellent if brought from the holy places. As per distinctive theory of the territories, a conglomeated crystal of the soils brought from seveal holy places becomes actually, an atom of all serene objects thereby bears termendous influence. To put it on forehead is as if we are constructing a fortress to guard all serenity of our mind. As the **Upaniṣad** state with authority, a nerve **suṣumnā** reaches at **Brahmarandhra** in front of mind beginning from the heart; **Urdhvapundra tilaka** appears as if a mark of mental function upward.

Needless to state that whatever our mind resolves, it first vicilliates in brain arteries. It is the state after vicilliation in mind that it organises the concerned senses to get ready for the assignment. We will able to peruse the reality in its pure form to the extent our mind is free from distortions or defects. The centre organ of our nerves are the brows and the middle portion of forehead. **Almost all the people shall have felt a number of time, a pain on this middle portion of the forehead whenever they had to ponder enough on any of the topic. Our learned hermits have provided for putting tilaka at this very spot.**

The people having no faith on magnificance of tilak smear sandal vermillion, cus-cus etc. matters on their forehead compellingly when they experience pain at this spot due to headache and other feverish conditions. It should be understood here that semen (known as *Śukra* in scriptures) is spreaded in the whole body yet it secrets excessive giving birth to glands in the breast and pimples on face when youth knocks at the door of the teenagers or who are in their later-adolescence. The serene soil therefore is must to put on forehead region in order to guard the semen from undue ejaculation.

——★★★★——

JAYA HINDA

It is really an appreciative practice to salute the land of India with all serene and spiritual words like **"Vande Mātarama"** and ; **Jaya Hinda—** as we see this trend adopted by all children, men and women resident of this country. However, a few among all nationals know that the *Hinda* so prayed and appreciated is *Bhāratamāta*, not different than a soil formed body but personified in order to offer salute manly. When we give honour to the soil of India so much as that of mother, there should no hesitation at all if we put the particle of this holy soil on our forehead in order to show our real respect and honour for mother India. ***It is painful to see that our school going students one side do sloganing as "Vande Matarama" and "Jaya Hinda"—with loud tongue but hesitate putting the particles of this serence soil on their heads and address the man as "old fashion man" when they see someone is doing the same.*** It is a matter of appreciation to see almost all gentlemen designated at top posts and positions in the state of Chennai appearing in the sessions of Central Assemblies with tilaka duly put on their heads. This practice in fact, enhances their prestige instead of any derogation in the hearts of all persons sophisticated in these assemblies. Should we expect that people from other states will give the same honour to their culture like the people from Chennai ? This practice indeed will gear up at the expected heights; the prestige of our mother India.

Ash acquires a place next after the soil. As we see, some people do little care while smearing ash on their forehead and use whatever

ash they obtain easily. It is not a good practice as some Memoirs (*Smrtis*) condemn ordinary ash and prohibit people from using them for smearing purposes. The best ash for this purpose is therefore, the *yajña-bhasma* ash brought from the place of offering.)

Your physician will sugest smearing sandal if you complain of headache to him. It is true that rubbing sandal is also a task, creating headache but as per the dictum- 'विषस्य विषमौषधम्' "*diamond cuts diamond*" anti-response to anything unwilling; removes the effects causing pain. Eat ice-cream when suffering from influenza and you will see, the aiment is no more in existence.

Kumkuma (a pigment) is actually, a powered turmeric and it gets red shade when mixed with lemon juice. Turmeric is a good blood purifier and skin protective and its several properties have been mentioned in **Āyurveda**. As the people consume milk, *rabaḍī, khīraṇ, Ghevara, Burfī, Peḍā* etc. in their original form i.e., in white colour; turmeric is not mixed with food stuffs merely for colouring purposes but in order to give body the benefit of its purifying property. When *kumkuma* is put on forehead, it protects the sin from ailments and acts as a convener to the brain nerves.

——★★★★——

WHY IS VERMILION PUT ON HEAD (PARTING LINE OF HAIR) OF HINDU WOMEN ?

We see that the wedded women generally put vermilion on the margin of their forehead (*Maṅga*) besides *kumkuma*. The bridegroom puts a pinch of vermilion on the forehead of bride very first and this practice is maintained by her since then; till her wedded life sustains. This tradition is prevailed in almost all regions.

——★★★★——

WHY LORD HANUMĀN IS SMEARED WITH VERMILION ALL OVER BODY ?

A table in **Adbhuta Rāmāyaṇa** is popularly said that lord **Hanumāna** once enquired **Sītā** on seeing vermilion on her parting line of head, the reason for putting it. Goddess *Sītā* laughed on such

innocent equiry and said-"Dear son! It ensures long life for my husband". *Hanumāna* exhilarated large and thought if a pinch of vermilion is so effective as it ensures longevity; why should I not render my master with immortality by smearing the same all over the body. When on next day, *Hanumāna* appeared in the court of lord *Rāma* with vermilion smeared all over body, he burst into peal of laugher. He thought how innocently *Hanumāna* has faith on the statements of *Sītā*. Being this statement of *Sītā* and its compliance with *Hanumāna*, all people adopted it as a tradition to smear vermilion on the body of *Hanumāna* for his pleasure and grace. This table highlights the fact that the rule of putting vermilion on the parting line of hair in women was prevalent even in *Treatāyuga*. As the context requires, we will disclose the secret lying behind compliance with this rule as under—

1. The spot lies just above **Brahmarandhra** and the nerve **Adhipa** whereupon vermilion is smeared. This part in women is more delicate than the men and in order to guard the same, our scriptures have framed this rule of smearing with vermilion. **The vermilion is consisting of precious metal mercury in considerable ratio. It controls the electrical excitement of woman's body and guards this spots from the prejudicial effects prognosticated from outside.**

(2) **As per Palmistry approach,** a snake (**nāgina**) line or zigzag line on parting place of hair or at the middle of brows in any woman is an indication of premature separation or death of her husband. A whirl of hair at forheads of some women widows can be easily seen. In order to remove this disastrous effect, coverage of this spot with vermilion has been suggested.

(3) It is seen generally that due to over occupied with the assignments like feeding and providing maintenance to children ; several country side women can not spare time for cleaning their clothes daily and it causes infestation of lices on their heads. Mercury is panacea for removal of such infestation. As the vermilion possesses mercury as its main ingredient, possibility of such infestation is ruled-out.

(4) A line of vermilion on woman's forehead not only considered the main characteristic of being her wedded; it enhances her

REQUESTOR'S NAME: HANIZ LAUREN OSMAN

beauty also. **Svāmī Dayānanda** has severely condemned the tradition of putting *tilaka* in his **Satyārtha Prakāśa** yet all persons and women following this religion did not abandon this everlasting practise in spite of a number of pleas criticising it raised and the people made mute to rebut them. Having seen the women from *Gujarat*, *Maharastra*, *Chennai* and *Bengal* decorated with *tilaka* (*Bindī*) on forehead, the women from *Punjab*, western regions, *Delhi* and *Māravaḍa* province have also followed the trend since last some decades. We see even the film actress putting *Bindī* on their heads as they could not resist the temptation.

——★★★★——

WHY IS TILAKA (A MARK ON FOREHEAD) ACCEPTED ALL OVER WORLD ?

During the phase of freedom struggle, all pioneer leaders in Congress including **Maulana Azād, Svāmī Śraddhānand** were given *Tilaka* on their foreheads when they moved to the prisons. A portrait of **Mahātmā Gandhī** with a red *tilaka* on his forehead is always sold in the market. It is impossible to find any of the portrait of *Mahāmanā Madana Mohana malaviya* without *tilaka* put on his head. ***We now ask the modern leaders of this country, the reason for their hesitation. What objection they feel in an independent state when this trend got all honour when India was being yoked under foreign rule and our then leaders put it proudly even at the time they moved to prison?*** The newspapers used to give special space to the events of prison moving with *tilaka* but in an independent India, they laugh at **Mādhavācārya**, an independent citizen of this country. Will they exhibit, the reason for this dual approach ?

Tilaka is not a mark of poverty that sometimes is seen with *Brāhmaṇas* but nobody could enthrone in ancient India until a *tilaka* marked on his head by a priest already holding *tilaka*. Our *Hindu* scriptures have given significance to this tradition so much, as a function of incoronation is called *Rājya Tilaka*.

During the phase of atrocities inflicted by *Mughals* (*Yavanas*), the main issue for struggle was for the defence of braid, sacred

thread and *tilaka*. The revered father of *Guru Govind Singh* had made his life sacrifice for the defence of *Tilaka* and *Sacred thread*. **Guru Govind Singh** himself has mentioned in his "**Vicitra Nāṭaka**"–

तिलक जंजू राखा प्रभु ताका । कीन्हा बड़ा कलू में साका।

Tilakajañjūrākhāprabhutākā. kīnhābaḍākalūmeṁsākā.

Viz. He defended the tilaka and sacred thread of Hindus and did serere struggle.

It is said that the atrocious *Mughals* (*Yavanas*) used to cut the sacred thread of *Hindus* by their teeth and lick with tongue the *tilaka* from their heads. In order to counter this practice and suppress them, a sect namely, Suthara under leadership of *Guru Rāmarāya* was originated. In order to jeer the *Mughals*, these people used to put a thread made up of pig's intestine and *tilaka* of night-soil. As the *Mughals* consider a pig as *Harāma* and omnious as per their faith; they avoid seeing them. Thus, the heinous atrocities of *Mughals* were checked.

——★★★★——

WHY IS A KNOT GIVEN TO THE BRAID ?

Just at initiation of any religious ceremony, the braid is given a knot. It has been recommended as an unavoidable practice in our scriptures. Some quotations from scriptures are as under–

AN APPROACH OF SCRIPTURES

(क) यशसे श्रियै शिखा। (यजु:)

Yaśase śriyai śikhā. (yajuḥ)

Viz. Hold braid for fame and wealth (Lakṣmī)

(ख) सदोपवीतिना भाव्यं सदा बद्धशिखेन च।

Sadopavītinā bhāvyaṁ sadā baddhaśikhena ca.

Viz. The *dvijas* (*Brāhmaṇa*, *Kṣatriya* and *Vaiśya*) should always put sacred thread on their shoulder and other Hindus should hold knot on the braid.

(ग) गायत्रीमन्त्रेण शिखां बद्ध्वा ।
Gāyatrīmantreṇa śikhāṁ baddhavā.

Viz. Do religious acts with the braid knotted with *Gāyatrī* hymn (as authority given).

——★★★★——

SCIENTIFIC APPROACH (ANALYSIS)

A detailed discussion has been made somewhere else in the same volume in respect of the braid. We here are confined to the question as why is the braid required a knot prior to participate any religious ceremonies including morning and evening prayer, offerings etc.? In reply to this question, following corroboratives can be forwarded–

As per the discussion on the postures (*āsanas*), the fifth organ of human body like hands and feet, is influenced by the environment. Its exterior form appears formidable and protruded, yet there exists as secret aperture in head like the apertures seen in eyes, nose, ears etc. This aperture is called as the tenth gate. In a Chapter titled as *Sikṣādhyāya* on **Taittirīyopaniṣad** of **Yajurveda**, it has been stated–

(क) अन्तरेण तालुके य एषः स्तन इव अवलम्बते स इन्द्रयोनिः ।
अत्र असौ केशान्तो विवर्तते, व्यपोह्यशीर्षकपाले ॥
Antareṇa tāluke ya eṣaḥ stana iva avalambte sa indrayoniḥ.
Atra asau keśānto vivartate, -vyapohyaśīrṣakapāle.

Viz. The organ seen hanging inside palate is called *Indrayoni*. The ciliary existed at forehead just of equal size, defends the sensitive part.

(ख) आन्तरो मस्तकस्योर्ध्वं शिरासन्धिसमागमः ॥
रोमावर्तोऽधिपो नाम मर्मः सद्यो हरत्यसून् ॥ (अष्टांगहृदय शरीरस्थान)
Āntaro mastakasyordhvaṁ śirāsandhisamāgamaḥ.
Romāvarto'dhipo nāma marmaḥ sadyo haratyasūna
(Aṣṭāṅgahṛdaya śarīrasthāna)

Viz. At the terminal side of the forehead, there exists a whirl of

hair called *Adhipa*. It is most sensitive and even a slight injury at it, causes death immediately.

In order to defend that tenth door from injuries proned, a bunch of hair called braid is hold there as per compliance with the *Vedic science*. In order to resist the percolation of metaphysical power obtained by virtue of solemnisation of religious rites into exterior atmosphere ; a knot is given to the braid. It is an invariable doctrine of electricity that sharp or pointed matters penetrate the power of electricity. It immediately is introduced within them but it cannot get the way so easily if the matters are coiled. Hence, a knot to braid, formation of a circle by putting tip of index finger on thumb in course of meditation or tieing the fist are all acts based on the abovesaid principle.

A pointed iron rod is put on the tomb of *Hindu temples* so high built. It is also done in order to resist the electricity penetration/ lightening from the sky. Our ancient hermits have took the benefit of coiled penetration theory by constructing discus, trident and pitcher (Kalaśa) features on the top of the temples. This is the reason, there is no evidence in history that show collapse of any ancient temple due to penetration of lightning. The western Scientists have also followed the trend adopted in *Hindu temples* as they erect an iron rod (trident shape) on the highest pillars specially prone to electrocution. This fact can be observed through the trident on the top of buildings and iron strip brought down from there to the earth.

A knot is given to the braid in order to protect the most sensitive part of human body addressed as secret door, tenth door Indrayoni, Adhipa and Vastulinga etc. several names. It is the direct result of braid tie that the volumes on Philosophy composed crores of years ago are still authoritative and thus, indicate the eccentric power of their minds.

WHAT IS THE USE HOLDING KUŚAS ?
(Eragrostis Cynosurides)

We see at several places, reference of the procedure in which **kuśa** grass is held one or other ways matching with the ceremonies concerned, in our ancient scriptures. **For instance–kuśa** within left

REQUESTOR'S NAME: HANZ LAUREN OSMAN

fist (*Darbha musti*) while doing *saṁdhyā* (prayer), *kuśa* ring (*pavitri*) on fingers in number of other ceremonies, moving fingers on the beads of garland (basil or *rudrākṣa* as per requirement) at the time of japa (silent recital), and coiling or formation of *muṣṭi* in Samādhi (some specific *japas*). We will discuss on matters pertaining to garland somewhere else but *kuśa* is taken here—

****

SCRIPTURAL APPROACH

(क) दर्भो य उग्र औषधिस्तं ते बध्नामि आयुषे।
Darbho ya ugra auṣadhistaṁ te badhnāmi āyuṣe.

(ख) नास्य केशान् प्रवपन्ति नोरसि ताडमाघ्नते।
यस्मा अछिन्नपर्णेन दर्भेण शर्म्म यच्छति।।
Nāsya keśān pravapanti norasi tāḍamāghnate.
Yasmā achinnaparṇena darbheṇa śarmma yacchati.

Viz. *Kuśa* is a most effective medicine. This should be held for availing longevity.

(ग) दर्भेण देवजातेन दिविष्टम्भेन।
Darbheṇa devajātēna diviṣṭambhena.

Viz. The man seldom suffers from drandruff and remains intact from chest injuries if he puts full size **kuśa** at the time of participating in religious deeds.

(घ) दर्भः परिपातु विश्वतः। (१९।३२।१-१०)
Darbhaḥ paripātu viśvataḥ. (19.32.1-10)

Viz. *Kuśa* is originated with divine properties and it keeps the man safe guarded from the divine calamities (atmosphere).

(ङ) द्वौ दर्भौ दक्षिणे हस्ते वामे त्रीन् आसने सकृत्।।
उपवीते शिखायाञ्च पादमूले सकृत् सकृत्।। (देवी भागवत ११-२०)
Dvau darbhau dakṣiṇe haste vāme trīn āsane sakṛt.
Upavīte śikhāyāñca pādamūle sakṛta sakṛt.
(*Devī bhāgavata* 11-20)

Viz. A *pavitrī* (ring) made of two *Kuśa* plants should be held on ring finger and a ring made of three *Kuśa* plants on the ring finger of the left hand. One *Kuśa* plant in holy thread, one in braid and two plants one each below the feet.

(च) अग्निस्सूर्य्यश्चन्द्रमा भूमिरापो, द्यौरन्तरिक्षं प्रदिशो दिशश्च।
आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृताः पारयन्तु।।
(अथर्व ५।२८।२)

Agnissūryyaścandramā bhūmirāpo, dyaurantarikṣaṁ pradiśō diśaśca.
Ārtavā ṛtubhiḥ saṁvidānā anena mā trivṛtāḥ pārayantu.
(*atharva* 5.28.2)

Viz. Defend me by application of measures safeguarding hands, feet and brain (head) from sun stokes, fire, moon, earth, water, *Dyu* (abode of sun), space, direction, sub-directions, seasons and their painful impacts.

****

A SCIENTIFIC APPROACH (ANALYSIS) ON HOLDING OF *ERAGROSTIS CYNOSUROIDES*

As an *Āsana* (Viz seat) made of *kuśa* under feet is necessary in order to check the physical current of electricity, a destroyer of metaphysical power in human body, *Pavitrī* made of *kuśa* is put in finger in order to resist electric current pervaded in the space. This electric current is called ether in scientific terminology and it surrounds the human body all the time incessantly. This current inserts into our body through five organs i.e., two hands, two feet and forehead. These five organs are the terminal parts of our body hence, these are prone to affect by this current. We see that the postures like *siddhāsana, padmāsana, sukhāsana* etc. put both feet under knees hence, these postures have been suggested for participating in rituals. Further, it is the rule made for society that nobody should sit spreading legs carelessly or put one leg on the other specially when someone is attending his teacher/preceptor. As we protect ourselves from the undersirable exterior atmosphere by virtue of postures and by keeping our feet and fingers all hide, the rings (*pavitris*) made of *kuśa* grass in the same fashion, are held on fingers

REQUESTOR'S NAME: HANZ LAUREN OSMAK

in order to defend our hands from the undesirable exterior atmosphere and the accumulated celestial power acquired by virtue of participating in rituals/rites.

We have already told in preceding that *Kuśa* too is *śuci* (i.e. non- conductor of electric current) matter as it resists the flow of electricity. Three benefits of *kuśa* holding, have been explained in the abovesaid *Vedic* authorities. These are— (1) non-possibility of hair decay on the head (2) no injuries to the chest (3) atmosphere resistant. Thus, it can be imagined easily that our mind and heart both may suffer if the ether getting entrance into body through hands in course of *japa*, worship, recital and solemnisation of rites is not prevented. Distortion or declination in heart and mind causes death but longevity is ensured when *Kuśa* is held on fingers.

——★★★★——

NEW INVESTIGATIONS ON ATMOSPHERE

All scientists accept unanimously, the existence of atmosphere and its unavoidable effects in present era. It is worth understanding. The Theosophical Society has laid down, a cardinal principle that several good and evil spirits (the dead souls) surround the human-beings every time from all sides. A touch with good souls lead us to think over benevolent matters while evil thoughts start net working in our mind when an attack is made by the evil spirits.

A few years ago, **an American Scientist** had disclosed the fact that in case, photographs from the holy places like temple including the places where prayers are frequently made or people assembled for welfare plans of the society; are taken ; auspicious things like cows, elephant, horse, lotus, sun, moon etc. will appear but the pictures resembling to dog, donkey, pig, grave, knife, crows and vulture are seen if photograph from the atmosphere of bar, slaugher house, casinos and places of gathering decoits and thieves are taken. This scientist was so expert in this discipline that he will tell within seconds which type of people were seated at a particular place i.e., good or bad by using his appratus for photography of that place.

We see that all people take frequent visits at the places of gentlemen, sages, greatsouls etc. according to their religion and feel there some relax to their mind and bodies. Actually, it is the phenomenon of the atmosphere formed therein, so serene filled with divine powers that it can give peace to all worldly people visiting there in flocks and crowd. Several poets have repeatedly explained in their verses on the atmosphere in hermitage that the animals like a lion and stag, snake and mongoose etc. forget their natural food-chain links and live together without committing any violence. The great hermit *Patanjali* has stated in **Yoga Darśana** (Philosophy on *Yoga*)

अहिंसाप्रतिष्ठायां तत्सन्निधाने सर्ववैर-त्यागः ।

ahimsāpratiṣṭhāyām tatsannidhāne sarvavairatyāgaḥ.

Viz. All creatures coming in touch with the true devotee of non-violence abandon violence in toto.

A number of illustrations can be seen in history where a man under influence of anger moved at the place of any sage with an intention to kill him but his heart changed as and when he could enter even in the boundary of that greatman. He suddenly regretted and became disciple to him. *Rāmāyaṇa* composed by *Ādikavi Bālmiki* states that *Viśvāmitra* entered in the hermitage of *Vasiṣṭha* with a strong intention to kill but on his return, he found himself a disciple of *Vasiṣṭha*.

This atmosphere is addressed as **"Karre Havāī"** by **Mohammedans.** The people having less than average understanding should guess how the reports from distant places, countries and the songs are broadcasted through radio and heard without any direct link with the source. An straight and on line conversation with one's friend living at any part of the world merely through computer, SMS facility through mobile phone and the visual conversation (chat) with friends on the screen automatically bring to their mind the entity of this atmosphere. It is really a phenomenon of the atomsphere that a man broadcasting a report/news in *England, Germany* and *America*, the countries across seven seas ; can be heard lively and immediately on radio and even seen in Television. Perhaps, nobody would doubt now this phenomenon yet as we have experienced;

some people enquire the reason for this happening. The main reason therefore, for this phenomenon is that a micro element namely, ether is pervaded all over the world equally but it can not be seen to the naked eyes.

As the water waves from one end of the pond reach at the next end when stirred-up by any exterior medium i.e., pebble, stone thrown ; the sound waves from one place are pervaded immediately throughout the world. It can be heard at all places wherever the electric appartus/devices *or receptors like radio are existed.* **Invention of ether and—Mahattatva (super-ego), the generator of ego; lakh of years ago. They had already explained ether as a complex of the elements of wind and sky. Hence, ether is not the invention of modern scientists. Our great hermits had further invented at that time, a route leading to *Brahma* from the ether, the ego, its originator and further its producer, the super-ego also.**

We see that the discussion is now going beyond the context hence, it is good to come back and state succinct that the rings made of *Kuśa* grass defend a man from the prejudicial effects of the atomsphere.

——★★★★——

WHY ARE PREJUDICIAL EFFECT OF ATMOSPHERE ONLY EXISTAT THE TIME OF SOLEMNISATION OF SPIRITUAL DEEDS ?

A doubt may be raised herein that why is the prejudicial impact of atmosphere taken in account merely in course of solemnisation of spiritual deeds while such impact may exist everytime? Why some measures to avoid declinatory impacts of atmosphere has not been explained? Needless to say that we accumulate metaphysical power in course of doing worship, prayer, recital and rituals and the power so accumulating in units will percolate if the important components of that function (i.e. prayer etc) like posture etc. are not followed. Thus, this whole practice will prove futile. It becomes in the same fashion as if a dynamo comes in touch with any good conductor matter, the electricity cannot be accumulated due to its percolation

at the time of operation and it in the circumstance, can not give light even to a bulb at the night. ***Kabīra*** has described such futile practice in following rhyme—

माला फेरत जग मुँवा फिरा न मन का फेर।।
कर का मनका छोड़ कर मन का मनका फेर।।
Mālā pherata jaga muṅvā phirā na mana kā phera.
Kara kā manakā chōḍa kara manakā manakā phera.

—The persons looming in dark while doing prayer are mere killer of the precious time. We struggle against the atmosphere throughout twenty four hours and regain the power so consumed by ingesting food, water, and taking rest at night. Thus, we efface the impact we receive on our exterior body. So far as weapons useful for fighting against the impact of atmosphere on our mind, wisdom and feelings are concerned, these being internal micro impacts; *japa*, prayer, recitals and solemnisation of rituals are the best weapons. In case, we could not gather these weapons properly and in an appropriate manner; it will become impossible to fight against such micro impacts of the atmosphere. Owing to these reasons, *kuśa* grass resists the percolation of metaphysical power thereby the mind, wisdom and feelings avail growth day to day by virtue of the prayer made to almighty.

——★★★★——

WHY TO OBSERVE SAṀDHYĀ ?

(A prayer made in morning at noon and evening with Gāyatrī hymn on sacred thread)

Dvijas (*Brāhmaṇa*, *Kṣatriya* and *Vaiśya*) should do *saṁdhyā* (prayer) daily. The women, Śūdra etc. including others should also do prayer to god as per norms/rules contemplated in scriptures. Sam dhyā has been described as routine, hence, it should not be missed any day. Following are some quotations extracted from **Vedas**—

(क) अहरहः सन्ध्यामुपासीत। (वेद) (Veda)
Aharahaḥ sandhyamupāsīta.
Viz. Do **saṁdhyā** and prayer daily.

(ख) नोपतिष्ठति यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद् बहिष्कार्यः सर्वस्माद् द्विजकर्म्मणः ।। (मनुः २/१०६)

Nōpatiṣṭhati yaḥ pūrvāṁ nōpāste yaśca paścimām.
Sa śūdravad bahiṣkāryaḥ sarvasmād dvijakarmmaṇaḥ.
(Manuḥ 2.106)

Viz. A dvija not doing morning and evening saṃdhyā is worth ousting from all ceremonies meant for dvijas like Sūdras.

(क) उत्तमा तारकोपेता मध्यमा लुप्ततारका ।
कनिष्ठा सूर्यसहिता प्रातः संध्या त्रिधा स्मृता ।।

Uttamā tārakopetā madhyamā luptatārakā.
Kaniṣṭhā sūryasahitā prātaḥ sandhyā tridhā smṛtā.

Viz. Samdhyā in morning is categorized as best if it is made prior to setting of constellation, it is of medium category if made with sun rising and meanest if made when sun is clearly visible in the sky.

(ख) उत्तमा सूर्यसहिता मध्यमा लुप्तभास्करा ।
कनिष्ठा तारकोपेता सायंसंध्या त्रिधा स्मृता ।।

Uttamā sūryasahitā madhyamā luptabhāskarā.
Kaniṣṭhā tārakopetā sāyaṁsandhyā tridhā smṛtā.

Viz. Evening *saṁdhyā* is the best if made prior to sun set, it is medium if made after sun set and meanest if made when stars are visible in the sky.

——★★★★——

CONTROL ON BREATHING THROUGH SAMDHYĀ

Saṁdhyā is a cardinal part of our day and night activities. The scholars have accepted it as "cause of life" with the words— **'विप्रो वृक्षस्तस्य मूलञ्चसन्ध्या'** *"Vipro vṛkṣastasya mūlaṁca saṁdhyā"*. It is such a complex of the processes leading to accomplishments in material and metaphysical worlds that it will not an exaggeration if we address it as a key to wisdom and longevity. Control on breathing is the major objective of *saṁdhyā* because it is the real cause of our life.

The scriptures describe a procedure for breathing as these contemplate the methods of ingesting food etc. Almighty has neither made any addition nor reduction of organs in the human body. As each arm of a watch has its particular importance, a single hair of human body even holds its particular role. In case, a single hair is rooted out ; the man has to suffer from abycess and broil ailments. In this context, it is worth consideration that why are there two nostrils or why has the nose divided in two parts by raising a wall in the middle ? Whether breathing would impossible had there single nostril existed ? Needless to say that there lies one or other mystery definitely. As per a description on Scripture, a man usually should breathe 21,600 times within twenty four hours of a day and it too from right and left nostril as per the seasons i.e., summer and winter; with certain frequency explained therein. It envisages—

षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः ।
एतत्संख्यात्मकं मन्त्रं जीवो जपति सर्वदा
(योग चूडामणि उपनिषद् ३४/९३)

Ṣaṭśatāni divārātrau sahastrāṇyekaviṁśatiḥ.
etatsaṅkhyātmakaṁ mantraṁ jīvo japati sarvadā
(Yoga Cuḍāmani Upanisad 34/93)

Viz. a living organism does *japa* of— **'सोऽहम्'** *"So' ham"* twently one thousand six hundred time in a day and a night.

As per phonetics, the right nostril is addressed as sun and the left as moon. These two nostrils provide a man with heat and cold as their name indicate. Our society at present is unknown to when and by which nostril one should respire. Our forefathers used to adjust their activity of inhaling and exhaling thrice in a day. Such regulation related to inhale and exhale process is *saṁdhyā*. A number of advantageous ceremonies like *Ācamana, Sūryopasthāna*, recital of prayer etc. are included with *saṁdhyā*, yet *Prāṇāyāma* (breathe control) is the prime element of *Saṁdhyā*. All other preocesses are mere supporters of this major element.

——★★★★——

HOW LONGEVITY BY VIRTUE OF SAMDHYĀ ?

The scriptures categorically declare that—

ऋषयो दीर्घसन्ध्यत्वाद् दीर्घमायुरवाप्नुयुः । (मनुः)

Ṛṣayo dīrghasandhyatvād dīrghamāyuravāpnuyuḥ (Manu)

Viz. Revered *Ṛṣis* (hermits) enjoyed longevity by virtue of observing *Prāṇāyāma* for prolong period.

We have already stated earlier that a healthy man should breathe twenty one thousand six hundred time in a day and night i.e., twenty four hours. In case, any person breaths more than this limit, it can be considered that he is reducing his age proportionate to the excess breathes so taken. Ancient learned *Yogis* have made further a criterion of the efforts that increase excess, the number of breathings than the ceiling i.e. 21,600.

स्थितस्य द्वादश श्वासाश्चलतोष्टादशः स्मृताः ।।
चतुर्विंशति सुप्तस्य त्रिंशद् ग्राम्य-रतस्य च ।।

Sthitasya dvādaśa śvāsāścalatoṣṭādaśaḥ smṛtāḥ.
Caturviṁśati suptasya triṁśad grāmya ratasya ca.

अर्थात्-बैठे बारह, चलत अठारह, सोते जाएँ चौबीस ।
मद्य मांस मैथुन सेवन में, श्वास निकलते तीस ।

Baiṭhe bāraha, calata aṭhāraha, sota jāeṅ caubīsa.
Madya māṁsa mainthūna sevana meṁ, śvāsa nikalate tīsa.

Viz. Twelve breathings while sitting, eighteen while moving, twenty four while eating meat, sipping liquor. These all are excess than the ceiling.

A few gentlemen may understand the meaning of the above in the sense that a man cannot sit idle because he would have at least walk for attending call of nature i.e. excreting and urinating, bath etc. even if there is no need to work for survival and if the length of life is cut short by executing these activities; it is better to die than sitting idle. The scriptures have taken in account, this aspect also and **Prāṇāyāma** is the utmost solution for maintaining a balance in breathing. It is true that a man would have perform all worldly acts like eating, drinking, sleeping, doing intercourse and reproductive activities and the scriptures have imposed no restrictions on such

basic activities. The loss of breathings in these activities can be duly compensated if a man observes in a regular manner, the *Prāṇāyāma* or control on breathing.

In brief account, we can state that the breathing control observed under *Prāṇāyāma* (while doing *saṁdhyā*) will compensate the excess inhale and exhale taken while executing the worldly affairs. Thus, **the man observing Prāṇāyāma will easily live a life of one hundred years. The people practising Aṣṭāṅga Yoga (meditation) may enjoy healthy life for one thousand years or longevity, voluntary death and even enjoy immortality.** As we have proved in a chapter on **"Determination of age'** in one of our treatise **Purāṇa Digdarsana; Saṁ dhyā** with regular exercises of *Prāṇāyāma* is the first step to enjoy longevity.

——★★★★——

METAPHYSICAL ADVANTAGES OF SAMDHYĀ

As per the discussion made hereinabove, *saṁdhyā* removes one side, a number of ailments, ensures complete recuperation and bestows with longevity. It enables a man to attain the *Punya lokas* (superior position) and even **Mokṣa** (liberry from worldly ties) on the other as the man can take his last breath in a systematic order.

It is a doctrine unanimously accepted by scriptrures that a man attains a place higher in heaven in an ascendant hierarchy of the nine apertures existed in human body selected by the vital air for exit at the time of death. ***A person learnt of scriptures can easily guess of the next destination of the living soul either in heaven or hell by watching the aperture chosen by the vital air for its exit in a man dead. If the intestinal swab or sap has been secreted at the time of death and the whole place is filled with foul smell, the vital air exits in the circumstance, from the anus and one can guess that the soul of that man has been departed to hell.*** Similarly, if the man has urinated at the time of death, it should be considered as next type of meanest death. The third type of death is considered when vital air finds its exit from mouth, fourth type if it is from the nose and fifth type of death if his eyes are opened at the time of death.

The scriptures explain as tenth secret door to the Brahmarandhra located on the forehead. In case, the vital air chooses this aperture for its exit, the man concerned attains mokṣa (emancipation)—'न स पुनरावर्तते न स पुनरावर्तते' "Na sa punarāvartate na sa punarāvartate" This element can be made easy to understand by an example. Suppose a king builds a castle with huge gates and a secret door (tunnel). In case, any enemy invaded, the king defends him by using his skill of commanding and weapons but when he looks, the enemy is stronger than him and there is no option for escape; he destroys the castle, sets it on fire and hideously ensures his safe escape by using that secret tunnel. In case, he could not do this, not only the fort will ruin, he himself will also have suffer from several tortures inflicted by the enemy after his capture.

Similarly, this living soul in the from of king, rules on the strong castle of the body. His enemy i.e. death is searching chances since beginning to kill him. He intends to destroy or ruin this castle from body by giving hard blows of hunger, thirst, ailments etc. However, the soul-king, defends the attacks of the enemy and fights with the weapons like food, water, medicines. In case, this fort is captured suddenly by the messengers of death i.e. ailments etc. and start it burning with a fire in the form of temperature upto 105 degree Farenheit, the king-soul in the circumstance so tough could ensure his escape from *Brahmarandhra* (the tenth secret door); the death will in the circumstance, can not arrest him and enjoys all freedom from the atrocities prospective thereafter. If unluckily, the soul king could not search this tenth door made in the body castle or has missed the opportunity ; one should deem in the circumstance that inspite of having gained human body, scarce to even god, that unfortunate living soul has fallen with cycle of frequent birth and death 'पुनरपि जननं पुनरपि मरणम्' (*Punarapi Jananaṁ punarapi maraṇaṁ*).

The readers will now curious to know the efforts to be made for the safe escape of the soul at the time of death through the above said secret door. In order to resolve their curiosity, we think it plausible here to give an introduction of *Prāṇāyāma* i.e. the cardinal mean for this purpose. However, they will see discussion in depth on the same topic in our book "*Śrāddha Vijñāna*" as it is directly related

to the measures adopted by the descendants after the death of a man.

While discussing on *Prāṇāyāma*, we state that it is a daily exercise used for giving outlet from *Brahmarandhra* to the vital air at the time of death by controlling the same. This exercise is the same as the soldiers continue their practises like-parade, march, firing, physical exercises and exercises with weapons even during peacetime. It is done in order to maintain skill in warcraft so that it can be used when war is waged. Our learned hermits with the same spirit, not only have declared it as first and foremost routine but described as causing side-effects also if missed even for a day. As the soldier ubsent in parade is punished, a *dvija* not observing **saṁdhyā** has been stated as—**शूद्रवद् बहिष्कार्यः** *Śūdravaṭ bahiṣkāryaḥ* (consider as *śūdra* and keep away from the society) in *Manu* etc. memoris (*Smṛtis*).

—****—

MAJOR ACTS TO BE PERFORMED AT THE TIME OF SAṀDHYĀ

The acts to be performed in course of doing *saṁdhyā* are so considerable in number and the questions which may be raised in respect of them are so wide as these require a separate volume. Hence, without entering in prolix in this topic, certain major acts and the reasons for their execution are exhibited here. The hymn comprising major acts of **saṁdhyā** is as under—

> संकल्प आसनविशोधनमम्बुपानं,
> प्राणावरोधनमघक्षयताऽभिषेकः ।
> सौत्रामणीसवनसावभृथार्घ्यदानं,
> सन्ध्याविधिर्निगदितो मुनिभिः पुराणैः ।।
> *Saṅkalpa āsanaviśodhanamambupānaṁ,*
> *Prāṇāvarodhanamaghakṣayatābhiṣekaḥ.*
> *sautrāmaṇīsavanasāvabhṛthārghyadānaṁ,*
> *sandhyāvidhirnigadito munibhiḥ purāṇaiḥ.*

Viz. The ancient sages have explained the methods of **saṁdhyā**

as—resolution, seat (posture), purification, **Ācamana, Prāṇāyāma, Apāmupa-sparaśa, Avabhṛtha** for decay of the sins committed daily, ***Aghamarṣana, Sūryārgha*** and ***Sūryopasthāna.***

——★★★★——

WHAT IS THE USE OF MAKING RESOLUTION (*SAMKALPA*) ?

Resolution in the beginning of very ritual is most necessary and this is well settled principle. **Manusmrti** (2/3) states that—

संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः।
व्रता नियमधर्माश्च सर्वे संकल्पजा स्मृताः।।

Saṅkalpamūlaḥ kāmo vai yajñāḥ saṅkalpasambhavāḥ.
Vratā niyamadharmāśca sarve saṅkalpajā smṛtāḥ.

Viz. all temptations/passions are the basis of resolution. All offerings (*Yajñas*) are performed when resolution is made first and fast, *upavāsa* as also *saṁdhyā* etc. all rituals are due to resolutions.

We have already substantiated the fact that how the impact of spirits/feelings put their tremendous impact on human life under heading— **"Theory of Spiritulism"** in a chapter on Theories. Resolution too is an intangible form of spirit of devotee for the penance on the work so resolved because he becomes exclusively ready to act on the resolution. ***We see its glimpse even in this modern world absolutely based on materialism in the Parliaments where the members take oath with a sacrosanct pronunciation of revered name on their tongues. Need'nt say that it is also a performance of the tradition of resolution system in some modified form.***

Taking oath is considered a most risky act in our India. Hence, a man takes oath only when any unexceptional situation is arisen for which no other options but only oath remains. The people would bear the losses even for the true reason and far to say taking oath falsely as they fear of its performance. King *Daśaratha* once took oath for which, he had to put at stake his life—

रघुकुल रीति सदा चली आई, प्रान जाए पर वचन न जाई

Raghukula rīti sadā cali āi, prāna jāi para bacana na jāi

Viz. Dynasty of Raghu always honoured the estoppel even at the cost of life. When we now look forward on the trend, presently prevailed: people consider it merely a formality without any loyalty for the words delivered in the oath. ***The Member of Parliament take oath of maintaining always loyalty for the voters and the country (Deśa Dharma) but feel no hesitation while framing laws prejudicial to the interests of the public.***

Keeping in view, the human infirmities; only a few are given opportunity to take oath because of being its nature mandatory in our country and mere system of undertaking or promise has been provided in place of the oath. It is considered derogatory to reputation or goodwill if someone takes oath because only a man whose sincerity is suspected; does this. He thus, tries to keep the persons present, under confidence. The tradition of resolution is just contrary to it because it is an undertaking in which the man engages himself with loyalty and self-confidence in the act so resolved.

To protect the tradition historical of the **Āryans** is the greatest characteristic of this resolution *(Saṁkalpa)*. The resolution chalked in *Vedic* era is coming down in the same fashion and one more link of our life is added to it daily. **Do you know, how lengthy the life chain of ours has become ? It is true that all of you repeat the resolution while starting any works but a few among you, understand the meaning hidden in this resolution because of being it crux.** You recite with water in your plam—

ॐ तत्सदद्य ब्रह्मणोऽह्नि द्वितीये परार्द्धे
श्रीश्वेतवाराहकल्पे वैवस्वतमन्वन्तरे
अष्टाविंशतितमे कलियुगे कलिप्रथम चरणे
अष्टाविंशत्युत्तरद्विसहस्त्रतमे वैक्रमाब्दे.......आदि २।

Om tatsadadya brahmaṇohni dvitīye parārddhe
śrīśvetavārāhakalpe vaivasvatamanvatare
aṣṭāviṁśatitame kaliyuge kaliprathama caraṇe
aṣṭāviṁśatyuttaradvi-sahastratame vaikramābde.

By virtue of this recital, we still remember evelasting entity originated as long as one billion ninty seven crore twenty nine lakh fortynine thousand years ago on this earth. It is the one of salient features of **Āryans** that they live with all their cultural characteristics

since so longer period. ***On the widest periphery of this earth, several thousand races took their birth and ruined with no traces left behind and a few among them to whom we see in existence, have not a record of origin more than two or three thousand years.*** The Christians, Muslims, Persian, Zorastrian, Greek and Roman races were originated within the past three thousand years. ***It is really a matter of proud that we belongs to a culture formed by our forefathers as long as several crore years past, still surviving and will survive till all ages to come.* We repeat the history of that tradition when reciting *saṁkalpa* in course of executing all religious activities.**

It is really a matter of surprise that a common *Hindu* holds a record, all accurate of the period when this earth was created. However, we see that the scientists and thinkers of this whole world inspite of thorough calculations, are still not confirm about the exact time when this earth was created. There are a number of opinions, pleas, contentions raised in the matter and every one opinion opposes the another. Our *saṁkalpa* which we do before participating in religious activities, immediately informs us about the entire chronicles of the past events.

——★★★★——

WHY IS WATER NECESSARY TO PUT ON PALM IN COURSE OF MAKING *SAMKALPA* ?

As *Varuṇa*, the water god dwells in water, our *Vedas* have prescribed a *saṁkalpa* with water under a presumption that god *Varuṇa* is a witness to *saṁkalpa* and he will punish if *saṁkalpa* is not materialised with letter and spirit. The **Veda** envisages–

(क) अप्सु वै वरुण:

Apsu vai varuṇaḥ (तैत्तिरीय १६/५/६)

Viz. God Varuṇa dwells in water. *(Taittirīya 16.5.6)*

(ख) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति (तैत्तिरीय १/७/२/६)

Anṛte khalu vai kriyamāṇe varuṇo gṛhṇāti (Taittirīya 1.7.2.6)

Viz. One has to suffer from the curse inflicted by Varuṇa if false resolution (**saṁkalpa**) is made.

Besides above as our mind is formed in the type the food is ingested, the vital air (*Prāṇa*) too is the result of the type of water sipped–**Veda** supports this fact by–**आपोमया: प्राणा:** *(Apomayaḥ prāṇah)*. Dominance of vital air (*prāṇa*) is mandatory for execution of each assignment/work/project. The man deviated from his duty or act assigned or resolved is hence, addressed as a coward. In common parlance, the people do irony on such a man by saying– "his vital air has dried with fear". Being so significance of water in perspect to give additional vigor to vital air; the man getting water on palm at the time of saṁkalpa; handles the act with extra energy and vigour and achieves top success. Water is equally necessary in course of doing *saṁdhyā*, *tarpaṇa*, *yajña* (offering), *Havana*, fast and penance as also all other religious rituals. A number of time, water is used in these functions. **Our all prayers to god, forefathers, Ṛṣis, holy places etc. are never done without water as we see prevalent in *Muslims, Christians* etc.**

It is true that **Svāmī Dayānanda Sarasvatī**, the founder of *Ārya Samāja* had ousted the *Vedic* methods like- *saṁkalpa*, *viniyoga* etc. from *saṁdhyā* under his own whim-whams but water was explained necessary in *ācamana* and *Aṅgaprokṣaṇa*. His followers however, have now given-up even *saṁdhya* with all its procedures. Thus, the dry *saṁdhya* accepted by their preceptor is now succumbing in *Ārya samāja*. The causes as we have mentioned here are worth taking into consideration for the people belongs to *Hindu* race and never forget using water while initiation of the religious ceremonies as *this practice will one side be a step giving respect to Vedas and they shall obtain extra vigour throughout the function started with resolution on the other*. It will ensure all success to the ceremonies/rites/rituals whatsoever is being performed.

——★★★★——

WHY ONLY ĀCAMANA THRICE-NOT MORE ?

At the initial phase of every ritual/Ceremony and in course of doing *saṁ dhyā* in particular ; thrice *ācamana* are prescribed in certain intervals by the scriptures. **For instance–**

त्रिराचमेदपः पूर्वम् (मनु.-२६०)

Triräcamedapaḥ pūrvam (Manuḥ-260)

Viz. Do ācamana (it is a process of sipping water thrice with Ṛgvedāya Svāhaḥ and sāmavedāya Svāhaḥ. The fourth time Atharvavedāya Svāhaḥ is recited and the water taken on palm is dropped on the ground) thrice very first on to beginning. The invisible benefits are of decaying effect on the sins three type i.e., physically, mentally and literally and visible or direct benefits are of keeping throat wet, slide of the phlegm thereby comfortable breathing system and accurate pronunciation of hymns etc. when a man observes the rule of thrice ācamana.

The people exercising **Prāṇāyāma** are abreast with the benefit of thrice *ācamana* just after this exercise. Owing to frequent imposition of control on breathing system in course of *Prāṇāyāma*; body heat is increased and sometimes, hiccups caused one after another due to palate sudden dried in the summer. This *ācamana* in the meantime provides the man with relax.

One thing more is to notice that an *ācamana* does not hold a considerable quantum of water but only few drops as suggested in scriptures. It merely touches the palate and reaches hardly near the cardiac system (*Hṛdaya cakra*)

——★★★★——

A BREATHE CONTROLLING EXERCISE (Prāṇāyāma)

We have already told in preceding pages that *Prāṇāyāma* is the chief element of *saṁ dhyā*. In common meaning, it is an exercise of vital air (i.e. *Prāṇa*) but its real meaning is to win the vital power (*Prāṇa Śakti*). The ancient composer of scriptures have stated :-

प्राणास्तु द्विविधा ज्ञेयाः स्थूलसूक्ष्मप्रभेदतः ।
यथा जयः स्यात्प्राणानां प्राणायामः स चोच्यते ।।

Prāṇāstu dvividhā jñeyāḥ sthūlasūkṣmaprabhedataḥ.
Yatha jayaḥ syātprāṇānām prāṇāyāmaḥ sa cocyate

Viz. The vital air (*Prāṇa*) is classified in two divisions. The first is Micro and the second is, that of Macro. The process by which vital air is won, called *Prāṇāyāma* (control on breathing). An exercise on vital air can be said the first class of *Prāṇāyāma* and a victory on vital air is the ultimate class of it. *By virtue of regular exercise, a man wins the vital power (Prāṇa Śakti) and then reaches at a state that he can move the vital power spreaded all over world voluntarily and gets the desired things done by it. Vital power is spreaded all over the world voluntarily and gets the desired things done by it.*

Vital power is spreaded all over the world. It is somewhere in micro and somewhere in its macro forms. It's macro form can be properly seen in breathing or respiration made by the men, animals and birds. Its micro form is in the immovable organisms like—plants, trees, creeper and things like—stone, rock, river etc. There is no scope left for doubt in this scientific age in this matter. Not only the inert objects of this earth but each atom is also filled with the micro vital power. It is in water, light, wind, sky etc. viz. nothing is left without this vital power in the entire universe. All creatures of this world entertain or collect proportionate power from this treasure spreaded all over the universe and avail their growth and life.

When such is the widest scope of vital power, it is not impossible but easy for a man reached at the last orbit or class of vital power; to develop vital power in any inert object and get the desired work done by the same. Let the majority of people not exercising *Prāṇāyāma* be closed eyes to the phenomenons made by a few *Yogis*, well expert in regulating the breathing air; it is yet beyond doubt that such works are very common to them. As the context does not pertains to the *Yogis* or winner of vital air; we would like to give it rest and discuss now on the meaning of *Prāṇāyāma*.

——★★★★——

WHY IS PRĀNĀYĀMA NECESSARY FOR HUMAN—BEINGS ?

As per the first meaning given to this term **Prāṇāyāma** is an exercise of vital air (*Prāṇa*). The Indian hermits had made exercise, a

salient feature of the routine in order to keep human body healthy and workable for longer period. They simultaneously invented *Prāṇāyāma* in order to make stronger and robust his internal organs like—vital air, heart and mind etc. This exercise on inhaling and exhaling process is phenomenon and a regular exercise will naturally enable a man to see himself, the drastic changes appeared in his body. All powers dormant in body, will awake and the cool breeze of vigour will start blowing and it will leave no place for worry, pains and hopeless-ness. He will take life as an specific gift of almighty.

There are uncountable metaphysical advantages of *Prāṇāyāma* but these can not be described here due to paucity of space. We therefore, would like to discuss on physical exercise and the portion related to breathing or respiration. Every man in this modern era searches the direct advantages of the work done and hardly, they have any faith on the metaphysical advantages because of being their intangible and indirect form. *If we ponder in depth upon the mental frame of the modern man, he seems an educated fool particularly because his education does nothing but makes him, mere materialistic and he starts measuring success with the possession of luxury items.* This is the main reason, we want to lead him first through the material as-pect of *Prāṇāyāma* i.e., the direct benefit/advantages of this exercise. We therefore, have chosen physical exercise and breathe control as the chief objective of *Prāṇāyāma*.

Beginning of this exercise, proves best if started since childhood. This exercise was given in evening to a boy in his early adolescence age i.e. ten or twelve years. As all organs of the body in childhood have tendency to rapid growth to these organs can be given provided that this exercise is started since that age. The muscles, glands, ducts, cells and tissues of body remain adaptive to the climate and the situations. Hence, this exercise proves best if started when the child is at his early adolescent age. The benefits of this exercise start reducing in proportion to the age thereafter.

It has been seen nowadays that the people tend towards religious activities only when they are retired or incapable to perform worldly acts of profit due to old age or any other factor

strong enough. They then start *Prāṇāyāma* but as they are mentally suffering, leave it after few days and accuse it as mere ostantation or tough exercise on *Haṭhayoga*.

The matter is however not such as regular exercise on *Prāṇāyāma* even in old age, will prove beneficial one way or other but it has a limit as the age is fully grown. It should be remembered that inspite of offering ghee, milk in more than enough quantum and inspiritng him for exercise; he cannot not become a protagonist. Such nutritious food can only protect his deteriorating health and that too if taken in proportion to his digestion power. Same is the situation with *Prāṇāyāma*. It becomes beneficial only to maintain his health and give protection to body from further deterioration. It is therefore, better to train the children at their early age on *Prāṇāyāma* including spiritual activities like *saṁdhyā*, prayer etc.

——★★★★——

FIVE SECRETS VESTED IN *PRĀṆĀYĀMA*

1. Physical growth :

Although *Prāṇāyāma* is concerned with a number of aspects of human life—it begins from the physical development and rests when emancipation is attained by the concerned man and immortality is not beyond the approach of it—its common outcome observed by all common people is to ensure perfect growth to the human body.

All people know the most essential things i.e. food, water and air for the human life. One is more essential than another in successive order i.e. water is more necessary than food and air is the most essential element. A man can survive on single food in an interval of twenty four hours but he requires drinking water several time in a day. The air is the most important thing as a man will die within minutes if respiration is ceased. The entire growth of body generally depends on the availability of pure air as we will die if the air (oxygen) ceases its function of blood purification in the lungs. Similarly, the growth and efficiency of the major organs like heart, skin, glotis, arteries etc. depend on the air. In order to understand properly, the significance of the air; it is necessary to give an

REQUESTOR'S NAME:

introduction of the respiratory system and the organs related to it.

The respiratory system starts from the nostrils in the body of every organism. A serpentine tube for air is existed in the nose. The air becomes hot in course of passing from the tube and then enters in the lungs. The nature has made a sieve or filter of hair inside nose in order to resist dust particles and invisible or micro-bacteria as also the foreign items. As mouth has neither any filter nor an arrangement of heating the air ; breathing through mouth is harmful and one should avoid taking breathe from the mouth.

——★★★★——

HUMAN LUNGS –SOURCE OF RESPIRATION

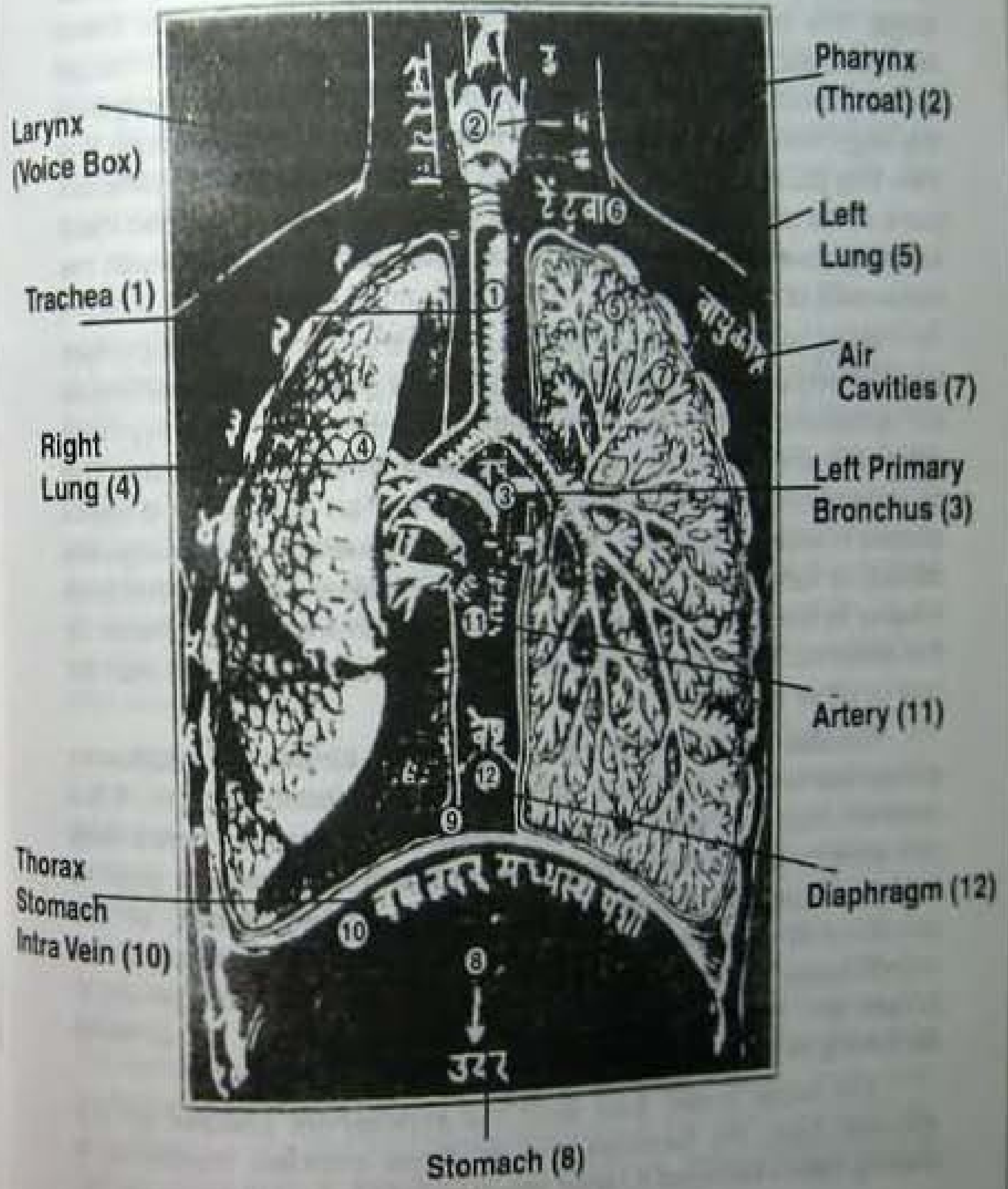
You will see in the appended picture of lungs that there are two ducts in our throat. The one is for breathing and the other is for ingesting food. The respiratory duct is bifurcated in its way downside. One branch of it reaches at the right and the other branch reaches at the left lung. A number of other branches are formed when these reach at the lungs. These continuously are branched in uncountable capillaries and it is roughly estimated about sixty crore. These ducts or capilliaries enter into airocles. A vast network of crescent shape air chambers can be observed thereafter. These chambers act as store for oxygen and expel out the carbon dioxide mixed with the gases formed in body.

This is the composition of our lungs . The length of our lungs can cover an area of one *Ďekāre* (i.e. two *Bǐghās* of land) if all its veins, capillaries and ducts are de-knotted and spread on the ground. It seems suprising but the scientific experiments on human organs have revealed this reality. Apart from the above, these are of so less weight as start floating on the surface of water provided that these should healthy and non-affected of any disease.

The function assigned with lung is to maintain workable the body machines through continous cleaning the dirt, garbage, wastes gathered in them during working. These perform all these acts with the help of oxygen.

——★★★★——

RESPIRATORY ORGANS OF MAN (THE LUNGS)



HUMAN LUNGS—SOURCE OF RESPIRATION

Owing to a number of chemical reactions, metabolic processes, splitting of cells and tissues several type of toxic and unuseful gases start gathering inside the body. The circulatory system carries these wastes with it and so polluted blood returns first to the right ventricle in the heart and then moves for purification in the lungs. The oxygen brought in through respiration absorbs these impurities and through contractile muscles ; it is expelled out through exhaling process. The blood so purified with the contact of oxygen in the lungs then returns to the left ventricle of the heart because it is then fully purified. Again this purified blood is pumped into different parts of the body for coming back with waste products formed there in the right ventricle of the heart. This cycle runs continuously till the last breath of the organisms.

Thus, we are now understood that the air has an important function in the human body and a number of organs have been made for entertaining this air. This function can run smoothly and effeciently only when oxygen is entertained in suffice quantum. The air entertained in common respiration is not so enough as it could access to every chamber or the lung. Thus, several shells in lungs are denied of functioning and due to such worklessness, they become weaker to the extent unable to counter the common attack made by the ailments. This situation results in frequent sickness of the man for one or other reasons.

Needless to state that a cleaning is must to give our respiratory system particularly as it does such important function regularly. It is a common fact that any machines operated twenty four hours daily can work for longer period only when proper maintenance is given to them i.e. proper washing and cleaning, oiling, repair of the components depreciated or broken. Similar is the position of the human body. We see that due to negligible approach for *saṁdhyā*, prayer etc. rituals including *Prāṇāyāma*; a number of ailments pertaining to lungs are gathering momentum.

The urban public lives amid the atmosphere polluted by the effluents from the factories and in dense colonies, hutments is lossing health because it never exercise *Prāṇāyāma* in the open air.

During ancient period, only a few persons suffered from Tuberclosis etc. incurable and prolong diseases and these also were confined to the kings and his courtiers due to living in excess luxuries. This was the reason, this disease got its name as Rājarog. This disease has now gripped the peasants, labours and even the beggars who sit in a row on the roads. *This extraordinary outburst of disease is due to irregularities in respiration process*. It is therefore, advised that every person should join him with *saṁdhyā*, prayer etc. rituals including exercise on *Prāṇāyāma* regularly in the morning. *Prāṇāyāma* is the only mean for keeping breathing-tubes and lungs healthy enough to fight against the ailments. It will enhance immunity system for the whole body.

In course of Prāṇāyāma, oxygen in considerable quantum is pressed in the lungs through inhalation (Pūraka Vidhi). This air is retained there for some moments so that it could enter and expand all chambers of the lungs. It is called the retaining system or Kumbhaka Vidhi. During this retaining process, blood circulates in all chambers of the lungs thus, these become strong, chest expands, the heart gets bumper supply of pure blood and its efficiency of carrying carbon dioxide, gases and wastes with it outside from the chambers is increased. ***After a few moments, the air is exhaled and this method is called Recaka Vidhi.*** It presses out the whole quantum of air inhaled thereby the lungs get rest and hence, these are refreshed with new stamina.

In order to judge the physical growth through *Prāṇāyāma*, an experiment can be made herein. Take a lung of goat appended with the breathing-tube provided that it should be afresh i.e., just after the goat is slaughtered. Put the nozzle of an air pump inside the breathing tube and start puming. You will see that these will expand three or four time more than the normal size. This state can be maintained only for few seconds and these contract again with the outlet of the air so filled. ***This experiment makes crystal clear that Prāṇāyāma as suggested by our learned hermits also acts as the pump on lungs and ensures perfect growth to the body.*** Hence, every man should give a practice on *Prāṇāyāma* early in the morning and try to respire deep even in the normal condition i.e. when *Prāṇāyāma* is not being done.

2. Control on Breathing

The next objective of *Prāṇāyāma* is that of imposition of control on breathing. Everything is possible in this world provided that continuous practice is made. As per the dictum—"Practice makes a man perfect", retaining the air for longer time in the lungs is not a capactity worth surprise. Put a watch in front of your eyes and start *Prāṇāyāma*, note down the seconds you could retain or with hold the air. Make it your regular practice ard you will on expiry of a month, see that your power of withholding air within lungs has been increased considerably. This difference gradually accesses to hours from minutes with the regularity in practice. If the man practising is not satisfied, he can access to days, months and even years without breathing and retaining the air once inhaled. At that state, the man will win the vital air but only *yogis* can access to this state.

3. Mental Development

Mental development is also one of the main objective of *Prāṇāyāma*. It is an exercise so excellent as it makes mental powers afresh simultaneous to the body building. In course of three processes of *Prāṇāyāma* i.e., *Pūraka*, *Kumbhaka* and *Recaka*; the all caprice mind is gradually captured and brought in concentration. It is said to the mind that it should concentrate four armed *Viṣṇu* in navel zone, *Brahmā* seated on red lotus in the heart and three eyed and fair complexion *Rudra* on the forehead. **For instance-**

पूरके विष्णुसायुज्यं कुम्भके ब्रह्मणोन्तिकम् ।
रेचकेन तृतीयन्तु प्राप्नुयादैश्वरं पदम् ।। (प्रयोगपारिजात)

Pūrake viṣṇusāyujyam kumbhake brahmaṇontikam.
rēcakena tṛtīyantu prāpnuyādaiśvaraṃ padam.
(Prayogapārijāta)

Viz. We should do intussusception with God *Viṣṇu* while in *Pūraka* (inhale), *Brahmā* while in *Kumbhaka* (retention) and *Śiva* while in *Recaka* (exhale) and thus, attain to the illustrious position of trio-gods.

This mind is always caprice and starts departing even in the middle of affairs. The man exercising, catches it and pulls towards

the nucleus of the attention. A regular practice makes the mind to stay on that spot and finally, it is enslaved by the man to the extent; it can be used on the will of him/his master. An exercise for even a shorter period may enable the man to see this phenomenon of changes in the mind.

4. Whether a man can become Immortal ?

Our body is composed of numerous type molecules popularly known as cells. These cells are endowed with power to increase their number through mitosis and meiosis processes. This process is called life and chaotic condition and loss of this power is called death. In the circumstance, the question before all scientists is that whether a man can be made immortal by keeping his all cells living.

The Western scientists are giving mind to this issue/topic in depth and busy with experimenting. Heart of a culprit was extracted from his body after eleven hours of his hanging and the scientists had brought him back to life. Prof. Kerala has made some new observations in this direction and substaintiated that cells of human body will carry on their work continuously if proper diet is given to them. He had made this experiment on a single cell of the human body by keeping it alive for several years. It is said that a piece of the fowl heart separated by him is alive since last thirty years. Several other scientists are also making their efforts in this direction yet any solid solution to this crux is away till date.

It the opinion of prof. Kerala, immortality may be impossible but longevity to cells can definitiely be given by two ways—(1) proper diet to the cells is given and the waste material formed therein is removed regularly. Because of being this material toxic, it can damage the cells. (2) When all functions of the living cells are restricted, they need'nt any diet for survival.

These two measures for keeping the cells living and the thoughts of prof. Kerala may be innovative and inventive for the western scientists but these are of no value for the people of India who engage them regularly in saṁdhyā, prayer and Prāṇāyāma. Our hermits had not only reported but brought practically before the world, the same proposition or fact more than several lakh years ago to which these modern scientists have explained. Those people were so expert in

the supreme position of *Prāṇāyāma* i.e. Meditation that they sat on it for hours, days, months and years and stopped giving any diet to their body cells yet all living.

Prof. Kerala truly stated that human activities once witheld for several years can again gear-up. The period in which the man remain inert will not be counted with his physical age because during that interlocutory period, not only every worldly objects but the time also is stayed for him. In case, a man attained his youth i.e. 25 years, sits on meditation for one hundred years; his physical growth being stopped; he will appear youth of 25 years on a break in meditation after lapse of one hundred years. If his pre-determined age is that of one hundred years, he would then live for seventy five years more. We would like to give an easier example in order to make this fact apparent. The engineer determines the operation period or guarantee period of a watch when it is finally manufactured. Supposing that watch was manufactured in 1950 and guarantee is given for ten years. If we buy that watch in 1961, it can not be assumed that the guarantee period of that watch is over. But actually, its life starts from the day you bought it i.e. since 1961. In case, you operate it for two years and then cease the function, it will further operate for another period of eight years from the day you again employ it with function. The same thing applies on the body put to meditation. **It can be concluded that only Prāṇāyāma is the solution before the scientists by which they can make the man an immortal organism and they are now resorting to the same measure. It is unfortunate for Indians that they sit idle and never apply their mind on the matters of their own forefathers i.e. sages explored millions of years ago, while the foreign scientists put at stake their minds for inventions of the same matters with all loyalty.** Thus, they arrive at conclusion on any matters after prolong endeavour. Our Indian brothers only follow them blindly but their creative powers have been deteriorated.

5. Prāṇāyāma with all its components

To mention about **Prāṇāyāma** with all its components is equally essential as skipping this matter may cause injustice to the readers preparing themselves ready for this exercise by virtue of the stimulations, they obtain from this volume. This part will enable them

to reap complete advantage of the *Prāṇāyāma*. Following hymn has been composed by our learned hermits in this context–

सहित: सूर्यभेदश्च उज्जायी शीतली तथा।
भस्त्रिका भ्रामरी मूर्च्छा केवली चाष्ट कुम्भका:।।
Sahitaḥ sūryabhedaśca ujjāyī śitalī tathā.
Bhastrikā bhrāmarī mūrcchā kevalī cāṣṭa kumbhakāḥ.

Viz. There are eight type of *Prāṇāyāma*. These are–**Sahita, Sūryabhedi, Ujjāyī, Sitalī, Bhastrikā, Bhrāmarī, Mūrchā and Kevalī.** These are in series of the gradual practice made from general to particular. So far as the status of common people is concerned, only *Sahita*, the first type of *Prāṇāyāma* proves good for them. All exercises on *Prāṇāyāma* are made in three phases i.e. **Pūraka, Kumbhaka** and **Recaka**. *Pūraka* is meant by inhaling, *kumbhaka* that of retaining and *recaka* that of exhaling. These three phases should be practised in a systematic manner.

Prior to start *Prāṇāyāma*, one should put his heel near the anus region. It will act as a lid on anus thereby, the **apāna-air** will start rising upward and it will assist in purification of the vital air **(Prāna)**. As a next step, inhale gradually, the air from the left nostril **(Candra svara)**. This process in normal condition should take time equal to 16 *Mātrās* or approximately that of 8 seconds. As-stated in **Devī Gitā**-

इडयाकर्षयेद्वायुं बाह्यं षोडशमात्रया। (देवीगीता)
Iḍayākarṣayedvāyuṁ bāhyaṁ ṣoḍaśamātrayā. (*Devīgitā*)

Viz. One should inhale the air upto the time consumed in reciting **om** or any other syllable sixteen time. When it is fully inhaled, it should be withheld thereafter. This later process of withholding is called **Kumbhaka**. Contract the throat duct backside and put your chin on the heart region in course of witholding the air. This process will make the air entered into lungs stable and this retention should be made atleast upto time consumed in reciting any syllable sixty four time or 30 seconds. See further–

धारयेत्पूरितं योगी चतु: षष्ट्या तु मात्रया।
Dhārayetpūritaṁ yogī catuḥ ṣaṣṭyā tu mātrayā.

Viz. One should retain the air upto the time consumed in reciting sixty four time, any syllable.

After retention of air upto the aforesaid time, the process of *recaka* starts. The air so retained should be expelled out gradually from the right nostril (*Sūrya swara*). Pull your stomach and abdomen backside in course of exhaling as it will support the lungs lower side. The air strokes do not put them in harm. It further facilitates, the process of exhaling. This process should consume time upto sixteen seconds i.e. just double of the time, consumed in the process of *Pūraka* (inhaling). It has been stated in this context–

द्वा त्रिंशन्मात्रया शनैः ।
नाड्या पिंगलया चैवारेचयेद्योगवित्तमः ।।
Dvā trimśanmātrayā śanaiḥ.
Nāḍyā piṅgalayā caivārecayedyogavittamaḥ.

Viz. One should exhale through solar nerve (*Pingalānāḍi*) giving it a time of thirty two seconds.

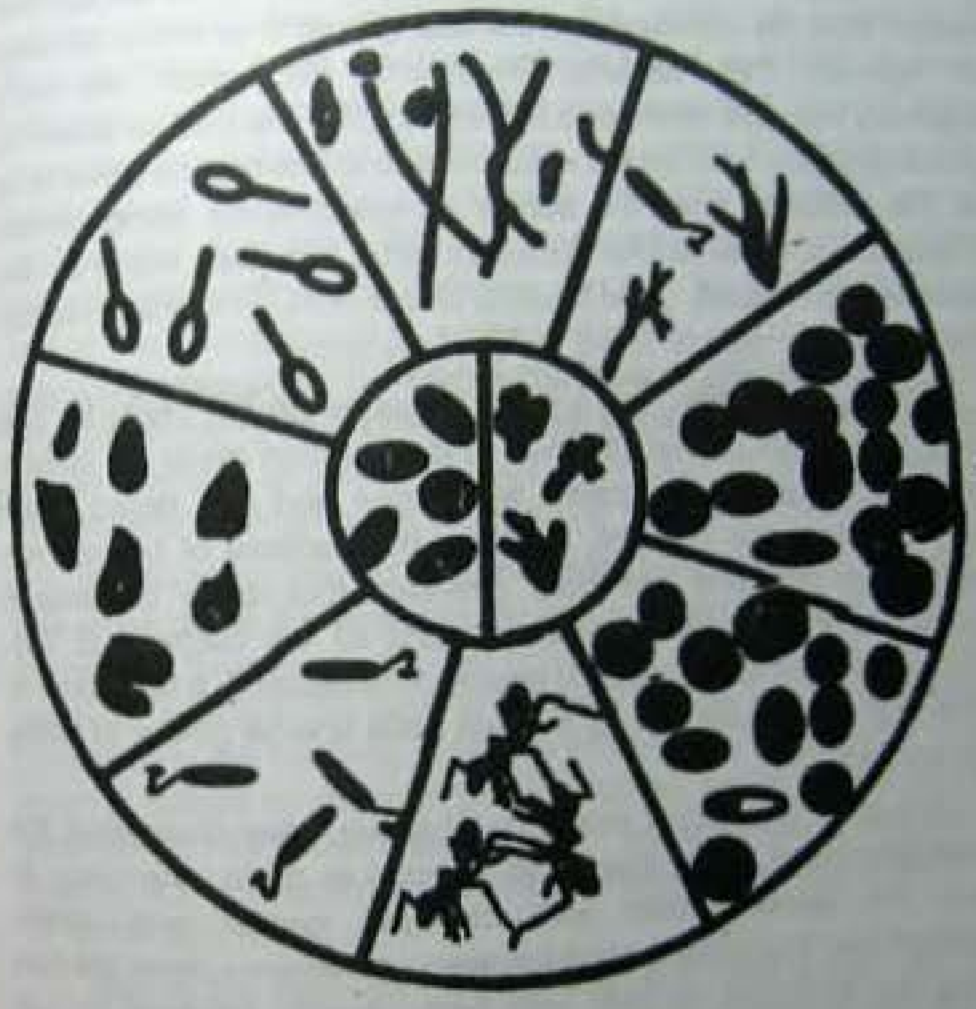
The abovesaid activities have an intimate relation with the three processes of *Prāṇāyāma* including *pūraka*. *Prāṇāyāma* will remain incomplete and some physical losses may also take place if proper attention to these activities is not given. These activities have been described as **Mūlabandha, Jālandhara Bandha** and **Uddīyāna Bandha** in the volumes on **Yoga** and recognised them mandatory to follow in order to give perfection to *Prāṇāyāma*.

—★★★★—

WHY IS GIVEN THREE PALMFUL WATER TO SUN ? (SŪRYOPASTHĀNA)

Sūryopasthāna is the last rite to be performed just after *sandhyā* is made. In this rite, a man offers, three palmful water to sun god in standing posture and facing the East. He then lifts up his both arms with their full length collateral to the head and submits his prayer to sun. It has been stated in **Vedas**–

अथ सन्ध्यायां यदपः प्रयुंक्ते ता विप्रुषो
वज्री-भूत्वा असुराननपाजन्ति ।। (षड्विंश ४/५)
Atha sandhyāyām yadapaḥ prayuṅkte tā vipruṣo
Vajrī-bhūtvā asurānapādhnanti. (*Ṣaḍvimśa 4/5*)



The disastrous virus of cholera, small pox pneumonia, T.B. Malaria do not destroy even the water is boiled at highest temperature but ruined immediately by the ultra-violet rays from morning sun when these fall on the water."

Viz. The water used in the evening becomes like thunderbolt and destroy the monsters.

The people in the advance age will perhaps have no faith on existence of monster like any special race or the devils spreaded in the environment or in the heart in the from of **mala-fides** under the eye of metaphysics and again they will not accept their ruination by the sun beams. However one thing they will certainly accept that radiation from the sun destroys the fatal germs/virus of the ailments like– typhoid, T.B., Malaria, Pneumonia etc. which are more dangerous than the devils and monsters. (*See the picture drawn at preceding page*). You will fall in surprise to know that no other drug than the radiation from the sun is so effective for killing certain bacteria out of these all. An illustration on it has been made by **Dr. Mukundsarūpa Vermā**, Chief Medical officer, *Kāsī* University. He has stated in his "*Samkṣipta Śalya Vijñāna*" as under–

"The sun radiation has a great influence on the bacteria. The spores of Anthrax do not die even in dehydration made for several years but these are destroyed within one and half hours when exposed before the sunlight. Similarly, the bacteria of typhoid are dead within one and half hour provided that every bacteria is exposed to the sunlight. Same happens to the bacteria of T.B. because sun light is the greatest enemy of its bacteria. It has come to notice that ultra-violet rays of the sun have special power of killing such bacteria."

The new inventions made by Hygiene have compelled the atheist who used to say this *Vedic Science* as mere ostentation to follow the same activity with changed names and certain modifications. The Indians blind followers of western culture are now taking sun-bath (viz. a bath with body directly exposed to sun beams) in order to get relief from a number of ailments. One can observe to create capacity to tolerate summer and winter without any artificial support i.e. garments. As such living is considered as law breaking, these gentlemen are charged with considerable amount of fine continuously yet they are rigid in their approach and pay happily the fine so charged.

A new system of therapeutics is nowaday being adopted. As per this system, the patients are advised storing filtered water in a bottle

of distinct colour in the presence of sunlight and then sip or drink as per the doze prescribed for the ailment concerned. The presumed faith in this system is that the water medicated with the colour of glass and exposure of sunbeam has power to remove the ailments.

We have already substaintiated under heading "***Theory of visibility and invisibility***" that sun beams are the sole source of all colours as stated in *Vedas*. When we do a comparative study on *Jalābhimarṣaṇa* and sunbath in the light of provision for *Sūryopasthāna*; it will become apparent that sun bath is mere a reflection of *Sūryopasthāna* which was invented by our ancient sages as long as several millenniums. It is rather a different mode of exhibition of popularity or publicity that the western world is representing the sun bath as an unique and unprecedented invention. Only difference between sun bath and *Sūryopasthāna* is that of the former being Inchoate, limited to certain territories and only a shooting in the dark while the latter is like thunderbolt to the physical ailments (demons) because it eradicates the bacteria of several diseases as also a religious ceremony? ritual which bestows the man with indirect advantages in the form of good deeds.

In course of offering **Arghya** (palmful water) facing sun god, a man when drops the water on the ground, the current of water from the hight of forehead to the feet comes in touch with the sun beams and thus, inserts in the body of a man the influence of the spectrum so formed in the morning. It fills the whole body with specific vigour which is utilized by the man throughout the day in discharge of his great deeds. Our *Vedas* have therefore, framed a rule to offer palmful water to sun god facing east in the morning and west in the evening i.e. at the time of sun set.

Akin to the treament given through sun bath, a man stretches his arms in their full length thrice a day in *Sūryopasthāna* and gets the solar energy filled with spectrum inserted in whole body through the finger tips. These finger tips act like electro-magnet switches. This is the reason, a provision for thrice samdhya has been made in scriptures. *Svāmī Dayānanda*, the founder of *Ārya Samāja* opines that the sun not being juxtapose at the midnight; an imagination for fourth *Samdhyā* cannot be made.

Needless to say that this *Vedic* rite incorporates all advantages

of sun bath and *Jalābhimarṣaṇa* therapeutics as prevailing today but it includes nowhere the risks of unexpected losses which may cause to the health due to sipping contaminated water as it remains packed in bottles for several days and exposure of body before the scrotching sun heat at untimely hours. This all is the brief reference of the advantages obtained by practising *Sūryopasthāna*.

——★★★★——

VEDIC SAMDHYĀ VERSUS ĀRYASAMĀJA

It will all plausible to inform our readers that a brochure like book on *Samdhyā* under caption "**Vedic Samdhyā**" is being sold in the market on the price cheapest by scholars of **Ārya samāja**, a new sect originated in 1875. Several theist people to **Sanātana Dharma** are buying this volume as it bears the title "**Vedic**" and being its cost nominal. They actually consider it as genuine *Samdhyā* prescribed for the followers of *Sanātana Dharma*.

The abovesaid text when accessed to our eyes, it brought a tide of logic in our mind. The first was on wrongful use of **Vedic term** as an adjective with *samdhyā*—Whether any **non-Vedic** *samdhyā* is also existed ?—and to refer any distinction, this adjective was necessary—When the term *Brāhmana* is enough for being his a *dvija*; whether it is necessary to use the term "*Dvija Brāhmaṇa*" ? think this is mere futile exercise and mere ostentation. Efforts of this nature are made only when a *non-dvija* forcibly made *dvija*. The reason for such excessity is mere an effort to veil the process of conversion of a *non-dvija* into a *dvija*. When this ostentation is apparent in the title, whether the contents i.e. *samdhyā* of this book be in its purest form and an adulteration can be prognosticated? It may possible that such mis-representation or adulteration whatsoever would conceal under the veil of the adjective "*Vedic*". These were the if and buts started churning in my mind.

Finally my mind had concluded giving a perusal and pesuance with the new *Vedic samdhyā* quoted in the abovesaid book because the traditional *Samdhyā* was already abreast with me. It is also mandatory to do comparative analysis of the *traditional Samdhyā* and this *new Samdhyā*. Which out of two can provide with more

mental peace—it was also essential to realise. In case, this new *Samdhyā* proves more beneficial, there is hardly any risk involved in such change.

By so strong mind make-up, I finally started doing *samdhyā* by reading between the lines. After recital given to "*Sanno devi*" ? I did Acamana and started touching sensory organs with reciting in seriatim the hymns mentioned under head—**इन्द्रियस्पर्शमन्त्राः**—"*Indriyasparśa mantrāḥ*". I touched mouth, eyes and nose respectively with **'ओं वाक् वाक्, चक्षुः चक्षुः प्राणाः प्राणाः'** "*Om Vāk Vāk, cakṣuḥ cakṣuḥ prāṇaḥ prāṇaḥ*" but suddenly stopped when I was going to touch navel with **'ओं नाभिः'** "*Om nābhiḥ*" on the lips. **My mind suddenly raised a plea whether navel is also a sensory organ?- our scriptures envisage five sensory organs i.e. nose, tongue, eyes, skin and ears and five executive organs i.e. hands, feet, anus, genital and tongue.** Somewhere, the mind is also added therewith and thus, there are either ten or eleven sensory organs in human body. However, navel is nowhere explained as sensory organ. May it be therefore, the head— **'इन्द्रियस्पर्शमन्त्राः'** "*Indriyasparśamantrah*" printed by mistake or there lies any other mystery.

When forwarded this apprehension or doubt before one of my friend, he referred "Kāvya Prakāsa" learnt by heart by him during examination and said—whatever is there, one should not conceive the direct meaning of the phrase—**गंगायां घोषः**— "*Gangāyām Ghoṣaḥ*" but the meaning as per characteristics (*Lākṣaṇika*) should be construed like—it is impossible to settle in the flow of *Gangā* for any cottage or tent (*Abhira*). Hence, it should be construed as the bank of river Ganges. In the same way, *the navel not being a sensory organ, one should construe it for the genital as genital is nearer to the navel*. As *Gangāyām ghoṣaḥ* can be stated instead of *Gangā Taṭe ghoṣaḥ*" (Ghosah at the bank of *Gangā*) in order to exhibit its properties like holiness, purity and coolness, (*navel can be used in place of genital for remission of obscenity and ugliness of that term*). **For instance**—as woman are also allowed doing sam ... dhyā in *Ārya Samāja*. However, *the use of word "genital" does not suit to the context*. In a civilized manner, the men and women both can take easy reference of genital being its proximity with navel but direct, use of genital for navel is avoided."

I fell in more surprise on hearing this explanation from my friend. When I Saw Vāk-Vāk etc. hymns in Vedas, curiosity to know their real meaning arisen in my mind. In the track of search, I went over all Saṁhitās, Brāhmaṇas, Āraṇyaka and Upaniṣad not one but several time but could not see the above hymns anywhere. I then get despaired and annoyed on the author of *Vaidic Saṁdhyā* who had lapsed the traditional *Saṁdhyā* based on Vedic science and labelled his mere imaginations with the term Vedic thereby misdirected millions of theist Hindus.

As per–'वाङ्मूला नियताः सर्वाः' "*Vaṅmūlā niyatāḥ sarvāḥ*" in *Manusmṛti*, all worldly behaviours depend on speech and the man who pirates or make travesty of the words Viz. propagates non-Vedic faith in the name of *Veda* should be considered as usurper of all things as it has been truly stated–'यश्च तां स्तेनयेद् वाचं स सर्वस्तेयकृन्नरः' "*Yaśca tāṁstenayeḍ vācaṁsa sarvasteyakṛnnaraḥ*". **May god protect Hindu race from obscenity where genital is touched in course of saṁdhyā fictitiously created by Ārya Sāmaja in the name of Vedic Saṁdhyā. These affairs really are miscarriage of the religion.**

——★★★★——

IS THE GARLAND NECESSARY IN COURSE OF SOLEMNISATION OF RITUALS ? WHY ?

It has been stated in scriptures–

बिना दर्भैश्च यत्कृत्यं यच्च दानं विनोदकम्।
असंख्यया तु यज्जप्तं तत्सर्वं निष्फलं भवेत्।। (अंगिरा स्मृति)

Binā darbhaiśca yatkṛtyaṁ yacca dānaṁ vinōdakaṁ.
Asaṅkhyayā tu yajjaptaṁ tatsarvaṁ niṣphalaṁ bhavet.
(Aṅgirā smṛti)

Viz. The solemnisation of rituals without *kuśa* grass, donation without a touch with water, *japa* without garland and a specific number prove futile. Imagine for a while that why do ***Nāmadhārī Sikh*** take knotted garland of wool. ***Nihaṅga Sikh*** take iron garland and Muslim as also Christian too keep *tasabī* ? The reasons are apparent–***(1) the frequency of japa is counted accurately and the man can fix the time and routine made (2) the garland bears the beads***

of holy things. Hence, it will prove beneficial as kuśa grass (3) the friction between finger and thumb will generate an excellent electricity which has a direct bearing with the heart through arteries thereby the caprice mind is controlled.

——★★★★——

WHY SHOULD MUTTERING WITH MIDDLE FINGER MADE ?

The index finger is not used at the time of doing *japa* on a garland. Its reasons are as under-

(क) हृदि तिष्ठद्दशांगुलम् (यजुर्वेद ३१)
Hṛdi tiṣṭhaddaśāṅgulam (Yajurveda 31)

(ख) ईश्वरः सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति (गीता)
Īśvaraḥ sarva bhūtānāṁ hṛddeśe, ṛjuna tiṣṭhati (Gītā)

Viz. Heart is the main dwelling of almighty. The *japa* is made for receiving energy in the heart as confirmed by abovesaid hymns. The artery carrying blood to the middle finger is directly connected to the heart. This is the reason, this particular finger is used in course of *japa*. The *Yavanas* (*Mughals*) etc. do not know this mystery because those are merely beginner like the children of preparatory schools. Akin to the little kids, they only count through glass balls.

——★★★★——

GARLAND OF BASIL AND ŚIVAS TEAR (RUDRĀKṢA)- WHY ?

Our scriptures provide for different garlands according to the purpose for which *japa* on them is proposed. The ***Vaiṣṇava*** sect uses basil, oyster and lotus seed garlands, the ***Śaiva*** sect uses garland of ***Rudrākṣa*** (*Śivas tear*). The ***Gaṇapati*** sect uses garland of *turmeric*, *Jiāpotā* or a garland of coral for some specific *japa* (*muttering*) and a garland made of snake bones is used for *Abhicārika* (magical activities) including *māraṇa* (a magic made to kill someone) etc.

——★★★★——

AN APPROACH OF SCRIPTURES

पद्माक्षैर्विहिता माला शत्रूणां नाशिनी मता।
कुशग्रन्थिमयी माला सर्वपापप्रणाशिनी।।१।।

Padmākṣairvihitā mālā śatrūṇāṁ nāśinī matā.
Kuśagranthimayī mālā sarvapāpapraṇāśinī (1)

पुत्रजीवफलैः क्लृप्ता कुरुते पुत्रसम्पदम्।
प्रवालैर्विहिता माला प्रयच्छेत्पुष्कलं धनम्।।२।। (तन्त्रसार)

Putrajīvaphalaiḥ klṛptā kurute putrasampadaṃ.
Pravālairvihitā mālā prayacchetpuṣkalaṁ dhanaṃ.(2)

(Tantrasāra)

Viz. A garland made of lotus seed kills the enemies, a garland made up of *kuśa* removes the sins, a garland made up of the fruits of *Jiyāpotā* bestows with son and children and coral garland bestows with wealth.

As per the statement made earlier, different garlands are provided for establishing consistency with the need of either *Sāttvika, Rājas* or *Tamas* electricity which is generated due to friction between middle finger and the thumb in course of *japa* on a garland. If the *japa* is proposed only for the pleasure of god or *emancipation*, a garland having *Sattva* property like basil. If any hymn for longevity and *Rājas* property is proposed like **'ओं: त्र्यंबकं यजामहे'** *"Om Tryam bakam Yajāmahe"* garland of *Rudrākṣa* is suitable. Similarly, a garland made up of the fruits of *Jiyāpotā* is suitable for *japa* with a wish to get children. *Haridrā* (turmeric) garland is suitable for removal of constraints and *bone garland* is suitable for *japa* on *Māraṇa* etc. hymns.

This multi-type provision is made with a view to enable the man doing *japa* attract and get the influence of different electricities from the space in order to attain desired success in the mission proposed. ***The modern scientists till date know only two and half functions of the electricity. In their opinion, these are-(1) it gives light-(2) it is used to operate any machinery and-(3) it can be transmitted to distant places. Our learned sages had however, discovered as many as forty nine forms of electricity and these are referred as Maruts. We have already discussed on this aspect of the matter under head—"Purāṇa Digdarśana".***

Needless to state that the usage of garland is not merely confined for doing *japa* and for counting them only. Had the provision so confined, there would have made no provision of different garland for the different functions. This classification on usage of garlands is based on the principle of Philosophy and Psychology.

——★★★★——

THE GARLAND OR AMULET MERELY ON NECK—WHY ?

As the context demands, it will not out of place to mention here that scriptures provide for tying amulet and garland around the neck. The reasons for this are as under—

(1) The arteries carrying blood to the throat have to do more labour if the man engages him in *Upaṁśu japa* (a *japa so mute as the lips and tongue remain stable*). This excess exertion causes ailments like goitre, throat-sore etc. and our scriptures have therefore, provided for the garland of basil, *Rudrākṣa* etc. divine trees/plants powerful enough to remove the causes of these diseases. Regarding abovesaid *japa*, it remains further to state that *Upaṁśu* is considered as the supreme *japa*.

The children at their early adolecent ages suffer much when their teeth are sprouted in their jaws. It is seen that several parent buy an electic strip or tape manufactured by the foreign companies and tie the same in their neck with a black cloth in this tape; they pay its higher price and thus, do wastage of Indian rupees by throwing it in the pouches of foreign companies. ***In case, the above imported thing is substituted by basil or Rudrākṣa garland; not only pain will resist in course of teeth sprouting but it reduces the possibility of the ailments like-goitre, throat-sore etc. also.*** The oysters, shells, and amulet made of *Śirīsa* seeds, prove more beneficial than the above imported thing. The villagers mostly put a garland of these things round the neck of their children. *It is heart piercing to see that a majority of people consider them advance when they use imported things but deem backward or odd if a few among them prefer their indigenous means.* An amulet consisting of shells, tiger nails, silver and gold beads provide the child with a

shield of defence from all communicable diseases usually which take place or outburst during child hood.

(2) From the angle of religion, garland like sacred thread too is a symbol of **Hinduism.** We see the Bishops and monks wear neck-tie and a wooden cross in *Christianity. A number of Indians make the mimicry of Christians and thus, demonstrate an approach of humiliation; for their own religion while extreme devotion for the religion, absolutely alien to them.* Maulana in Muslims put an amulet of extra length around their neck. No other place than neck, is actually, suitable to wear this santitive garland.

——★★★★——

ONLY ONE HUNDRED EIGHT BEADS IN A GARLAND WHY ?

The garland presumed on finger nodes starts under counting from the middle node of ring finger, rotates right turn and finally returns to the same node. Thus, only middle node of the middle finger is left in such counting and the rest eleven nodes are covered. Such, presumed counting is made if garland is not available. A garland of constellation (**Ṇakṣatra Mālā**) is formed with 27 beads and one (A special distinctive shape bead amid starting and ending beads, called *Sumeru*). The garland which can be used for all rituals however contains one hundred eight beads and *Sumeru* is put separately at the top of it. Why do there exist exactly one hundred eight beads and why not less or more than this number ? Someone may definitely ask this question. We give its major reasons as under-

(1) As per the Theory of Body and Universe, Indian sages watched the constellation consisting of twenty seven planets revolving continuously around the universe under magnetic attraction of the nature coupled with the four directions. They under influence of intuitive powers, multiplied the number of constellation by the number of direction and thus, made a garland containing the product of that multiplication i.e. 108 beads. As this garland represents the directions and constellations collectively, any less or more number of beads can not be added thereto.

(2) Every planet has four feet starting from Aśvini (cu, ce, co, la) etc. and there are twenty seven planets in the universe. Hence, the product of multiplication in number of planets and the number of feet in each planet (i.e. 27 Ṅ 4) becomes one hundred eight. There are one hundred eight feet of all the twenty seven planets. Hence, this number has been accepted for the garland. It is not any stretch of imagination if we say, this garland is formed on the basis of number of constellation or planets. We see that as the top bead on garland is called *Sumeru* and it joins both edges of the garland; the edges of constellation similarly are joined with the *Sumeru* mountain in the universe. Our *Purāṇas* reveal this fact at several places. Further, as one edge of a crusher is fixed on an axis and another revolves round; and edge of constellation is fixed on the *Sumeru* axis and another edge moves round from east to the west. The revolving of seven stars in *Saptarṣi* orbit around *Dhruva* and *Dhruvākṣa* associated to the same can give us proper understanding of this fact. On account of addressing the convening point in garland used for *japa* and the garland of planets as *Sumeru*, everyone can imagine the equality between both.

(3) Our **Vedas** have prescribed a ceiling for the frequency of breathing in course of a day and a night i.e. 21,600 for the time span of twenty four hours. It has been stated therein–

षट् शतानि दिवारात्रौ सहस्राण्येकविंशतिः ।
एतत्संख्यात्मकं मन्त्रं जीवो जपति सर्वदा ।। (चूडामणि उपनिषद् ३२.३३)

Ṣaṭ śatāni divārātrau sahastrāṇyekaviṁśatiḥ.
Etatsaṅkhyātmakaṁ mantraṁ jīvo japati sarvadā.
(Cūḍāmaṇi upaniṣad 32.33)

A detailed description on this topic can be seen in somewhere else in this volume. In case, this number of breathing i.e. 21,600 is divided by two, we get the resultant number 10,800 and it can be utilised for the worldly affairs like-sleeping, eating, working etc. The rest half part should be utilised for solemnisation of the rituals, prayer to god etc.our scripturs state that a man should not waste even a single breathing throughout the phase of his life. our *Hindi* poets also state–

श्वास-श्वास हरि नाम जप, वृथा श्वास मत खोय।
न जाने इस श्वास का आना होय न होय।।

Śvāsa-śvāsa hari nāma japa, vṛthā śvāsa mata khoya.
Na jāne isa śvāsa kā ānā hoya na hoya.

Viz. Don't let go waste any breathe and utilise each breathing for muttering the sacred name of *"Hari"* because nobody knows with certainly whether one will inhale again or not.

As per– **'उपांशु स्यात् शतगुणः'** *"Upāṁsu syāt śataguṇaḥ* (Manu-2/86) (viz. Muttering is made silently and without giving motion to lips and the tongue.) A *japa* made systematically endows with fruits one hundred time and a single *japa* makes all our breathings useful. Now coordinate these all provisions made by scriptures. Imagine that a man does *Upāṁśu japa* for one hundred eight time with single fingering on the same number of beads. The fruit for this *japa* will thus 108×100 =10800 viz. equal to the half number of breathings he takes in a day and night i.e. within 24 hours. Thus, calculation of the exact number of breathings required for *japa* can be made only when the garland will contain one hundred eight beads. **This all stands as a good reason for ascertaining the number of beads, one hundred eight for a garland.**

4. It has been stated under the head – **'अथ सर्वाणि भूतानि'** *"Atha sarvāṇī bhūtāni"* etc. in tenth Cantos of *Satapatha Brāhmaṇa* that there are ten thousand eight hundred *muhūrtas* in a *Saṁvatsara* and same number couplet-lines (Rhythme) are existed in *Vedatrayī* (Trio-Vedas). As complete age of a man is considered one hundred years, we obtain the number one hundred eight if 10,800 *muhūrtas* are divided by one hundred i.e. the complete life span of a man. At least *japa* to the number one hundred eight everyday will facilitate a man to the *couplet-lines* of *Vedatrayī* thereby attainment of the several accomplishments in life.

5. A little peep-into the depth from the common surface of the wisdom–will enable a man to understand the extra-ordinary magnificence of *japa* on one hundred beads of a garland. ***It will lead his mind to the metaphysical suface with inspiration to establish unity with Brahma. This garland is full of the deepest mystery of creation and devastation (Sṛṣṭi and pralaya) with its one hundred eight beads and makes-in longer course;*** the devotee eligible to know *brahma* with its celestial glory. ***From the angle of Philosophy,*** *it appears as if*

inter-twined in the thread of Brahma which governs this entire universe. The *Brahma*, the only source of truth, discretion, spirituality and pleasure (*Saccidānanda*) in the form of *Sumeru* and its 108 beads joining it at devastation (*Pralaya*). **Lord Kṛṣṇa** has truly stated in Gītā–

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव।
Mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva.

Viz. This whole world is intertwined in me as we see, the gems intertwined in a thread.

Now, try to understand for a while, the beads representing creation and devastation and duly intertwined with the *Brahma*. Lord *Kṛṣṇa* has stated in description on origin of this world–

भूमिरापोनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा।। (गीता ७-४)
Bhūmirāponalo vāyuḥ khaṁ mano buddhireva ca.
Ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā. (Gītā 7-4)

Viz. the *Parā Prkṛti* consists of the earth, water, splendour, air, sky, ego, *mahat* (Super sonic) and inexpressible (*Avyakta*) i.e. eight things/matters. These eight matters cause creation of this physical world.

There is another *Prakṛti* (Nature) that holds this world by creation of varied forms of living organisms. *Gītā* describes this nature as– **'अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्'** *"Apareyamitastvanyām prakṛtim viddhi me parām"* **Viz.** besides this, it possesses one more nature known as *Aparā Prakṛti*.etc.

The nature with its eight components bears all matters having distinct properties. Think on the consecutive order of *Gītā* by leaving its reverse order. The root of creation is *Brahma*, it is beyond properties declinations and everlasting truth. It is integrated and undivisible. The inexpressible (*Avyakta*) originated from *Brahma* has majority of veiling power (*Āvaraṇa Śakti*) apart from this property. Owing to such distinction, it has dual nature. In the next rung upside is with (*imposition*) *Vikṣepa power* besides abovesaid two properties and it is with three properties (*Triguṇātmaka*). *Ego* is the fourth declination of *Brahma* and it bears four properties because having in

REQUESTOR'S NAME:

possession of surplus dirt (wastages) and the three preceding matters. Thus, sky etc. all matters hold the properties of their preceding matters alongwith one distinct property. Lord *Manu* has truly stated in this context–

आद्याद्यस्य गुणं त्वेषामवाप्नोति परः परः।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः॥
Ādyādyasya guṇaṃ tveṣāmavāpnoti paraḥ paraḥ.
Ye yo yāvatithaścaiṣāṁ sa sa tāvadguṇaḥ smṛtaḥ.

Viz. The successive matters receive the properties of inexpressible matters explained in an orderly manner and thus, the declination is known with properties to the extent it holds in itself. ***Now, compile the properties of all matters described in the nature holding eight elements by following this method.*** These are—inexpressible **(Avyakta)** (2), ***Mahaṭ*** (super-ego) (3), ***ego*** (4), ***sky*** (5), ***air*** (6), ***splendour*** (7), ***water*** (8), ***earth*** (9), and—***Aparā*** nature holding the world having nine properties (10) = 54. It is the process of creation and in the same fashion, the devastation (*Pralaya*) takes place. **The creation possessing 54 components starting from *Brahma* thus, *meets to devastation with 54 components and ends at Sumeru after completing the compound consisting of three digits i.e. 108.***

A plea may be raised to the effect that what is the bearing of the person doing *japa* with the topics like creation and devastation ? In reply to this plea, we say that the ultimate objective of *japa* is–to unveil attachment due to illusion and–enable living soul to attain *Brahma*. The garland gives special assistance in achieving this objective. It becomes helpful in uplifting the mental powers of the man by establishing unity in cause, effect and *Brahma* through a description on creation and devastation.

Needless to state that had the objective of garland confined to inform the number of japa made, it would have solved the purpose even if the number of beads kept one hundred or of some other numbers. **As a number of metaphysical and scientific reasons; it holds, the number of beads as one hundred eight are all appropriate.**

——★★★★——

WHY SRI 108 ?

We see that a phrase-"Sri 108" is mentioned before the name of chief preceptors **(Dharmācārya)** and **Jāgādgurus**. This trend is also based on some scriptural concepts.In our universe, orbit of a planet exists above all heavenly bodies. Thus, the planets are above all. The same presumption is made in the matter of giving honour to the highest personalities. We put them in the orbit of planet. This designation is mainly given to *Paribrājakas* who propagate the religion everywhere by moving from one place to another. Hence, the product of multiplication between planets and the number of directions (i.e. 27× 4=108) is written before their names. The trend prevailing now-a-days is that certain people write—"Sri 1108" or "*Ananta Śrī*". In our opinion, it suffers from the defect of non-status (*Anavastha*) in its ascending order from hundred to thousand, from thousand to lakh and so on. Thus, finally it meets to zero i.e. *non-est*. It is therefore; mere a joke like or we can say irony to some extent, inflicted on the person so designated. Further, assuming *Holā* greater than *Holī* and *Divāiā* greater than *Divālī* is only futile vagary of certain minds.

——★★★★——

THE CONCEPT OF EATING FOOD AN APPROACH OF SCRIPTURE

(क) अन्नं ब्रह्म इत्युपासीत।
Annaṃ brahma ityupāsīta.

Viz. One should do homage to food presuming that it is *brahma* (creator)

(ख) उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः।
भुक्त्वाचोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत्॥
पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन्।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः॥ (मनु २।५३-५४)
Upaspṛśya dvijo nityamannamadyātsamāhitaḥ.
Bhuktavācopaspṛśetsamyagadbhiḥ khāni casaṁspṛśet.
Pūjayedaśanaṁ nityamadyāccaitadakutsayan.

REQUESTOR'S NAME:

Drṣṭvā hṛṣyetprasīdecca pratinandecca sarvaśaḥ.

(Manu 2.43-54)

Viz. both hands, feet and mouth i.e. five organs should be given a touch of water and keep all attention while eating. *Ācamana* (A rite in which three spoonful water is taken in mouth and the name of three Vedas as–*Ṛgvedāya Svāhāḥ, yajurvedāya Svāhāḥ* and *Sāmavedāya Svāhāḥ* recited and the fourth spoonful Water is dropped down on ground with *Atharva vedāya namaḥ*) should be done after food and a touch of water should be given to all the six apertures existed within mouth. One should first adore the food then start eating and seldom criticise or show any disrespect to the food brought on the plate. A cheerful look should be given to the food and greet it happily.

(ग) अन्नं ब्रह्मा रसो विष्णुर्भोक्ता देवो महेश्वरः।

Annam brahmā raso viṣṇurbhoktā devōmaheśvaraḥ.

Viz. Food is *Brahma* (creator) the sap is *Viṣṇu* (Nourisher) and the eaters are Śiva (destroyer)

(घ) अन्नं विष्टा जलं मूत्रं यद् विष्णोरनिवेदितम्।।

(ब्रह्मवैवर्त पुराण ब्रह्मखंड २७/६)

Annaṁ viṣṭā jalaṁ mūtraṁ yad viṣnoraniveditam.

(Brahmavaivarta purāṇa brahmakhaṇḍa 27/6)

Viz. The food not offered first to lord Viṣṇu is like night-soil and the water sipped is like urine.

(ङ) अस्नायी समलं भुङ्क्ते अजपी पूयशोणितम् ।
सूर्यायार्घ्यमदत्वा च नरः किल्विषमश्नुते। *(स्कन्दपुराण)*
Asnāyi samalaṃ bhuṅkte ajapī pūyaśoṇitan ,
Sūryyāyārdhyamadatvā ca naraḥ kilviṣamaśnute.

(Skandapurāṇa)

Viz. Eating without bath is like eating night-soil. Eating without *japa* is like eating pus, blood and dirt and eating without *Arghya* (Offering palmful water in obeisance) is like eating evils.

——★★★★——

A SCIENTIFIC APPROACH

We will discuss here only on the major points because a detailed explanation on the rules indicated here; would require a complete volume. For the sake of brevity, we say that ***one should first know that food is not mere a mean to remove hungry state of body and it is also not a trifle act for filling the belly but it is brahma in its apparent form and worth adoration.*** In case, this first rule i.e. assuming it, an act of worship; all other rules automatically are followed. As a man washes his hands and feet, puts clean and fresh garments, makes a suitable posture and focuses his mind in course of homage to god: the same should be done at the time of being ready for eating. ***As impure objects are not allowed entrance in course of worship, one should impose strict restrictions on entrance of impurities in the kitchen or the place where the man is taking food.***

A number of doubts associated with the manner of eating automatically, receive clear light only if; this first rule is perused properly. Only answer to the queries like–Why should we take bath before eating? What is the need for putting-off shoes ? Why should the garments unwear? Why should not eat on chair? What is the importance of putting a wooden plank juxtapose while eating? Why should one keep a mum? Why is the use of garlic, onion, liquor, flesh etc. restricted? Why should not eat the food cooked by lower caste people in hotels?Again, why should we not eat anything on the pot made of glass and china-clay? –*is that eat everthing with your voluntary manners if the purpose is mere belly filling but you would have control the arbitrary food habits with strict compliance with rules if the purpose is to obtain longevity and spiritual (Conscious) life.*

——★★★★——

FIRST OFFER OTHERS THEN EAT YOURSELF

Another important rule for eating is ***"Offer the food first to all creatures of this universe and then start eating"***. A question may be raised here that whether it is possible for a man to satisfy uncountable creatures of this univers with meagre quantum of the food? Our scriptures have taken in notice, this problem and directed–a simplest way which is addressed as–***"Bali vaiśvadeva"***.

REQUESTOR'S NAME:

Everyman living worldly life i.e. a life with family, commits murder of five type organisms in course of five acts and such evil is done without any intention. We see that at the time, burning fuel in the kitchen, at the time of sieving, grinding, crushing, churning, stirring and putting the water pots/vessels on fire; a number of bacteria, insects, worms, germs, flies etc. are dead undeliberately. In order to efface the dire consequences of these five type murders/violences; a man is required holding ***five Mahāyajñas***. These *yajñas* are–(1) Reading and teaching scriptures including *Vedas* is **Brahmayajña** (2) Doing *Tarpaṇa* of *Pitṛs* is ***Pitṛyajña*** (3) Doing *Havana* is **Devayajña** (4) *Balivaiśva Deva* is **Bhūtayajña** and– (5) Offering food to the guests is ***Atithi yajña***.

The reason behind this is to maintain adjustment in the society. Suppose a section of society i.e. sage, saints who propagate the religion from one place to another are not provided with food and honour in the areas they visited; it will result either in death of such people or their interest and faith on religion is plummated thereby causing flood of atheists, miscreants, decoits and anti-social elements in that society. One should duly understand that all chaos and autocracy to which we say disruption in law and order situation in modern sense are generated due to non-adherance with the rules of morality and deteriorating condition of spirituality or *Dharma*. In case, any scholar or a saint visits at the door of a family but given no entertainment or food; a curse will certainly befall on it causing poverty and numberous other problems. All people know that saints are the people who have put at stake, their lives for propagation of the religion and thus, they educate the people in spiritual matters. Such tradition of living for the sake of religion, much or less maintains morality in the society and it will extinct soon if the common people will not take care of their needs. Imagine that a rich man eats luxurious food while a widow living in his neighbourhood is dying with hunger with her children. The rich man is aware of this fact but he extends no hand in cooperation for her. Instead of giving any help, if he tries to make her prey to his lust, what indications will go to the public and whether the pain so inflicted on a helpless woman will not befall as calamity upon the

family of that meanest person ? Again think that whether such society is worth living? A common trend in rich people is seen that they never share their food with others and as a result of such nuisance, these are the people who suffer most from the ailments like–constipation, diabetes, typhoids–all related to the disorder of their stomach. It is true that the people not offering the share of *god, Pitṛs, guests, scholars, respected persons* of society, *orphans* and widows; will suffer from the loss of appetite as the god dwelling in the form of intestinal combustion system or digestive system will either reject the food at a glance or will digest only the part to be his own and the surplus (i.e. share of others but not given) causes constipation even if it is forcibly pressed in the stomach by them. Thus, they would have to take purgatives frequently in order to get relief from constipation.

It is therefore, necessary that a man should not live confined merely to his own stomach like dogs and pigs but do continuous efforts to share his food with other organisms of this nature according to his capacity to afford.

——★★★★——

BALI–VAIŚVADEVA : AN IDEAL SOCIALISM

The so-called socialists, merely confined to their belly or petty interests–have copied the social structure of the western countries and they are now trying to build a sand wall of the social structure in India also. In case, these people could ponder upon, a common rule of *Balivaiśvadeva* for social structure and bring it into practice in the society alias public by virtue of the powers conferred with them by the Government, this rule of *Sanātana Dharma* will automatically bring forth appropriate solution of the problems faced by the people of India. The nuisances like-corruption, black-marketing, illegal hoarding etc. will thereby reduce to the extent that no control on them is ever needed. The main problems being faced by India are those of availability of food even after several million tons foodgrain is being exported and India declares her self-depend on the food production.

In course of solemnisation of *Bali vaiśvadeva*, the family first

offers food to all organisms beginning with the people highly educated on *Vedas* and ending with the insects and worms etc. through its head or *Kartā* who then takes the food. While going over the rules under this management, it seems that **marriage is not allowed in *Hindu religion* merely to enjoy luxury but so that service of all other *Āśramas* i.e. *Brahmacarya, Vānaprastha* and *Sañyāsa*.** It is really a life of strict penance in which the household accepts liability to satisfy all organisms of this world. He should capable to bear the burden of providing satiation to entire world form **'आब्रह्मस्तम्बपर्यन्त'** *Ābrahmastambaparyanta*. The man whosoever takes over this responsibilty, is only entitle to get concecration under ***Samāvartana* Samskāra** (Premarriage ceremony).

————★★★★————

A BRIEF SOLEMNISATION OF BALI VAIŚVADEVA

The easy manner of solemnisation for *bali-vaiśvadeva* is that of eating out of five morsels (*pañca grāsī*) which has been propagated with a bonafide to save anyhow, the ancient tradition. Morsels of food were kept at the different directions with pronunciation of their name and the names of gods for whom they were offered. It has now briefed to the extent that only five morsels are placed at a common place. This brief form of *Bali-Vaiśvedeva* had been accepted by the *Hindu society* since the life time of **Gosvāmī Tulsī Dāsa**. He has mentioned in *Rāmacaritamānasa* while describing the feast given by King *Janaka* to the procession of *Śrī Rāma*—'पंच कवलि करि जेमन लागे' "*Pañca kavali kari jemana lāge*" Viz. started eating after five morsels taken out from the dish offered.

Pratyāhāra principle in *Bali-vaiśvedeva* had been followed for satiation of all organisms of this entire universe. All people know the fact that nobody can offer and satisfy directly with a few grams food to the uncountable organisms of this universe and it is also impossible to gather at a place, all these organisms. ***The learned sages took the help of Vedic telescope in order to study and choose the supreme and minutest organisms of the universe and then established a system of satisfying all organism of this entire universe.*** Among the people supreme is the *Brāhmaṇa* well known to *Vedas*

and meanest is the *Cāṇḍāla*. Among the animals, the supreme is the cow and meanest is the dog and eagle is supreme while crow is the meanest among the birds. Under this system, all these organisms are offered single morsel. If any representative of India is honoured in any foreign countries in egis of international meetings, seminars etc.; it is deemed as if that country has given honour to India as a whole, the system of representation was adopted and honoured under solemnisation of *Bali-vaiśvedeva*. The same is purported in *Pañcagrāsī* in which only five morsels are offered for satisfaction of all organisms of this entire universe. We see the use of *Pañcajana* in *Vedas* several time and at many places. The commentators had classified all the movable and immovable organisms of this world in five divisions. **For instance**—The first division comprises *Deva, Ṛṣi, pitṛ, man* and *Gandharva* the second comprises *Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra* and *Niṣāda*, the third division comprises *Udbhija* (Aquatic), *Svedaja* (organisms born in sweat), *Aṇḍaja* (egg born), *Jarāyuja* (Born as infant) and *manasija*, (born through application of mind). The organisms born in water are *udbhija*, organisms born in prespiration like lice are called *svedaja*, the organisms born from egg are called *Aṇḍaja*, organisms born from ovary as infant are called *Jarāyuja* and organisms born from mind are called *Mansija*. The institution representing all people is called *Pañcāyata* and it is deemed that the god dwells is *Pañcas*.

————★★★★————

A DARIDRANĀRĀYAṆA SAMSKARAṆA

Our learned sages were duly known to the developments taking place at present because of their intuitive powers making the past, present and future all apparent before them. *The people ignorant like us only are unable to say with all confirmity anything about the events which will take place in future.* Those learned people of ancient India were expert enough to see philanthropic unity in the diversity of the time (*Kāla*) irrespective of being it present, past and future. As the experienced people who have seen the changes from morning to midnight, see mandatory of evening and night in the presence of noon, watch direct the presence of chill in the winter while physically

they present in the summer; those sages having extreme intuitive power had pre-guessed, the consistency of different eras and laid down the changed features of religion in different ages. The *Pancāgrāsī* was also felt difficult to perform in this *kali* era for the common people as *all things and objects have now converted into commodities as also marketing has inserted its pointed claws in all spheres of life. When everything is being brought through a balance and weights, it is really tough to offer five morsels to the creatures daily. Taking the situation in account so early*, our learned ancient sages had again searched its option to which someone say an offer to the god or we would say it–*Daridra Narāyana Saṁskarana*.

All people know very well that there incurs not even a single *naya paisa*, if they offer the food first to the god. Whatever is cooked put it before the icon of god within a second and then pick up from there and eat as the icon never eats anything. A man once asked me whether the god eats? I replied him–such question should be raised on my part instead of you as I follow the rule made by ***Vedas*** in its succinct form while you have skipped it. Now, tell me that whether the god eats? *Viz.* You fear offering food to god for a second with his summon through closed eyes perhaps, because god will really eat all things. If any atheist has full confidence that god seldom eats, he should happily offer it by mere closed eyes for a second and a recital on 'त्वदीयं वस्तु गोविन्द ! तुभ्यमेव समर्पये' "*Tvadiyaṁvastu govinda tubhyameva samarpaye*" **Viz.** O' Govind ! all these things are given by you and these are being offered to you). As this act will do regret for the five type violence which is committed daily however unintentionally.

——★★★★——

RULES TO BE OBSERVED IN COURSE OF TAKING FOOD.

In order to perusal and persuance of readers with the rules made by our ancient sages in course of taking or ingesting food, we think it plausible to reproduce them here.These hymns filled with instructions have been extracted from a treatise under title–***Ācārādarśa*** with the name of respective sages who

propounded them-

(क) न वेष्टितशिराश्चापि नासन्दीकृतभाजनः।
नैकवस्त्रो दुष्टमध्ये सोपानत्कः सपादुकः।।
न चर्म्मोपरिसंस्थश्च चर्म्मवेष्टितपार्श्ववान्।
ग्रासलेशं न चाश्नीयात् पीतशेषं पिबेन्न तु।।
शाकं मूलं फलेक्ष्वादि दन्तच्छेदैर्न भक्षयेत्।
संचयेन्नान्नमन्नेन विक्षिप्तं पात्रसंस्थितम्।
बहूनां भुञ्जतां मध्ये न चाश्नीयात्त्वरान्वितः।।
Na veṣṭitaśirāścāpi nāsandīkṛtabhājanaḥ.
Naikavastro duṣṭamadhye sopānatkaḥ sapādukaḥ.
Na carmmoparisaṁsthaśca carmmaveṣṭitapāśrvavān.
grāsaleśaṁ na cāśnīyāt pītaśeṣaṁ pivenna tu.
Śākaṁ mūlaṁ phalekṣvādi dantacchedairna bhakṣayet.
Sañcayennānnamannena vikṣiptaṁ pātrasaṁsthitam.
Bahūnāṁ bhuñjatāṁ madhye na cāśnīyāttvarānvitaḥ.

Viz. One should not eat with covered head, should not put the plate on the chair, should not eat in the front of a man with single garment and avoid eating in the company of rude people. One should avoid eating on the seat made of stag etc. animal's hide. *Put-off your shoes, chappal, sandals etc. while eating. Don't sit on leather seat and put off the belt, strips, watch strip etc. before eating. Don't chew anything when once it is left. Don't sip the residual part of the water once sipped with lips. Don't eat vegetable, roots, fruits and sugar cane etc. by nibbling. Don't eat morsel of bread or fried snacks mixing with rice from the plate. Don't finish eating hurriedly if several people are in the row; nor break the row, prior to the meal finished by all*.

(ख) न भिन्नभाण्डे भुञ्जीत (मनु)
Na bhinnabhāṇḍe buñjita (*Manu*)

Viz. Don't eat in the broken vessels.

(ग) न नावि भुञ्जीत (आपस्तम्ब)
Na nāvi bhuñjita (*Āpastamba*)

Viz. Don't eat in a boat (However, journey on steamers/ships are exception to it).

(घ) एकवस्त्रो न भुञ्जीत कपाटमपधाय च। (देवल)

Ēkavastro na bhujīta kapāṭamapadhaya ca. (Dēvala)

Viz. Don't eat with a single garment and put curtain or shut the door at the time of eating

(ङ) खट्वारूढो न भुञ्जीत (यम)

Khaṭvārūḍho na bhuñjīta (Yama)

Viz. Don't eat on cot

(च) यस्तु पाणितले भुङ्क्ते यस्तु फूत्कारसंयुतम्।
प्रसृतांगुलिभिर्यश्च तस्य गोमांसवच्च तत्।। (ब्रह्म पुराण)

Yastu pāṇitale bhuṅakte yastu phūtkārasaṁyutaṃ.
Prasṛtāṅgulibhiryaśca tasya gomāṁsavacca taṭ.

(Brahma purāṇa)

Viz. Don't put the eatables on stretched palm, don't make noise through lips or make large gallops of morsels at the time of eating.

(छ) न भुञ्जीताघृतं नित्यं सर्पिराहुरघापहम्। (देवल)

Na bhuñjītāghṛtaṁ nityaṁ sarpirāhuraghāpaham.

(Devala)

Viz. As ghee decays a number of defects hence, don't eat without ghee.

(ज) नोच्छिष्टं घृतमादद्यात् (विष्णु)

Nocchiṣṭe ghṛtamādadyāt (Viṣṇu)

Viz. Ghee should not be dropped on the defiled pots.

(झ) करे कार्पासके चैव पाषाणे ताम्रभाजने।
वटार्काश्वत्थपत्रेषु भुक्त्वा चान्द्रायणं चरेत्।।
पलाशपद्मनीचूतकदलीहेमराजते।।
मधुपत्रेषु भोक्तव्यं ग्रासमेकं तु गोफलम्।।

Kare kārpāsake caiva pāṣāṇe tāmrabhājane.
Baṭārkāśvatthapatreṣu
bhuktvācāndrāyaṇaṁ caret.
Palāśapadminicūtakadalīhemarājate.
Madhupatreṣubhoktavyaṁgrāsamekaṁtu gophalaṃ.

Viz. Don't eat on palm, cloth, stone and copper vessels. Avoid eating on the plates made of *Banyan, Arka, Bada, Pipala* leaves. Food on the plate made of *palaśa, lotus, mango* and *banana, Mahū* leaves and in the utensils made of gold and silver proves better.

—————★★★★—————

EXPLANATORY NOTES ON RULES

It is duly understood with a perusal on the abovesaid rules that the most intuitive sages have taken in consideration extremely the food matters. The physical temperature vested in the human body awaken at the time of taking food can not get the way to exit if anything is wrapped round the head thereby affects the mind. (The persons cowed to obedience like soldiers are exception to this rule and sikh community also falls in this category as they never unwrap their turban at the time of eating).

As the feet remain hanging if someone eats on the chair and it creates stress on the arteries below the navel zone causing bad effect on the digestion system. Hence, eating on chair is prohibited. We see the western people and their certain followers use soda etc. digestive drinks with food because they eat on chair and it disrupts their digestion. During ancient period, the people used to put towels on their shoulders at the time of eating and the people of this modern civilization also use handikerchief so that sudden sneeze can be managed with a wipe through towel or hanki. In case, a sneeze takes place suddenly while eating, indians may control themselves and wipe their mouth with the loose portion of their Dhoti but the modern uptodate or so- called sophisticated people cannot do this because their pantaloon, a garment trouser having no reflexibility to expand for such postures. Hence, things of this nature should be with a man while eating. As our *shoes, chappals, sandal* usually move on the ground and coming their in touch with excreta, urine, spit etc. cannot be avoided. These all thus, bring bacteria, germs with them causing a number of ailments, if the people eat without putting them off. Further, the leather itself is a foul and impure thing i.e. hide of animals. *We see people eating with wrist watch having leather strip as they don't know the fact that these*

strips are made up of the soft hide of calf which is killed in the womb by administering toxic injections to the cows. Lakh of wombs in India are killed by this process and calf hides are exported per year. Thus, the people wearing such strips also share indirectly in such heinous offences by creating demand in the indigenous markets. In case, all people undertake not putting leather made strips on their watch; the demand will reduce and the innocent calves could be saved from killing so brutely. Hence, our scriptures have strictly prohibited the use of leather while eating.

As the thing once touched with the mouth, it is filled with micro germs which may be seen through microscope. Our saliva is sensitive to be invaded by the germs, hence; one should avoid eating anything escaped from one time eating. In case, the half bitten morsel is taken or the residual water is sipped, the infested germs easily enter into stomach and can give birth to a number of ailments. All people know properly that direct bite on carrot, radish etc. hard things gradually damage the roots of teeth. It is a bad habit to rub the pieces of snack, bread with acidic things like curry, vegetable etc. as friction with the surface of metalic utensils may become toxic causing omitting sensation or sometimes, the man vomits everything eaten.

Three persons are assumed raucous to the food. The first raucous is the man who comes late and puts other persons waiting for the food, the second raucous creates disturbances in course of eating like rolling on the ground– the water jug, neglects anything additional, being offered with, uses harsh words, creates noise while ingesting the food. The third or the meanest raucous fills his belly precipitately and gazes either at the food or the face of other men eating or takes longer time thereby boring the other persons in the row. Special stress is given here on the meanest raucous. Broken pots should not be used as it may injure fingers or the things like ghee may seep out on the ground. Similarly, food should not be taken while on boat because the co-travellers including boatsman will certainly stare at the food causing indirect defects on food. We have already described the necessity of other garment (Towel, hanky etc.) apart from under garment at the time of eating. In order to protect food from the defects of other stare, it is equally necessary to draw curtain or close the door while eating. Cot is prohibited as

probability of being it impured due to dirt discharged by the childern cannot be ruled out. The foodstuff, curry, vegetable, etc. eatables may fall on cot while eating and these particles of foodstuff may cause harm to the skin.

Imagine the man eating on palm. He will definitely put the things on the left palm and start eating with right hand. All people know that left hand is used in cleaning the anus and it may cause ailments to the man. Our scriptures suggest using right hand upside navel and left hand downside it. Creating noise while eating is also bad habit as it disturbs other people eating in the row. We have seen some persons jeered specially in his laws-house. Eating with fingers stretched, causes scattering of the food particles hither and thither and somethimes, these may defile the plates of other people too. Hence, it is also prohibited.

Ghee (Butter) undoubtedly, removes a number of defects of the food. Our **Vedas** have truly recognised it as an "*age*" (length of life-span) in apparent –'आयुर्वै घृतम्' "*Āyurvai Ghṛtaṃ*". Ghee is an inseparable part of the food because in its absence, man starts taking much carbohydrate and it causes excess workload on intestines. Ghee should be mixed only with the pure things because its mixing with impure or prohibited stuffs is like pushing a brahmin into marsh. In case, stone is touched with any impure thing, mere washing with water cannot restore its purity because of being it, mere physical matter. The matters other than water are vitiated immediately. A touch of foodstuffs with the leaves of *Bada, Āka, Pīpala* is harmful for health as all these leaves pour latex. Hence, food on the leaves of these trees is prohibited. *Dhāka, lotus* and *banana* etc. are pure in themselves, the nature has polished these so nicely as nothing can be stuck to them (Viz. every thing will sip form their sarface). The gold and silver are shining metals and it therefore, remove the defects of the foodstuffs. Thus, a number of essential rules have been made and composed in our scriptures. One should remember that following these rules ensures longevity.

——★★★★——

LOGEVITY IS BESTOWED WHEN RULES FOR DIET ARE FOLLOWED

Every person and even a critic will accept the fact that the food habits or rules as are prevalent in **Vaiṣṇava** sect and particularly in **Śrī** communities is based on the ideal established by our scriptures. The four rules we have explained in preceding pages are regularly followed in that community even in the phase of modern era, the results of compliance with these four rules can be perceived in the life-sketch of **Śrī Rāmānujācārya**, the founder of **Śrī Sampradāya**. These rules are—to deem eating a service to god, to keep away from eating forbidden things i.e. stale, impure, defiled, spicy things—to eat in a curtained room in order to save it from other's eyes and to offer first everything to god and then consume presuming that the same is *prasāda* from god. Only *Rāmānujācārya* was a preceptor or propagator of the religion who travelled bare footed from **Kañcī** to **Kaśmīra**, composed unique commentary on *Prasthānatrayī* and thus, showed before the world the phenomenon of physical and mental both valour and splendour with extreme devotion and patience for the noble cause of spirituality. He lived a life all hale and hearty upto one hundred twenty years of his age and then his living soul moved to the heavenly abode. **I am not intended to show any flattery for the above sect but an intention to inspire the people for their healthy living with good food habits as described here. May all enjoy longevity as it is blessed with a compliance with these rules.**

——★★★★——

WHAT SHOULD BE THE FREQUENCY FOR CHEWING FOOD ?

The question as to how many times the food is to be chewed? is very crux and several opinions are given by the scholars. The western physicians opine that every morsel should be chewed at least thirty two times ? The same opinion is given by the Indians consecrated in the western education and manners. If someone asks them whether *khīra*, *Mohana bhoga* or butter are the food stuffs and these also require thirty two time chewing or ingest them immediately

like a card, inland or envelope in the letter box. Or should do any side activity which may be presumed thirty two time chewing. These people can not explain any test for thirty two time chewing or enough chewing. The man has thrown him very far from the nature laws contemplated by *Vedas*. His far off—existence can be understood from the following discussion:—

Almighty god has made the genital and tongue in human body; the most capable to feel pleasure since birth to death. This is the reason, we see people presently, voluptuous and glutton (*Śisnodara Parāyana*). As the almighty wants to maintain the entity of this universe, the passion for Taste of food and intercourse with female, drags the man in frequent practice and inspite of being it pleasure giving, he tends to practice it again and again. In case, the people would have conscious of the resultant inferiority or degradation after consumption and consummation; nobody had tendency to involve in these activities in a frequent manner. We cannot highlight erotic here as context is otherwise; yet assure its description somewhere else if the length of volume has so allowed. However, a description on tongue is must as it has direct nexus with ingestion of the food. Question is that—how many time, the morsel of food is to be chewed ?

From the angle of **Sanātana Dharma**, until the sap is fully extracted from the food (*Bhakṣya*, *Bhojya*, *Lehya* and *Coṣya*) stuff, it should not be allowed moving into alimentary canal down from the palate. Don't fall in surprise because our scriptures state—

जाठरो भगवान्नग्निरीश्वरोन्नस्य पाचकः ।
सौक्ष्म्याद्रसानादानो विवेक्तुं नैव शक्यते ।। (बृहन्निघंटुरत्नाकर ५)

Jātharo bhagavānnagnirīśvaronnasya pācakaḥ.
Saukṣmyādrasānādāno vivektuṃ naiva śakyate.
(Vṛhannighaṇṭuratnākara 5)

Viz. The god in the form of digestive system (*Jaṭharāgni*) is all apparent as it digests the food ingested. It entertains the food sap yet being in micro form, we can not see it directly. We have already explained scriptural approach on science of nutrition (Food) that the food is *brahma*, its sap is *Viṣṇu* and the man eating is *Śiva*. It makes crystal clear that food bears the power of creation, its sap bears defensive element and its metabolism bears power to win the death

god (*Mrtyunjaya*).The man willing proper body building, its protection and emission of the waste products should have always keep in mind, the three things particularly. He should understand first that all tastes like-sweet, sour, pungent etc. are merely confined to the extention of mouth. All eatables should therefore, enter in alimentary canal only when complete taste is in swung into mouth cavity. This is the place allocated by Lord *Brahmā*, who dwells on the navel orbit of lord *Viṣṇu*. In case, hybridisation of tastes takes place in alimentary canal, it will disrupt the process of digestion and excreta will give more stinking. Hence, lord *Brahmā* should receive only his share not much or less because only then the harmones and blood etc. are formed.

Secondly, taste or sap is lord *Viṣṇu* viz. it is the share of *Viṣṇu*. *Viṣṇu* is present in food as–'रसो वै सः' "*Raso vai saḥ*" here and he is present in tongue in the form of appetite (*Rasanā*). The tip of tongue (*Rasanā*) is the sole appendage that tastes all saps. Hence, the sap portion of food should be given only to the tip of the tongue. One should therefore, give frequent movement to a piece of sweet till it appears delicious in the mouth cavity. Similarly, saline stuff should get chewing till it appears saline to the tongue. A beginner may feel uneasiness for some days as each foodstuff habitually would tend to slip shortly or quickly. However, one should gardually fight against the previous habit and try to bring back, the morsel at an anvil to slip down from the neck. The man practising will even feel on the first day that the taste (Sweet, sour or pungent) is gradually reducing with the flow of saliva and finally it appears tasteless. The saliva oozing from the glands present in tongue is called lime juice by the modern scientists. The solid morsel of food is finally turned in liquid form-due to chewing and–mixing of saliva and the alimentary cannal feels no pain but comfort in its digestion. Thus, the enzimes and acids turn it in blood and glucose.Hence, the micro share of Visnu, the sap should be given to the tongue tip only.

Thirdly, the usual metabolism then takes place inside the body and it removes the toxic and waste products so formed but we can not perceive this process. When this is the position, any description on this topic is not necessary. Sufficient to give strength to a man much as harnessed death God by him, if he could duly follow the abovesaid two things. Hence, frequency for chewing food depends

on the function of the tongue i.e. till the eaten thing appears tasty to the tongue. Whatever is the foodstuff, one should chew and move inside mouth cavity till slight amout of taste is felt. Our scriptures direct categorically in this aspect–

अन्नग्रासो रदैः पिष्टो लालाक्लिन्नोऽन्ननाडिकाम्।
श्वासरन्ध्रं नसोरन्ध्रं चातिक्रम्य मुखं विशेत्।।

(बृहन्निघण्टु रत्नाकर १०)

Annagrāso radaiḥ piṣṭo lālāklinno,nnanāḍikām.
Śvāsarandhraṁ nasorandhraṁ cātikramya mukhaṃ viśet.

(*Bṛhannighaṇṭu ratnākara 10*)

Viz. The morsel of food duly crushed under teeth should enter into pharynx barring the breathing tube.

——★★★★——

WHAT ARE THE ADVANTAGES OF OFFERING FOOD TO THE GOD ?

It may be asked that even if other things are considered all outright, it is tough to understand the use of offering food to the God in form of *Bhoga*. We have to state that the metaphysical benefits as a result of offering food to god, shall be indicated under the head "Homagial Science" but it is necessary here to state the psychological benefits of such *Bhoga* offering to the almighty.

——★★★★——

MODERN SCENARIO OF THE DIETING MANNER OR FOOD HABIT

All gentlemen shall have certainly felt the temptations arousing in the mind in course of seated for taking the food. The flavour of all stuffs cooked and offered in the dish starts spreading all around thereby attracts our saliva glands in the tongue and we cannot resist the temptation for eating them promptly. An excellent vigour, passion and smartness start uprising. If the man is healthy and not suffering from fever any little, his tongue starts secreting saliva. Sometimes, the man imagines had the man with one thousand

hands or if not possible had he eight or even four arms like goddess *Annapurṇā*; he would able to offer more quickly, the food-stuffs as compared to the two arms which cause delay. This feeling can be guessed out only when the man is most hungry. In case, people are arranged in a row, the person seated in vicinity to the kitchen would first get the food offered in a row of ten or twelve persons. The people seated in a serial feel excess temptation for food as the flavour spreading from it, makes them impatient. No doubt, the food bearers do their work smartly but the people feel as if they are lazy and inactive. Sometimes, one condemns his etiquette that compels him not to cross the line and put his dish first leaving behind the other people in the row. The people also stare at the face of their host to allow eating, even if food has already been offered in their dishes. In case, any man in the meantime starts matching the list of the guests invited in the function and restricts the people to start eating till any man (The name told by him) is arrived; it immediately throws pebbles on the temptation of the persons already offered food but now compelled to wait for a man who till then not arrived. A few among them even start cursing their host as well as the man who till then not present there. Such a wait so painful sometimes, makes the people not caring for the etiquette and they start eating. In case, they see their host aggressive, a few invitees protest by leaving their dishes uneaten with harsh words in their lips or it can be said that they do walk-out in protest.

The readers however, skip such sudden disturbance off and keep them engross with the dream of the food offtered. All consumers are ready to receive any *signal for start* from the host impatiently. Look that no sooner the host could recite –*Śrīmannārāyaṇa Bhagavāna kī Jaya* (victory to god) or a signal to start eating, the consumer phunge upon, the dish like the hasty students who start racing without patience to wait for one-two-three (i.e. clear instruction to start racing) spoken from their P.T. Teacher. Look at the scenario then. A few among them will even listen only first single word '*Śrīmannārāyaṇa*' from their host and plung upon the food due to excess temptation. The host listens the voices arising from eating gesture even when half words are still on his lips. The people immediately push in the saliva collected in mouth due to such

impatient waiting and start eating under influence of voraciousness. Large morsels without chewing properly, start ingestion in stomach and the tongue only acts like a coolie to throw the bundle of luggage in the store. This process runs incessantly till the one and quarter belly is filled. *Gosvāmī Tulsīdās* had described this scenario in the following words– **'लेत उठावत खैंचत गाढे-लखा न केहि सब देखत ठाढे'** *"Leta uṭhāvata kheṃcata gāḍhe-lakhā na kehi saba dekhata ṭhāḍhe"*. One can imagine the distance crossed by the carriage only when he sees the frequency of the dish being empty.

——★★★★——

SOMETHING ALARMING HERE

As we have described in prolix (not less than the *sādī of Draupadī*), the scenario of style of getting food, the readers may perceive it futile and useless extension of the matter in fable or novel form. However, we have prepared ourselves better to criticise such style as this erroneous style is creating deterioration in the health and span of life in human-beings day-to-day. It is there-fore, a matter of great concern.

The abovesaid style of getting food not only decays the health but it also increases the quantum of wastage of food. An illustration can make this problem easy to understand. Imagine that there are a number of servants in any court. Out of them, two attendants sweep and clean the court room in morning everyday. They sprinkle water in summer and give fuel to the fireplace in winter. One moves the fans the other looks after the decoration of the room, one servant is peon and calls in the disputing parties and one is a clerk. These all people comply with their respective duties. One man here is the judge who gives hearing to the parties, analyses the statements given by them, the proofs and evidences submitted and puts signature on the final judgment. Thus, in presence of these all personnel, Court is running smoothly. Imagine the situation when all servants except the judge go on strike and all these decentralised tasks befall under the responsibility of that single judge. Whether in such circumstance, the judge can handle all these tasks ? No doubt that he himself will have to resign at last. Similarly, there are a number of servants employed in our body to look after the functions of getting food. These all have

to perform specific functions. The eyes observe the nature of food and examine if there are dropped flies, hair etc. hatred and forbidden things. Our hands examine the heat contained in the food and alarm us if it is too warm and too cold.

A number of modern gentlemen do not use hands but spoon and sometimes put stuff like *Mohanbhoga* with spoon in their mouth. It burns the tongue and mouth cavity as a whole yet their etiquette does not allow them to omit immediately as they feel insult hence, gobble it in belly. Thus, the throat, pharynx, etc. all receive severe burns. The function of teeth is to crush in pulp, the food stuff and our tongue secretes saliva generated through taste-glands. When all attendants do their duties assigned properly, the food turns into pulp as a result of churning under teeth and mixes with the saliva secreated from the tongue. It then enters into the alimentary canal and the judge like digestion energy (*Jaṭharāgni*) then puts only its signature i.e. digests the food through micro-process. In case, a man has ingested food without assigning it first to teeth and tongue; the unchewed large particles of it cause hurdle in the smooth functioning of the metabolic system that takes place in the alimentary canal. It has alone then responsibility to perform all these functions. As a judge cannot do efficiently the job of a coolie, the bowl energy cannot crush the food like teeth. It in turn, causes a number of ailments.

Our tongue is assigned with the function to do grading of the juice and solid food. It acts like a Reader in the court who puts papers according to their distinct nature and importance, in distinct files. As the teeth sit idle, the energy maintaining them decays day-to-day resulting in their premature death (These are uprooted untimely) and the bowl functions due to overload, stops working properly shortly. This state of affair affects the health severely. It is practically conceived fact that the organ not utilised for doing any work will gradually lost. Blood circulation in that organ will cease while the organ overloaded with the work will also decayed on account of excess exertions given. We have seen several beggars having thin and lean arms unable to even move frequently because they do nothing from their hands. All hero and heroines in films can be seen untimely suffering from cataract as they oftenly face dazzling

powerful lights in studios while shooting. The only measure to avoid such error is to offer *bhoga* before god prior to start eating.

The person seated for eating can convert the temptations for food by shifting that energy to put the mind in concentration for few minutes on the pious names of god. Gradually, the intensity of hunger turns into devotion for god in course of the food offered. This concentration restricts the hurried approach for food under influence of its straight conversion into prayer. A recital on 'सहस्त्रशीर्षा' "*Sahastra-śīrṣa*" takes longer time to complete and the food till then is duly disbursed among the people seated for eating in a row. Thus, we can utilise the time that raises futile menlancholia, impatience for food by its successful conversion into prayer of almighty. The people coming late may also reach till then and no place is left for accusing the host or the people coming late. The mind thus, remains tranquil, tender and away from sudden jerks of negative feelings. When such balanced is formed, there is left no chance for temptation that does not care if the morsels are duly chewed or not. The man definitely will follow the due procedure which gives taste of micro particles of food to tongue and the pulp like roughage enters into alimentary canal or bowl. The tongue under this process is satisfied even in small quantum of food and the man feels all satiation without wastage of it.

——★★★★——

ADVANTAGES OF COMPLIANCE WITH THE PROCEDURE

Following are the benefits enjoyed by the man who follows the procedure for taking the food-

(1) **On account of considering food as *Brahma* in itself, this action of taking food will become a ritual like increasing gradually, the loyalty for religion in the man.**

(2) **The man will avoid consuming forbidden diet if he complies with the rule for offering it first to the almighty when it is considered as grace (*Prasāda*) of god. It further makes the man able to**

understand the importance of the food.

(3) A practical spirit to take food only when all other persons present there are satisfied will gradually reduce the problems arising due to unequal distribution of the income. The class conflicts as seen between landlord and peasant, workers and mill owners, capitalists and proletariates (i.e. the exploited class) may also be reduced to a larger extent.

(4) As per the modern trend of diet, the tongue is not satisfied even after large quantum of food ingested. It finally causes swelling in belly, but people say it that a man is now satisfied with food. In case, it is chewed properly; the tongue will enjoy the taste in little quantity of food, the stomach will not suffer from swelling like condition due to excess eating and a little quantum food will give complete satisfaction. This process will thus, give optimum benefit in less consumption.

(5) In case, the governments of the different countries in the world could educate the public, and this vital rule they follow with loyalty; the problems like shortage of food, Ration problem and problem of controlling consumption trend shall automatically be solved.

(6) Another benefit of diet procedure is that the excreta (nightsoil) will not stink like that of ox, buffalo, goat etc. animals. The main reason for stinking is the presence of undigested particles and enzimes in the excreta. Such indigestion is due to eating voraciously and without giving it teeth operation. The animals like cow etc. do chuckle after a long interval of time from ingestion but man has no such facility given by god. Hence, he should take care in advance of ingestion. This process resists stinking in sweat and excreta as per **'गन्धासवो मूत्रपुरीषमल्पम्'** *"Gandhāsavo mūtrapurīṣamalpam"* (**Viz.** it reduces foul odour of the urine and excreta formed in body).

If the procedure abovesaid followed regularly, all sensory organs of man will live strong through out life and he will enjoy the pleasure of full span and healthy life.

——★★★★——

WHY IS A TOUCH AROUND THE BELLY NECESSARY ?

One should put his left hand on stomach after food taken and turn it towards right direction with following hymn on lips-

अगस्त्यं कुम्भकर्णञ्च शनिं च बडवानलम् ।
आहारपरिपाकार्थं स्मरेद् भीमं च पञ्चमम् ।।

Agastyaṁ kumbhakarṇañca śaniṁ ca baḍavānalam.
Āhāraparipākārthaṁ smared bhīmaṁ ca pañcamam.

Viz. One should recollect/recite the names of learned sage *Agastya* who sipped the entire sea just in two and half palmful coverage, the giant *kumbhakarṇa*, a voracious monster; *Saturn* that creates famine at a slight eye-wink. The sea-fire (*Baḍavāgni*) that burns in ash all things and *Bhīmsena* having acute digestion power in order to due digestion of the food just taken.

Needless to state that a recital given to the names of the ancient people having acute digestion power ; shall no doubt assist spiritually, the man suffering usual inferiority after meal to get due control on it. As our alimentary canal exists right side, a turn of left hand in this direction, will make residual waste to slide towards the anus (*malāśaya*) in the stomach.

——★★★★——

WHY IS A FINGER SOAKED IN WATER NECESSARY TO PUT ON THE EYES ?

It is not necessary to state anything in this regard as a touch on the eyes with fingers soaked in water immediately tells the benefit when the man feels extra freshness. As our mouth is busy while eating, there generates energy, in this function as also the heat vested in the food. This heat affects the eyes and these feel refresh if a finger soaked in water is put on them. This is the reason, the hands, feet, mouth etc. organs are washed twice i.e. first when prepared for eating and the second time, when meal is finished. Our scriptures state-**'पञ्चार्द्रो भक्षयेन्नित्यम्'** *"Pañcārdro Bhakṣayennityam"* (**Viz.** one should start eating food after five organs duly cleaned). In this regard as-

——★★★★——

WHY IS STOLLING (SLIGHT MOVEMENT) NECESSARY AFTER MEAL ?

As per our scriptures- *"Bhuktvā śatapadaṁ gacchet"* 'भुक्त्वा शतपदं गच्छेत्' **Viz.** one should walk at least one hundred steps after meal daily; a slight and gradual walking after meal is always advantageous. The scriptures further give the rationale why one should do this activity. It has been stated–

भुक्त्वोपविशतः स्थौल्यं शयानस्यरुजस्तथा।
आयुश्चंक्रममाणस्य मृत्युर्धावति धावतः।।

Bhuktvopaviśataḥ sthaulyaṁ śayānasya rujastathā,
Āyuścaṅkramamāṇasya mṛtyurdhāvati dhāvataḥ.

Viz. the body becomes inactive if one remains seated after meal. Several ailments grip the body if a man goes to bed immediately after meal. Walking increases the span of life while risk of death increases by running.

A number of rich people including *Māravādis* can be seen with protruded stomach and heavy body because they sit on cushions and seldom walk after meal. Indigestion causes if a man sleeps immediately after meal. The person having any doubt, can himself realise the effect of always sitting and not walking anytime within few years on his body.

As per 'सर्वेषामेव रोगाणां निदानं कुपिता मलाः' *"Sarveṣāmeva rogāṇāṁ nidānaṁ kupitā malāḥ"*, the root of all ailments is the infestation of the waste products formed in our body in course of metabolic functions. It causes due to longer indigestion. If a man starts running after meal, it causes stomach pain immediately because unless the food duly arranged in alimentary canal ; running brings pains to the body in one or another form. Hence, walking with gradual steps in place of other activities; always proves better and it can be perceived shortly.

——★★★★——

WHY IS LATERAL POSTURE FOR LYING IS SUGGESTED ?

When the man is returned from a walk, he should lay laterally because 'वामपार्श्वेण संविशेत्' -*"Bāmaparśvena saṁviśet"*- **Viz.** One should take rest by stretching his body in lateral posture. We have

already described in course of telling about *Prāṇāyāma* (Breathe control) that out of two nostrils, the left one is moon and the other is sun. As their names imply, these maintain the ratio of cold and heat in human body. When a man lays laterally on left, the right nostril i.e. sun is activated and it is the left nostril i.e. moon when he lays laterally on right. As the bowl energy (*jaṭharāgni*) requires buoyancy for the proper digestion of food; lying on left side always proves more beneficial.

——★★★★——

DO AND DON'T—TWO EACH

Some specific rules pertaining to excretion and urination as also bathe and meal have been contemplated. For example--

सन्देहेऽपि द्वयं कुर्यात्सन्देहेऽपि द्वयं नहि।
कुर्यान्मूत्रपुरीषे द्वे न कुर्यात्स्नान-भोजने।। (शिष्टस्मृति)

Sandehepi dvayaṁ kuryātsandehepi dvayaṁ nahi,
Kuryyānmūtrapurīṣe dve na kuryyātsnāna bhojane.
(Śiṣṭasmṛti)

Viz. one should perform two, while abstain from doing other two things if his mind is looming in doubt particularly in course of any disruption caused to health. If the doubt is about defecation and urination; these should be discharged immediately but abstain from taking bath and food if hesitation/doubt pertains to them.

Reason for doing this is crystal clear. Possibility of infection of ailment is not ruled out if restriction any way imposed on passing them due to laziness felt in the body. No harm is caused if one passes them, even if no sensation is felt. Similarly, one should abstain from taking food merely for taste if he is suffering from indigestion, gastric and at a stage; when stomach is not allowing for the same. It will aggravate suffering if some more food is pressed into belly while there is no harm if one resists the temptation.

——★★★★——

WHY IS SLEEPING NOT GOOD IN THE DAY TIME ?

Barring the days of summer, any child, old, patient and the man who could not take a nap yesterday night; the common people should abstain from a sleep in the day time as our scriptures say- 'दिवास्वापं च वर्जयेत्' *"Divāsvāpaṁ ca varjayet"* **Viz.** sleeping in the daytime is prohibited.

Rationale for this ingstruction has been stated by ***Āyurveda***–It says that influenza is caused when a man sleeps in the day. It generates breathing problem after sometime and then asthama is caused. The lungs are then affected and it causes the disastrous disease caused Tuberclosis. The persons already suffering from this ailment can approve this systematic grip of disease. Each man can describe his experience when sleeping in the day had caused influenza to him. The nature do not forgive the man who has infringed upon the rules made by scriptures. Owing to one or other reasons certain delay may cause but one cannot say that someone has fully absolved from the punishment to be given.

ANOTHER USEFUL RULE

We think it plausible and in the interest of public in general to discuss on certain other useful and essential rules here in--

——★★★★——

PULL THE LAṄGA (END OF DHOTI) DULY OPENED WHILE MICTURITION

Our scriptures state in this regard-

अमुक्त्वा पश्चिमां कक्षां मूत्रयेद्योद्विजाधमः ।
रेतोधाः पितरस्तस्य तन्मूत्रक्लेशपूरिताः । (शिष्ट स्मृति)
Amuktvā paścimāṁ kakṣāṁ mūtrayedyodvijādhamaḥ.
Retodhāḥ pitarastasya tanmūtrakleśapūritāḥ. (*Śiṣta smṛti*)

Viz. *Lāṅga* (the portion brought back and fixed at waist in *dhotī*) is necessary to open while discharging urine and the man violating this rule i.e. *Patita Dvija* puts in pain his forefathers (*Retodhā*) in their heavely abode.

Needless to state that *dhotī* slips sometimes if its *lāṅga* is not opened and it is then soaked in the urine. Further, two hands should be made free while cleaning genital after micturition and this will only possible when *lāṅga* in *dhotī* is opened. In case, this act is also done by the man in the same fashion as he did while micturition, *dhotī* will certainly slip and again soaked with water. It is to mention here that Indian culture does not allow pants and trousers because these garments do not facilitate urination and soaked with the same several time. The people following *Vedas* seldom wear again the cotton made undergarment when it is once used for micturition. This is the reason, undergarment in our culture is called *dhotī* which is meant by a garment requiring continuous cleaning and washing.

——★★★★——

TO TIE LĀṄGA IN DHOTĪ

A few misdirected youngchaps in India have started tying *dhotī* without *lāṅga* under influence of the *mughals*. This garment is called *Taḥamada* or *Tambā*. Their innocent mind assumes it as fashion. When Hindus of such trend reach from western Punjab to different cities and towns of India, they always wear this garment like *śhaikha* in Muslims. Some young astray follow them blindly and this is the reason, our scriptures declare it as heinous evil–

मुक्तकक्षस्तु यो विप्रो भूमौ चलति पादतः ।
पदे पदे सुरापानफलं भवति निश्चितम् ।। (शिष्टस्मृति)
Muktakakṣastu yo vipro bhūmau calati pādataḥ.
Pade pade surāpānaphalaṁ bhavati niścitam. (*Śiṣtasmṛti*)

Viz. the *vipra* (sub-characteristic of *Hindu*) Walking to and fro with *dhotī* having no *lāṅga*, commits evil at each step till the distance is crossed.

Scripture has warned *Hindus* with these statements in order to restrict them from copying the culture of the persons not being *Ārya*. It is fantasy of intoxicant mind and nothing else because only drunkard can be seen moving haphazard way on the roads. Each theist *Hindu* should therefore, prevent his trends that lead to other

culture. ***The people of Southern India and gentlemen from Bengal are admirable for the good compliance they do with their own culture. They tie dhotī having five lāngas as the most ancient culture of India has indicated.***

——★★★★——

RULES FOR THE NOCTURAL ACTIVITIES

One should perform the acts like **Saṁdhyā**, prayer, homage to god etc. in evening like the morning; these are performed. One should abstain from taking meal twice in a *Prahara* (time block of four hours). The scriptures state in this regard–

यामममध्ये न भोक्तव्यम् ।

Yāmamadhye na bhoktavyam.

Āyurveda states that if something causes indigestion when eaten once, its repeated consumption causes constipation.

Four acts should not be performed in the evening-

चत्वारि खलु कार्य्याणि सन्ध्याकाले विवर्जयेत् ।
आहारं मैथुनं निद्रां स्वाध्यायञ्च चतुर्थकम् ।। (मनुसंहिता)

Catvāri khalu kāryyāṇi sandhyākāle vivarjayet.
Āhāraṁ maithunaṁ nidrāṁ svādhyāyañca caturthakam.
(*Manusaṁhitā*)

Viz. One should avoid doing four acts in the evening. These are–food ingestion, coition, sleep and recital on **Vedas.**

——★★★★——

WHY ARE THE FEET NOT STRETCHED ALONG SOUTH DIRECTION ?

The scientific instruction from scripture is duly followed even by illiterate women living in country side inspite of their little knowledge on the reason and consequences. They only know it an instruction of spirituality or religion and follow it unmistakably. We would like to highlight in brief, the reasons lying behind this instruction.

Only a few years past, the modern scientists used to consider sun a stable planet and the earth as a body revolving round the

sun. However, a recent investigation on this aspect has proved that the sun revolves round on its axis and it is progressively moving towards an indefinite direction along with its family i.e. solar system. This is the reason, this universe accesses to a new sky at every moment. Needless to say that these all investigations confined to feasible calculations cannot give perfect idea of the things so investigated. They require some longer time to arrive at the genuine theory.

However, all intuitive sages have searched all above topics by using ***telescope of Vedas*** and told that as entire world is well set on magnetic attraction of the sun; the sun also is existed on the attraction of one larger body called *Dhruva*.

The sun orbit declared as an indefinite direction by the modern scientists; it had been ascertained since uncountable expanse of millieniums. ***Vedas*** lay down that solar system is based on the attraction of pole (*Dhruva*) and this pole is existed in the North.

Thus, if any man sleeps by stretching his feet towards south and his head towards North, the polar attraction will move the waste products formed after digestion upside while its usual direction is downside i.e. towards the anus. It will thus, affect the heart, spleen and the mind too. Hence, one should avoid sleeping in a posture in which his feet face the south. If contrary to it, the head faces South and the feet face north; the posture so made will keep our digestive system strong and the flow of electricity from head to feet will provide our mind with extra atomic energy which a man feels on awaking in next morning.

In order to perceive the polar attraction, the magnetic arm of a campass fixed on steamer can be observed. We see it always indicating North i.e. the direction of the pole and tells right direction to the steamers floating on endless quantum of the water. A polar indicator device is also fixed on the chains of a few wathces. Move it towards any directions it will yet return to the north when released. Hence, it becomes crystal clear that one should avoid stretching his feet towards south while sleeping.

The insemination/reproduction etc. acts are however, related to the retiring time, we will discuss their procedure under specific

chapter on ceremonies. Thus, we give rest to the description here with following words–

> ***Equal is seen the feeling of hunger, sleep, fear and sex,***
> ***either it is man, monster or micro-organism;***
> ***the poison too turns into life giver,***
> ***when rules and regulations are duly followed.***
> ***How and why the acts***
> ***to follow scriptures in day and night,***
> ***all darkess is pushed away under the rationale light,***

CHAPTER-III

A CHAPTER ON MODE OF LIVING
(Jivanacaryādhyāyaḥ)

गर्भाद्या न्यासपर्य्यन्ताः संस्काराः सौर्ध्वदैहिकाः।
ते सर्वेऽत्र निरूप्यन्ते हेतुवादपरिष्कृताः।।

Garbhādyā nyāsaparyyantāḥ saṁskārāḥ saurdhvadaihikāḥ.
Te sarve, tra nirūpyante hetuvādapariṣkṛtāḥ.

Viz. All rituals and ceremonies starting with the insemination ***(garbhādhāna)*** and run upto the time subsequent to death of human beings are being represented herein with pros and cons alongwith the reasons allied there to.

The mode of our living too is regulated like the routine. The rules framed by our ancient learned sages for human life ensuring perfect growth and advancement of physique, mind and soul simultaneously; are called the rules for life or the mode of living. Ceremony or rituals are the chief organs of this mode of living. We would like to discuss on very ceremony/rituals like the routine already discussed and make it ***ex-facie*** to what extent these all acts prescribed by scriptures, are scientific and important.

RITUALS OR CEREMONIES

There are two kinds of the things in this world. One is the natural while the other is processed (**Viz.** these are ***prākṛta*** and ***Saṁskṛta***). The executive power of the ***Ādi Puruṣa*** (The God) is the nature and it is root of the entire world. All visible and invisible *matters* appear as the toys made by this innocient girl (Nature) and she plays with them frequently at each moment. Human beings too are the same toys but a typical toy. This eccentricity is the power of discretion on the

strength of which, he is not fully dependent on nature but applies his manly powers against the phenomenon of the nature. He does not surrender before the nature. He seldom receives things in their natural form due to his discontent nature and his mind always processes them in one or other manner in order to make them more comfortable and useful for him. It is the next eccentricity of human nature that he processes or disrupts the natural forms of the natural things.

Nature born **(Prākṛta)** are the things in their original form and when any modification/alteration or change is made in their original shape, these are called processed things **(Saṁskṛta)**. The fountains and rivers flowing down from the peaks of the mountains freely are *prākṛta* and the canals dug by man for irrigation purposes are *Saṁskṛta*. The nature has originated numerous type cereals, grains, fruits and roots and the man thrashes, crushes, fries or with other manners whatsoever, processes them and converts into tasty, delicious sweets. The nature has created cotton seed but the man has utilised it in garment weaving. These all are the good examples of the man's own application of mind for disrupting the natural form of the things in order to make them more useful.

This inherent or inborn tendency of creating artificiality in the natural form of the things can be seen as greenary and prosperity of the world. These all are man made efforts which have turned the things in their more useful forms. The apex peak of success where the man is presently in the hierarchy of the civilization can be attributed to the contribution of very trend which never allow him to sit idle and satisfied. This tendency is *prākṛta* and god gifted. The sixteen rituals contemplated in *Vedas* are the pure and rectified forms of very spirit or tendency.

——★★★★——

WHEN DID THE RITUALS GET RECOGNITION ?

The next question arises about the commencement of the rituals. It can be estimated that when the tendency to process things otherwise than natuarlly they are; is god gifted; it would have originated **ab-initio** with the origin of the man. In the opinion of some

Historians, there would have definitely a time period, when the foretathers of all people spreaded all over the regions/countries of this world including the people in Asia, Europe, America etc. who lived together at the same place. They used to live under ties of love and brotherhood and the culture and civilization began to develop when they all were living together. Gradually, they would have scattered or spreaded on different places in order to adjust the growing populace. This opinion seems true and when this is the position; we can say categorically that the **Vedic** rituals would have gradually turned the illiterate, violent, barbarous and cruel man as he was in initial stage; into civilized, well educated and peace loving modern man. It is undoubtedly, true that a few intellectual people (ancient hermits) gave exertion to their minds proportionate to felt needs and got realisation with the *three Vedas* (*Vedatrayī*). By virtue of their intuitive powers, they not only got knowledge of the ritual system but practically adopted it in their life span. This primitive race of man originated from the creation altar **(Sṛṣṭi Vedi)** * throough detail on primitive creation (*Adi Sṛṣṭi) of Brahmā* (i.e. *Kurukṣetra*) and took its culture to all places wherever it later-on sreaded due to growth in population. Till the movement of these people from *Kurukṣetra*, the rituals followed by them were become impartial organs of the religion. This is the reason, we see performance of rituals/ceremonies all over the world however, not in their true form but much or less deformative features. The ceremonies like *Nāmakaraṇa*, *marriage*, funeral etc. are performed in all races like—*Hindu*, *Muslim*, *Sikh*, *Pārsī*, *Christians* and *Dutch* and all countries of the world like—India, China, Japan, Arab, Egypt, Europe etc. Its purest form can be seen only in *Ārya* race because it is only eligible to or successor to the *Vedic* knowledge.

——★★★★——

NECESSITY OF THE RITUALS/CEREMONIES

To celebrate or observe rituals is the need of hour. We are liberating the economy to give it a broader shape of global economy.

* Comment :- Thorough detail on creation (Ādi sṛṣṭi) can be seen in our another treatise - **"Pūrana digdarsana"**.

All the countries of the world after two world wars had constituted United Nations Organisation in order to establish world peace and harmony. All representatives of the world countries are its members and this largest body has vision to make all people happy, prosperous and tense free. Our constitution also has honoured the equity and justice for all citizens under the governance of the state as republic socialist i.e. a supreme form of democracy. Hence, we would have revive the rituals which give priority to such universal and liberal spirits.

Humanity is **sine-qua-non** to bring back among the human-beings. Humanity is taking place of the race, caste, *Varṇa*, *dharma*, tradition and culture etc. Classism have become the cause of conflict thereby created the so-called constraints to the peace and the man now wants to establish fraternity and unity among the all people of the world. This attempt is really an auspicious indication. The inhuman activities taking place day-to-day in the name of religion, caste and nation, all so confined periphery can be eradicated in case, we become a genuine man in its full and true interpretation. However, all people would have again shelter to *Sanātana Dharma* in order to learn the formulae and manners making them genuine man. Creation of such universal man from the angle of material and metaphysical approach is possible only when rituals prescribed are followed otherwise all other efforts or mere imagination of having this, will bear no fruits.

The rituals have tremendous magnificence as envisaged in *Vedas* etc. scriptures. A man can even get social right only when he follows the rules framed by the society. If the child is not processed or educated on the social rules, he cannot be addressed as *Dvija* irrespective of his birth in *Dvija family*. *Vedas* have given equal importance to the birth and the education (*Saṁskāra*). Simply, the **term Dvija** is meant by twice birth. The first from the womb of his mother and second, when he is given all rituals as prescribed in scriptures. The ultimate aim of human life is to attain *Brahma* or emancipation with complete realisation of soul. These rituals are an energizing force for the benevolent man proceeding to this aim. Human body is like an icon to which several colours of rituals give an attractive look. In the absence of these colours, the man is inchoate

and appears only as a body having breathing power. ***Lord Aṅgirā*** has truly stated–

> **चित्रं क्रमाद्यथानेकैरंगैरुन्मील्यते शनैः।**
> **ब्राह्मण्यमपि तद्वत्स्यात्संस्कारैर्विधिपूर्वकैः।।**
> *Citraṁ kramādyathānekairaṅgairunmīlyate śanaiḥ.*
> *Brāhmaṇyamapi tadvatsyātsaṁskārairvidhipūrvakai.*

Viz. As a porttrait is drawn by using different colours with the brush, this body too is made abode to attain *brahma* when insemination etc. ceremonies are performed systematically.

——★★★★——

WHY ARE *SAṀSKĀRAS* TO BE PERFORMED ?

It has been already told that rituals are the inseparable features of human nature. There are three reasons for its being so inseparable part of human nature. The things in their natural form are not in the form of human utility because one or another defect is existed in them. Such defect requires some modification or processing. Some specific properties are created in them for making useful to human beings. Simultaneously, rectification or removal of the defects is also necessary. In a succinct form, we can say that– (i) rectification of defects, (ii) insertion of property (qualities) and–(iii) filling the void– are the main objectives for processing. ***Take for example***–the gold pieces extracted or dug from the mine. It requires the abovesaid three operations and only then, it could be made the crown with gem studded. The soil and various kinds of dirts as also metallic impurities are stuck to it while dug out from the mine. At that stage, it has no lustre and attraction. It is thrown into the furnace for removal of impurities so stuck. The fire burns all impurities and it then illumines with divine lustre and radiation. Subsequently, it goes to the goldsmith and he gives it, the attractive form of crown after several operations conducted. It is the state of insertion of the property or quality within the primitive form of objects. The remaining void is filled when gems are studded with it. Thus, as a result of thrice processings, it is converted in decent crown duly studded with the gems.

Take the next instance of the shirt. The nature has given birth to

the cotton seed but whether it is of any use for us in its natural form? Its reply will always in negative. It is a man who makes it useful by removing its defects through several processing conducted. The tailor finally converts the cloth in shirt fit for a particular man and the remaining defects are removed by fixing buttons etc. on it. Thus, the cottonseed becomes a thing very useful for a man.

When these material (worldly) things receive perfection as a result of three fold ceremonies (processings) made, how then it possible that a supreme organism i.e. man can get perfection automatically with mere birth from the womb of his mother ? Hence, one cannot say that he requires no training through the rituals. The inborn defects stuck with man can be removed ony when rituals capable to convert him in a enlightened and perfect man in the society of civilized people are performed. *Vedic* rituals also bear three objectives as aforesaid and there are three departments that carry on these objectives towards perfection. The rituals like insemination (*garbhādhāna*), *Jātakarma*, *Annaprāśana* (feeding with cereal) etc. create education and upliftment of conduct and thus, a process of introducing quality is completed. The rituals like–marriage etc. supply the man with what is not within him (*Hīnāṅgapūrti*). Learned **Manu** has therefore, truly stated–

निषेकाद् बैजिकं चैनो गार्भिकञ्चापमृज्यते।
क्षेत्रसंस्कारसिद्धिश्च गर्भाधानफलं स्मृतम्।।
गर्भाद् भवेच्च पुंसूतेः पुंस्त्वस्य प्रतिपादनम्।
निषेकफलवज्ज्ञेयं फलं सीमन्तकर्मणः।।
गर्भाम्बुपानजो दोषो जातात् सर्वोऽपि नश्यति।
आयुर्वर्चोऽभिवृद्धिश्च सिद्धिर्व्यवहृतेस्तथा।।
नामकर्मफलं त्वेतत् समुद्दिष्टं मनीषिभिः।
सूर्यावलोकनादायुरभिवृद्धिर्भवेद् ध्रुवा।
निष्क्रमादायुः श्रीवृद्धिरित्युद्दिष्टा मनीषिभिः।
अन्नाशनान्मातृगर्भमलाशादपि शुध्यति।
बलायुर्वर्चोवृद्धिश्च चूडाकर्मफलं स्मृतम्।
उपनीतेः फलं त्वेतद् द्विजतासिद्धिपूर्विका।।
वेदाधीत्यधिकारस्य सिद्धि ऋषिभिरीरिताः।

पत्न्या सहाग्निहोत्रादि तस्य स्वर्गः फलं स्फुटम्।।
ब्राह्माद्युद्वाहसम्भूतः पितृणां तारकः सुतः।
विवाहस्य फलं त्वेतत् व्याख्यातं परमर्षिभिः।।

Niṣekād vaijikaṁ caino gārbhikañcāpamṛjyate.
kṣetrasaṁskārasiddhiśca garbhādhānaphalaṁ smṛtam.
Garbhād bhavecca puṁ sūteḥ puṁstvasya pratipādanaṁ.
Niṣekaphalavajjñeyaṁ phalaṁ sīmantakarmaṇaḥ..
Garbhāmbupānajo doṣo jātāt sarvopi naśyati.
Āyurvarcobhivṛddhiśca siddhirvyavahṛtestathā.
Nāmakarmaphalaṁ tvetat samuddiṣṭaṁ manīṣibhiḥ.
Sūryāvalokanādāryurbhivṛddhirbhavedū dhruvā.
Niṣkramādāyuḥ śrīvṛddhirityuddiṣṭā manīṣibhiḥ.
Annāśanānmātṛgarbhamalāśādapi śudhyati.
Balāyurvarcovṛddhiśca cūḍākarmaphalaṁ smṛtam.
Upanīteḥ phalaṁ tvetad dvijatāsiddhipūrvikā.
Vedādhītyadhikārasya siddhi ṛṣibhirīritāḥ.
Patnyā sahāgnihotrādi tasya svargaḥ phalaṁ sphuṭam.
Brāhmādyudvāhasambhūtaḥ pitṛṇāṁ tārakaḥ sutaḥ.
vivāhasya phalaṁ tvetat vyākhyātaṁ paramarṣibhiḥ..

Viz. *The insemination ceremony* decays the defects stuck to baby due to impurity in semen and that of womb and the woman as field also gets purification by virtue of this ceremony celebrated. ***Puṁsavana Saṁskāra*** is done with an assumption of getting son, not daughter from the womb. ***Sīmantonnayana ceremony*** is made for purification of the womb alike the insemination ceremony. The defects due to eating habits etc. are removed by solemnisation of the ***Jātakarma ceremony.*** Growth in longevity and splendour is ensured by ***Nāmakaraṇa Saṁskāra*** and distinct entity is established on account of receiving a particular name to be addressed by the society. While solemnising ***Niṣkramaṇa ceremony,*** the baby is brought or exposed before the sun, the god of light and energy. It increases the length of life and brings forth prosperity. The ceremony of **Annaprāśaṇa** removes the defects stuck due to impure thing eaten by mother in course of pregnancy. ***Cuḍākarma ceremony*** increases the length of life and splendour. The sacred thread ceremony ***Upanayana Saṁskāra*** puts the child in the category of *Dvija* and he then becomes entitled to study *Vedas.*

Arranging *Agnihotra* etc. ceremonies after marriage and in company of wife provides with heavenly life and a man is blessed with virtuous as also enlightened son, if marriage is solemnised of the type *Brāhma* etc. That virtuous son serves the living parent and offers *Śrāddha*, *Tarpaṇa* etc. to the manes. It is the blessing of the solemnisation of marriage ceremony.

We will discuss the content of reality and science inherent to the consequence for each ceremony explained by the composers of *Smṛtis*. Somewhere else, however, it would not out of place to state herein that ***we are living hellish life because we all have neglected the importance of these rituals. If we have now realised and ready to do some sacrifice for real progress, it is necessary to come back to our heritage of culture and abide to these all ceremonies prescribed by our scriptures. Revival of ceremonies is the only way to achieve our genuine goal. The tradition of ceremony had created the ideal heroes in Indian history like–Rāma, Kṛṣṇa Vedavyāsa, Buddha, Rāmānujācārya and Śaṁkarācārya.***

——★★★★——

HOW MANY CEREMONIES ARE THERE EXISTED ?

As a second step just after providing with the above introduction, we intend to discuss on exploration of the number of ceremonies. The composers of *Smṛtis* have different opinions on this topic. Some authors of *Smṛtis* opine these existed forty in number, some other say twenty five and a few other say that these existed sixteen in number. Learned sage *Gautama* accepts them in forty while *Angirā* says that these are twenty five in number. Lord **Vedavyāsa** accepts only sixteen ceremonies as–

गर्भाधानं पुँसवनं सीमन्तो जातकर्म च।
नामक्रियानिष्क्रमणोऽन्नाशनं वपनक्रिया।।
कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधि:।
केशान्तं स्नानमुद्वाहो विवाहाग्निपरिग्रह:।
त्रेताग्नि संग्रहश्चेति संस्कारा: षोडश स्मृता:।

Garbhādhānam puṁsavanaṁ sīmanto jātakarma ca.
Nāmakriyāniṣkramaṇonnāśanaṁ vapanakriyā.

Karṇavedho vratādeśo vedārambhakriyāvidhiḥ.
Keśāntaṁ snānamudvāho vivāhāgniparigrahaḥ.
Tretāgni saṅgrahaśceti saṁskārāḥ ṣoḍaśa smṛtāḥ.

Viz. (i) *Insemination* (ii) *Puṁsavana* (iii) *Sīmantonnayana*, (iv) *Jātakarma*, (v) *Nāmakaraṇa* (vi) *Niṣkramaṇa*, (vii) *Annaprāśāṇa* (viii) *Cuḍākarma*, (ix) *Karṇavedha*, (x) *Thread ceremony* (xi) *Vedārambha* (study on Vedas) (xii) *Keśānta*, (xiii) *Samāvartana* (xiv) *Marriage* (xv) *Āvasathyādhāna* (xvi) *Śrautādhāna* are the sixteen ceremonies.

Manusmṛti prescribes only thirteen ceremonies. It has curtailed *Puṁsavana*, *Sīmantonnayana*, *Karṇavedha*, *Vedārambha*, *Āvasathyādhāna* and *Śrautādhāna* ceremonies from the abovesaid as envisaged by lord *Vedavyāsa*. However, *Manu* has three new ceremonies insered in the inventory of ceremonies. These are– *Vānaprastha*, *Saṁyāsa*, *Funeral*.

We find eleven ceremonies contemplated in **Āsvalāyana Gṛhyasūtra**. These are – (i) *Marriage* (ii) *Garbhālambhana* (iii) *Puṁsavana* (iv) *Sīmantonnayana*, (v) *Jātakarma* (vi) *Nāmakaraṇa* (vii) *Annaprāśaṇa* (viii) *Cūḍākarma* (ix) *Thread ceremony* (x) *Samāvartana* and– (xi) *Funeral*.

Similarly, twelve ceremonies have been described in **Pāraskara Gṛhya Sūtra**. In this *Sūtra*, *Vedārambha* and *Niṣkramaṇa* have been also intoduced while these are not present in *Asvalāyana Gṛhya Sūtra*. Thus, the number arrives at fifteen as a result of introduction of these three ceremonies.

Mīmāṁsā Darśana confirms the sixteen ceremonies as these are described by lord *Vyāsa* however, the serial is someway changed. We will discuss herein, only sixteen ceremonies by establishing a due coordination among these all. These ceremonies are– ***Insemination, Puṁsavana, Sīmantonnayana, Jātakarma, Nāmakaraṇa, Niṣkramaṇa, Annaprāśana, Cuḍākarma, Karṇavedha, Thread ceremony, Vedārambha, Samavartana, Vānaprastha, Saṁyāsa and Funeral.***

——★★★★——

ELGIBILITY CRITERIA FOR SOLEMNISATION OF CEREMONIES

Each thing in this world is perfect and benevolent ***(Śiva)***. These are made for the good of human-beings yet these are classified in two categories i.e. good and bad. This division may be done on the basis of eligibility and ineligibility. We know that *Ghee* is a nutritious food yet it is not equally good for all persons. In common state, it ensures longevity to a man by providing him with power and force (energy) as per– **'आयुर्वै घृतम्'** "*Ayurve Ghṛtam*" while it acts as messenger to death for the people suffering from diarrhoeas, fever and asthma. Similarly, curd is greasy, cool and energising food as per the material science but these properties remain only till it is kept in the vessel made up of glass, soil or stone. It becomes toxic if kept on the vessel made up of copper or brass. If someone sips such curd, he will immediately suffer from vomitting sensation and giddiness.

Evidently, consideration of eligibility is must for each and every material thing of this world and our learned authors of scriptures have honoured this rule like rules made for society in *Vedic* processes. The ancient sages have developed a criteria based on eligibility inspite of every man having right to solemnise the ceremonies because these are indiscriminately apply on all human beings. Revered **Yajñavalkya** has stated–

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः।
निषेकादिश्मशानान्तास्तेषां वै मन्त्रतः क्रियाः।
शूद्रोऽप्येवंविधः कार्यो बिना मन्त्रेण संस्कृतः।।

Brahmakṣatriyaviṭśūdrā varṇāstvādyāstrayo dvijāḥ.
Niṣekādiśmaśānāntāsteṣām vai mantrataḥ kriyāḥ.
Śūdropyevamvidhaḥ kāryo binā mantreṇa saṁskṛtaḥ..

Viz. The three *dvijas* i.e. *Brāhmana, Kṣatriya, Vaiśya* should solemnise all ceremonies starting from insemination and ending with funeral in systematic manner (i.e. with reciting hymns) but the *Śūdras* should do them without reciting hymns.

——★★★★——

WHY IS SUCH DISCRIMINATION MADE ?

Several people consider this discrimination or distinction based on hatred feeling for *Śūdras* but there is not even smell of any hate. Instead, it is like a concession given by learned sages because of excess workload on *Śūdras*. So far as results or fruits are concerned, *Śūdra* will get it in same quantum as *Brāhmaṇa* and it even without reciting hymns. Second reason for the same is of being *Śūdras* unable to do pure recital as most of them are illiterate. When this is the position, prejudicial results are not ruled-out– **'यथेन्द्रशत्रुः स्वरतोऽपराधात्'** "Yathendraśatruḥ svarato *parādhāt*" story can be read in this respect. Hence, *Śūdras* are prohibited to recite hymn while solemnising the ceremonies.

——★★★★——

WHETHER IT IS RIGHT OR BURDEN ?

The root cause of conflict each and every kind in modern age is that of the right factor inherent to it. ***One says why has he not given right to put sacred thread on the shoulder ? The other says why has he not given right to enter into Saṁyāsa Āśrama duly with trident or a stick in hand ?*** This is the conflict in the matters of religion, very right has become a cause of tension and conflict between the classes like workers and mill owners, peasant and landlords, students and teachers, ruler and ruled subjects and even between a wife and her husband when put a cursory look on the economic world. Battles are being fought in the name of right everywhere and between all people, institutions, agencies and countries. Our learned sages came across the essence of duty in *Vedas* emanated out from the exhaling of almighty in the moments the learnd hermits were engrossed in sheer meditation. If the man could resort to understand his duty and engage with loyalty in its performance; the class conflicts, wars, disputes, querrels, family feuds etc. destructive scenes shall not emerge and all will enjoy unity and integrity in its real meaning.

In case, we accept the existence of authority or the conscious of right even for a moment, it fuels the tendency of less labour but much profit resulting in all kinds of conflicts and tensions. This

REQUESTOR'S NAME: HANZ LAUREN OSMAN

tendency one side, creates dissolution of the organisation and proves hurdle in catering to the need of the nation. This is the reason, **all scriptures of Sanātana Dharma are classified not on the basis of right but on the basis of compliance with duty. For example, the Brāhmaṇa** is not given right but study on *Veda* is his duty to which he should perform even if he is starving. The ***Kṣatriya*** is not only conferred with the right to battle for his motherland but it is his duty to offer his head for the defence of nation, race and religion. This liability is on his shoulders put by almighty. One should understand it clearly that the authority is independent in using his right under free discretion while analysing the duty and right. However, one has to hold liability under compulsion of his duty. This is the reason that the *Brāhmaṇa* caste has kept the *study and preach* system of *Vedas* all alive happily living even if in the state of poverty so acute as that of *Sudāmā*.

Lakh of Indian scholars have understood their duty and never allowed their sons adopting English pattern of schooling deliberately. They had neglected earning prosperity on the strength of English schooling which could make their sons Doctors, pleaders, Engineers etc. The struggles ensued against the *Mughals* by *Rajput* kings are the buring examples of the sense of duty inherent to them.They had put saffron garments on body and fought bravely unto death. The man should therefore, observe and analyse every activity in perspective of his duty and not of the right he should has on them. This habit can be made gradually.

One should do like the abovesaid things, consider in perspect of ceremonies the questions like–which? When ? How? and What ? He should develop a trend to ask all these questions while pondering upon scriptures. Whatever then suggested by scripture, he should promptly engage himself in doing the same. The things forbidden by scriptures should be avoided. Remember that as violence of the procedure for doing things as suggested in scriptures amounts an evil, the act on forbidden things is also tantamounted to evil. As a soldier or policeman is ordered to put a special type of uniform and he is liable to punishment if found without uniform on duty ; the common people are also liable to punishment if they put police man's uniform and found extorting the innocent villagers. Their

offence amounts cheat and defraud under section 420 of Indian Penal Code and punished with fine and rigorous imprionment according to the gravity of the offence committed. Hence, ***the dvijas will fall in sins if they miss or neglect any of the ceremonies prescribed with recital of hymns for them. The people otherwise than dvijas will also fall in sins if they solemnise the ceremonies not allowed with recital of hymns for them or from which, those are fully exempted by our scriptures.***

One thing more interesting in **Sanātana Dharma** is that of division of activities on the basis of duty consistent with the *Varna* and *Āśrama* but success or failure as a result of act performed is attained equally and in the same parameter to all people where they are *Brāhmaṇa* or *Cāṇḍāla*.

However, the exterior form of the act performed as per eligibility or ineligibility appears same and without any distinction but the indirect consequence consistent with good or evil bears sea distinction. For example, the words like–"arrest", "whip", "sentence to death"–will not do any harm to the people if spelled by a common or ineligible man while the man so addressed shall be arrested, whipped and hanged to death if the same words are pronounced by a judge. So far as mode of address is all equal but only the authority acts. The first man so crying is considered intoxicant, mad or man of upset mind while the other is honoured as judge, ruler or as an administrator. Thus, we have made crystal clear the coordination and significance of the eligibility *vis-a-vis* ineligibility. We hope, the readers will now understand this aspect very clearly.

——★★★★——

COMMON ACTS OF CEREMONIES OR RITUALS

Although each ceremony has its speculier procedure to solemnise yet the worship to lord Gaṇeśa and Gṛhya Homa are the essential and mandatory acts for all ceremonies. Better to discuss on these common acts of ceremonies prior to start description on insemination (Garbhādhāna) etc. separately.

REQUESTOR'S NAME:

Among common acts, worship of lord Gaṇeśa has become so controversial and cumbersome that a number of scholars have opined differently in this matter. The scholars having mere strength of intelligence but no sprituality and scientific approach, have tried their best to prove lord **Gaṇeśa** as **Ānārya** and **non-Vedic** god. They have thus, created a cluster of clouds amid the perception of common people having spirituality but no wide eyes to see the utmost reality. This is also the reason for starting with the common activities in this chapter.

——★★★★——

SVASTIVĀCNA AND ŚĀNTI PĀTHA
(prayer and recital *ab-initio*)

In order to bring purity in the environment for each spiritual ceremony, it is necessary to recite in rhythm, the *Svastivācana* and *Śāntipāṭha*. All persons present can participate in this act but they should be led by the priest *(Purohita)* or a *brāhmaṇa* learned to **Vedas**.

——★★★★——

WHY IS A RECITAL ON *HARI OM* NECESSARY ?

Recital on *Harih Om* before starting with hymns is a Vedic traditional system. As it is very difficult to spell *Vedic* hymns with clear and pure pronunciation and inspite of keeping all awareness, even most intelligent man may skip or miss at one or another place. It may cause sin and recital of *Harih Om* at beginning and end is therefore, necessary in order to regrettal for such omissions prognosticated or probable. It has been stated in **Śrī Madbhāgavata–**

मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुत: ।
सर्वं करोति निश्छिद्रं नामसंकीर्तनं हरे: ।।

Mantmatastantrataśchidram deśakālārhavastutaḥ.
Sarvam karoti niśchidram nāmasaṅkīrtana hareḥ.

Viz. The deficiencies occurred in prounciation of hymns,

process, procedure, the place, time and the things required; can be removed when *Hari Om* is recited.

——★★★★——

WHY LORD GAṆEŚA FIRST TO PRAY ?
(आदौ गणपतिं वन्दे विघ्ननाशं विनायकम्)

(Adau Gaṇapatiṁ vande vighnanāsaṁ vināyakaṃ)

The theist *Hindu* community considers it her supreme duty to worship, pray and do meditation of lord *Gaṇeśa* in the beginning of every auspicious and inauspicious act. The great **Yogī Yajñavalkya** has also stated in his smrti–

एवं विनायकं पूज्य ग्रहांश्चैव विधानत: ।
कर्मणां फलमाप्नोति श्रिय माप्नोत्यनुत्तमाम् ।।

(याज्ञवल्क्य स्मृति आचाराध्याय २९२)

Evaṁ vināyakaṁ pūjya grahāṁścaiva vidhānataḥ.
Karmaṇāṁ phalamāpnōti śriya māpnotyanuttamāṃ.

(Yājñavalkya smṛti ācārādhyāya 292)

Viz. One should do the worship of lord *Gaṇeśa* in accordance to the abovesaid manner and then do worship of the nine planets. It renders with all success to the deeds performed and a man enjoys prospertity.

There is no work which can be commenced without first worshipping lord **Gaṇeśa**. Owing to this mandatory rule, ***the term "Śrī Gaṇeśa"*** is traditionally used everywhere in the *Sanskrta* literature. In *Hindi* literature too, not only theist gentlemen but the other gentlemen having protruded stomach and elephent nose also use this proverb at one or other places. While appreciating the success of any movement or meeting, they would say the *Hindu* caste is reviving since this movement has been launched (*Śrī Gaṇeśa* has been done). It need'nt say that the term "*Śrī Gaṇeśa*" has definitely an intimate and mandatory nexus with the act proposed thereafter and as per– **"अस्मात्पदादयमर्थो बोधव्य इत्याकारक ईश्वरसंकेत: शक्ति:"** "*Asmātpadādayamartho bodhavya ityākāraka īśvarasaṁ ketaḥ Śaktiḥ*" (**Viz.** The divine implication that this word should comprehend same meaning is the power inherent to that word) this

term has been ipsofacto taken as synonym to the beginning.

Lord *Ganeśa* is addressed with several names. Some of them are—*Vighnahan, Vināyaka, Gajāsya, Ipsitadātā* and *Vighna Śamana* etc. *Sanskrta Bhārati* is the mother of all languages prevalent all over the world and the terms of *Sansakrta* have been introduced in all languages however, in their declined froms. This bare fact has been accepted by all learned inventors/observers. In all other languages, the term revealing the beginning of any deed or act is used sybolising lord *Gaṇeśa* however, not in its pure form. ***For example, the term beginning in English is the declined form of Vighnahan. The terms Āgāja, Iptadā and Vismillā are the declined form of Gajāsya, Ipsita Dātā, Vighnaśamana in Ibarānī, Persian and Urdu languages.*** A cursory look on the world literature makes crystal clear that the essence of *Gaṇeśa* term has imseparable nexus with the acts proposed since long long past till date.

——★★★★——

WORSHIP OF GAṆEŚA IS PERVASIVE THROUGHOUT THE WORLD

The tradition of adoration to *Gaṇeśa* is not confined to India but it is pervasive throughout the world. The Tantrika communalities of ***Mahayana in Bauddha religion*** have also given an important place to Vinayaka in their ceremonies. Buddha has been presumed as Vinayaka since last centuries in the regions where Buddha religion is pervasive. They worship lord Gaṅeśa in the form of *Vijaa Dhatu* and *Garbha Dhatu* also.

In **Nepal**, *Gaṇeśa* is worshipped as *Heramba* and *Vinaka* simultaneous to the ceremonies of Buddha religion.

In **China**, lord *Gaṇeśa* is popular as *Vinakaka* and *Kanginena*. Worship to Gaṇeśa has been given priority over all gods in China. *Nitya Ganpatī* is worshipped abundantly in this country.

In **Japan**, history is evident that *Vinayaka* was worshipped since ninth century A.D. which was started by a renowned scholar *Kobi Daisi* on completion of his education under preceptors of Budhism in China. the *Singona Community* in China has also adopted this

system since last century.

In **Tibbet**, lord *Gaṇeśa* is worshipped as the chief guard of the convent. In **Myanmar**, *Syamaś*, lord *Gaṇeśa* is worshipped throughout the country. In **Kambodia**, specific change in the icon of lord *Gaṇeśa* is found due to Khmera kala (Sculpture) in locality.

In **Java,** independent temples of lord *Gaṇeśa* are generally not found. This god is worshipped in Śivās temple. *Gaṇeśa* is seen there wearing garland of human heads like lord *Śiva*.

In ***Bornio*** and ***Bāladvīpa***, lord *Gaṇeśa* is worshipped by all people. In **America**, one can see an icon of large belly *Gaṇeśa*. A description to this effect has been given in a treatise– ***"Hindu America"*** composed by ***Śrī Camanalāl***. The icons of various gods including *Gaṇeśa*, Sun etc. even before this country was discovered by **Columbus** in 1492. It reveals that Indians had established their own colony in ***America*** several years before the Christian Era.

Lord *Gaṇeśa* is worshipped with his different names in distinct countries. ***Mrs A. Gethhy wrote a thick volume on "adoration of lord Gaṇeśa" which was published by oxford University in 1936.*** Lord *Gaṇeśa* has been addressed as *Pillaiya* in *Tamil*, *Sogsadāga* in *Bhota*, *Mahāpiyenne* in *Burmī*, *Tvāt khārūn khāgān* in *Mangolian*, *Prāhakenij* in *kambodian*, *Kuād-Śitiyenū* in *Chinese* and *Kāṅnginen* in *Japanese* languages in that book. ***The system of lord Gaṇeśa's worship is pervading one or other form from Mangolia in North to Bālī in South and from Japan to America.***

——★★★★——

GAṆEŚA'S WORSHIP INDIRECTLY IN *NON-HINDUS*

The Nationals of Greece adore lord Gaṇeśa as ouranos and an important description has been made in their ancient scriptures about ouranos. As per *Hindu* scriptures, ***lord Gaṇeśa*** is called ***Lākṣāsindhuravadana Viz.*** his body have a shade of *Lac* i.e. red colour and alternatively he is addressed as *Aruṇāsya* too. The ouranos appears as declined form of *Aruṇāsya* to which special importance and worship is given in Greece.

The nationals of Iran worship lord Gaṇeśa as Ahurmazdā in persian language. Their holy book **Jendāavestā** describes the metaphysical power of *Ahurmazdā* in as much as fifty *Āyatas*. The pronunciation of ***S*** in *Sanskrit* has been declined in ***H*** (*Hakāra*) in persian language. For example—*Sapta* is referred to as *Hapta* and *Māsa* as *Māha*. Exactly in the similar fashion, **Ahurmazdā appears declination of Asura-Madahā in Sansksrit.** In *Purāṇas*, it is said that lord *Gaṇeśa* had killed a number of monsters. Hence, *Asuramadahā* i.e., one who suppresses the ego of monsters is name of *Gaṇeśa* by construction.

Nationals of *China* and *Japan* are oftenly follower of *Buddhism* and worship *Trimurti Gaṇeśa* to which they address as For.

A renowned historian of Egypt, Hermes states that—"The foremost god is integrate, and master of wisdom. He is therefore, addressed as Eicton". God undoubtedly is lord Gaṅeśa because *Hindu* scriptures consider him as the god first worshipped. ***Perhaps, the term Eicton is declination of Ekadanta, a synonym to lord Gaṇeśa.***

An interpretation to the twelve names of lord *Gaṇeśa* shall be given some way ahead in the context here. ***Out of these names, one is Bhālacandra which is meant by holder of moon on the forehead. It appears that Muslims were the follower of Gaṇapatya sect before the birth of prophet Mohammed and its impact can still be seen in a symbol wherein a star has been put amid the crescent moon to which they worship even after conversion in Islam.*** We see this symbol on flags, caps and religious pamphlets also. The strict *Mulla* criticise worship of icon and condemn the man as *kafir* but honour this moon symbol made of metal on their heads with proud. Actually, this is the symbol of worship to *Bhālacandra*. All *Pākistanī* nationals are very rigid in their approach to *Islam* yet *Pakistan* government has recognised it as national symbol on the flag.

The sacred symbol in Christianity is cross (+). It is considered as the plank of coporeal (sentence to death) *punishment* as it was used like hanging string for killing of *Jesus Christ*. However, this

presumption is incorrect in itself because not even a fool will worship a thing used for killing someone respected and that too as a mark of the founder of a religion. Contrary to it, everyone will treate it as hatred thing. We apparently see cross (+) as an icon of lord **Gaṇeśa** in the abbreviated form of *Svastika* (卐).

we will make clear the mystery of being elephant's head on the trunk of manly figure in the physical mould of lord *Gaṇeśa* in succeeding pages. It is suffice to tell here that owing to above construction of body, lord Ganesa is called *Gajavadana*, *Karimukhasya* etc. When this is the position, it appears that cross is also declination of the term Kari-Āsya meant by having mouth of an elephant. ***The term Christ is also appeared, a compound of three terms i.e. Kari +āsya+iṣṭa. It is meant by a man who considers his god having elephant mouth i.e. lord Gaṇeśa.***

The nationals of Germany (follower of *Hitlar*) have accepted *svastika* (卐) as their national symbol and it has been affixed on their national flag.

A giant icon of lord *Gaṇeśa* has been found as a result of excavation in *Brazil* in South *America* and the researcher tell it being older than four or five thousand years. This *prima-facie* proof makes clear the two things. One is that **Colombus was not the first discoverer of America during fourteenth century A.D.** and the second is that prior to the several hierarchy of *Colombus's* forefathers; the *Āryan* civilization had been spreaded all over *America*. This is because *Āryas* were the first people who used to worship lord *Gaṇeśa*.

The above discussion thus, makes *ex-facie* that lord *Gaṇeśa* is not only worshipped by *Hindus* but by all races and not only in India but also throughout world. This system of worship had been adopted since long-long past and this tradition is followed continuously till date. One more thing to keep in mind is that elephants are not found in *America*, hence, imagination of an elephant can not be made by any americans in ancient times but the icon is evidence of being there *Āryan* civilization *existed* since more than five thousand years ago

——★★★★——

PROCEDURE OF WORSHIP AS PER SCRIPTURE

निषुसीद गणपते ! गणेषु त्वामाहुर्विप्रतिमं कवीनाम् ।
न ऋते त्वत्क्रियते किंचनारे महामर्क मघवञ्चित्रमर्च । (ऋग्वेद १०/११२/९)

Niṣusīda gaṇapate, gaṇeṣu tvāmāhurvipratimaṁ kavīnām.
Na ṛte tvatkriyate kiṅcanāre mahāmarka maghavañcitramarca.
(*Ṛgveda 10/112/9*)

Viz. (Literal meaning as per *Sāyaṇa's* commentary) O'lord *Gaṇeśa* ! take seat properly among us, the people submitting prayer to you. You are addressed as most adept among the poets having intuitive powers. No work either auspicious or inauspicious is started without first prayer to you. Hence, o'*Maghavan* (the ruler of *Ṛddhi* and *Siddhi*) grace to accept our most humble prayer.

ॐ नमस्ते गणपते त्वमेव प्रत्यक्षं तत्त्वमसि ।
त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि ।
त्वमेव केवलं हर्तासि । त्वमेव केवलं धर्तासि ।
त्वमेव केवलं खल्विदं ब्रह्मासि । (गणपत्यथर्वशीर्ष)

Om namaste gaṇapate tvameva pratyakṣaṁ tattvamasi
Tvameva kevalaṁ kartāsi tvameva kevalaṁ dhartāsi.
Tvameva kevalaṁ hartāsi tavameva kevalaṁ dhartāsi.
Tvameva kevalaṁ khalvidaṁ brahmāsi. (*Gaṇapatyatharvaśīrṣa*)

Viz. O'lord *Gaṇeśa* ! we salute you. You are the perceivable element. You only are creator, nourisher and destroyer of entire movable and immovable worldly objects. You definitely are Brahma yourself.

शैवैस्त्वदीयैरुत वैष्णवैश्च,
शाक्तैश्च सौरैरपि सर्वकार्ये ।
शुभाशुभे लौकिकवैदिके च,
त्वमर्चनीय: प्रथमं प्रयत्नात् ।। (गणेश पुराण)

Śaivaistvadīyaruta vaiṣṇavaiśca,
Śāktaiśca saurairapi sarvakārye.
Śubhāśubhe laukikavaidike ca,
Tvamarcanīyaḥ prathamaṁ prayatnāt. (*gaṇeśa-purāṇa*)

Viz. (Lord *Śiva* addressed *Gaṇeśa* just after he killed *Tripura*, a mighty but barbarous monster) O' *Gaṇeśa*, followers of every sect

including *Śaiva*, *Gaṇapatya*, *Vaiṣṇava*, *Śākta* and solar, worship you first either it is auspicious or inauspicious function by using both systems i.e. worldly and *Vedic*.

The above evidences make it clear that lord *Gaṇeśa* has been considered as creator, preserver and destroyer, unborn, everlasting, beyond declinations in *Veda* etc. scriptures. *Hindus* worship that god in the beginning of all acts.

——★★★★——

WORSHIP OF LORD GAṆEŚA AND EKEŚVARAVĀDA

(एकं सद्विप्रा बहुधा वदन्ति)

(*Ekaṁ sadviprā bahudhā vadanti*)

Hindus worship a single god since the primitive ages. The people are in illusion enough who say that *Hindu* worship numerous gods and goddesses and they even adore metals, stone, clay etc. inert things too. This is because the giant mystery lying with *Hindu* religion can not come in the little capacity of their narrow mind. Actually, the worships made differently by the communities finally convert into the worship of a single god. We can express or disclose this mystery with an illustration here.

An eccentric man lived in a city. His name was *Viśvarūpa*. He was one of the most learned man in *Saṇskṛt*, M.A. in English, Bar at Law in law and Civil Surgeon in physiology. Having expertise in Science, he was awarded with a degree of "Doctor of Science". The government had awarded him a title "Tiger of World" on account of his special contribution in service under Army. He was also a good singer and people usually used to address him as next to *Tānasena*. He was also conversant to *tāla*, *tīna tāla*, *jhapa tāla*, *lakṣmītāla*, *durgā tāla* and *cañcara*, *dhamāra*, *Kaharuvā*, *banjārā* etc. music patterns.

Several protagonists were his disciples. He used to train them in arena with *Eḍa*, *binnī*, *kulājanga*, *palaṭā* and *kandhara* styles of duel. His disciples got so expertise in the fun that even world renowned athlete *Jevasko* would fall defeated if they were made to counter with him. He had neglected the mace of *Rustame Hinda* because he felt it

as an insult to be addressed merely as *Rustama of Hindustan*. The *Naiyyāyika* used to honour him as their preceptor. The council of scholars had *awarded* him a title of *Abhinava Vācaspati* when he delivered a Spiritual lecture (*Śāstrārtha*) on 'नीलो घटः' "*Nilo Ghaṭaḥ*". (Logic in favour of and against on an issue "the pitcher is blue" have bee submitted broadly.)

The Tiddhanacārya of *Kāśī* had become a symbol of "*Sthāṇurvā Puruṣo Vā*" when they took a glimpse of our proposed hero while he was delivering lecture. All scholars present in egis of debate (*Śāstrārtha*) on– 'आमाति न्यासे ह्रस्वग्रहणं वैयर्थ्यम्' "*Āmāti nyāse hrsvagrahaṇaṁ vaiyarthyaṃ*" [A broad discussion made on the power of word in grammar (vyākaraṇa Śāstra)] at *Daśāśvamedha* unanimously declared him as Gramatician-Mahātavīya prakharapañcānanodāharanabhūta- Paṇḍit-prakāṇḍa Maṇḍalī-Maṇḍanayāmāṇa. Space and speech both are unable to describe his expertise and qualities. He was unique in each virtue, expert in all arts (*Vidyās*), unsurpassable in all techniques and able to intervene in all affairs by the strength of his wisdom.

One day, a gentleman named *Sakūkacanda* came to see him with a number of doubts in his mind from the same city. Eventually, this man of genus was at his residence. The abovesaid gentleman saluted him and took a seat allowed by him in the room. In the meantime, *Viśvarūpa's* son came and gave a message that someone has called him inside home. As the son had addressed him *Pitājī* (Father), *Sakūka Chand* considered the name of *Viśvarūpa* as *Pitājī*. He took out his diary and mentioned in the instant date page–"A meeting with *Pitājī*".

While leaving that place on call of his son, *Viśvarūpa* said *Sakūka Chand* to sit calmly there till he returns. In the meantime, a musician entered in very room with violin in his hand and asked about *Viśvarūpa*. *Sakūkcanda* replied that this house belongs to *Pitājī*. The musician took him as mad and seated there without any further enquiry.

Subsequently, another man came there and enquired- Where has the barrister gone ?. *Sakūkacanda* again replied– Gentleman, this house belongs to *Pitājī*. Whether all of you smoke hemp and fanatically ask about the number of professionals at this single door ?

Sit down please, *Pitaji* will come soon. He also sat on floor. After half minute could pass, a third person came there limping and crying in pain. He had supported his body on a stick. He was breathing heavily and asked in a meek voice– "Where is the doctor ?" The musician and client could give reply with humble words. *Sakūkacanda* interrupted immediately and replied in harsh words– O'gentleman, this house belongs to *Pitājī* and no doctor like person lives here. The patient became angry on this harsh reply but seated on an armed chair when the musician gently offered it to him. In the meantime, a crowd of students with books pressed under their armpit came there. It asked the gentlemen present there after they took seat on a carpet spreaded there. They asked– "Where has respected teacher gone?" With a curiosity to see what *Sakūka chand* will do, they all kept mum. He was jeered suffice of the enquiries made earlier, hence, he took it as their irony. In a fit of anger, he scold them–Nonsense! who is the teacher ? I have told ten times that this house belongs to *Pitājī yet* you all are making a joke of me. Whether all animals of a zoo have made this house, their next sanctuary? You all ask about different persons here and it is jeering me. Whether you all have thought it an enquiry office? When this gentleman was not stopped anyway, it went beyond tolerance of the students. They immediately leapt on him and began slapping hard due to their caprice and immature nature. This made the gentleman mute and he then began thinking whether I am a mad man or all these, who asked in such a ridiculous way to me. Just then *Śrī Viśvarūpa* returned there. All present saluted him in their own manners. Every student bowed his head on the feet of *Śrī Viśvarūpa* and put their croseed hands there so that right hand could touch the right foot and the left could touch his left foot. They expressed their name and gotra with 'अभिवादयेऽह भोः' "*Abhivādaye ha bhoḥ*?"–on their lips. The *muslim* patient saluted with *Ādāba arja janāba*? Christian client said- "Good morning". Sir. *Sakūka Chand* also in grievious mood said loudly– "*Namaste*" and asked weepingly *Śrīmānajī* (Revered sir). I want to know your good name. Śrī *Viśvarūpa* replied–this physique having three and half arm height is *Viśvārūpa* as per its *Nāmakaraṇa* ceremony but the people address me with different names as per the professions, I handle. My sons address me as father, wife addresses as darling, disciples as preceptor, patients say me doctor,

and clients call me advocate or barrister. Each man has a different name to address me. You also have given me a new name as *Shrīmānjī* now.

Having heard the above statement of *Śrī Viśvarūpa*, all doubts in the mind of that gentleman effaced and regretted for the mis-behaviour, he done with all other gentlemen and apologised them.

This illustration equally apply on the people having inert mind like *Himalaya* and to understand the mystery lying in different mode of worship pervading among different communities of *Hindus* is beyond their minds. Only these people try to condemn without any solid ground, these modes of worship as *Anekeśvaravāda* (i.e. worship of several gods).

The god is one yet it is a treasure of numerous properties. He is nucleus of a number of powers. Being immeasurable fathom of the sea of everlasting arts (*Līlās*). He has no name to address yet devotees address him with uncountable names. He has no certain complexion yet he is present in uncountable features. This is the reason, **Veda** says– **"एकं सद् विप्रा बहुधा वदन्ति"** // *"Ekaṁ saḍ viprā bahudhā vadanti."*

Viz. The scholars describe that single god in varied ways.

As a single man is addressed as father, mother, singer, athlete, advocate etc. according to his relation and the profession he runs but he remains only one. In the same fashion, *Hindus* pray that almighty with different names according to the specific spirit, they behold in their different communities. However, such trend can not be said recongition of different gods in their culture.

The disciples desirous of learning singing art from a popular singer would certainly appreciate his tone, the elegancy and elocution of matching sound with the musical instruments like– harmonium, violin etc. Further, they will appreciate his playing with harmonium etc. instruments while singing. In case, the disciples are of a teacher, who teaches or trains his disciples in duel, *marshal art* etc. shall appreciate him not as the former but express his arms like the trunk of an elephant, sturdy and strong enough. It reveals that a man appreciates the other in perspective to his own purpose. A man convicted in any issue before the judge would not say him that he is

all judicious but contrary to it, shall try to touch his heart instead of the factual position with the words that he is having kind heart. This is because he knows well that on due verification of facts, he has been convicted and the judge can do some relaxation in the period of imprisonment, if he is pleased.

This is the reason, the peace loving people pray the god as– **'शान्ताकारं भुजगशयनम्'** *'Śāntākāraṁ bhujagaśayanaṁ'* (**Viz.** Lord *Viṣṇu* having tranquil complexion and laid comfortably on the snake bed).The people desirous of having zeal and breavery recite– **'सिंहादुत्थाय कोपाद् धधड़धड़धड़ा धावमाना भवानी'** *'Sim hādutthāya kopāḍ dhadhaḍadhaḍādhaḍā dhāvamānā bhāvanī'* (**Viz.** Goddess Durgā attacks on enemies by descending down from the lion furiously.) The people desirous of wealth recite– **'हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम्'** *'Hiraṇyavarṇāṁ hariṇīṁ suvarṇarajatastrajāṁ'* (**Viz.** Goddess Mahā Lakṣmī (wealth goddess) having divine body glittering like gold and holding attractive gold and silver ornaments). And the people desirous of kicking the constrainsts away recite– **'विघ्नेश्वरं सकल–विघ्नहरं नमामि'** 'Vighneśvaraṁ sakala–vighnaharam namāmi'. (**Viz.** I salute **Śrī Gaṇeśa** who removes all constraints and hurdles.)

——★★★★——

LORD GAṆEŚA HAS A HEAD OF ELEPHANT WHY ?

It has been mentioned in **Gaṇeśa Gāyatrī**–

तत्पुरुषाय विद्महे वक्रतुण्डाय
धीमहि तन्नो दन्ती प्रचोदयात्।
Tatpuruṣāya vidmahe vakratuṇḍāya
dhīmahi tanno dantī pracodayāt.

Viz. we mediate and put in mind, the figure of lord *Gaṇeśa* as having elephant head, a curved trunk and single tusk. May he lead us to the benevolent way.

Each icon of lord *Gaṇeśa* has a head of elephant as we see every-where. This personality having the trunk of a man while the head of an elephant, puts usually, the human mind in surprise. A mystery lying within this preter-natural complexion shall be

disclosed some way ahead in this book when we will discuss on *Purānic story*. We meant here only to quench the curiosity of the persons suffering from the fever of ultra-mindedness. We know that as per—दुर्जनतोष न्याय *"Durjana Tosa"* (do judge to the rudes), we shall have also to ride on the horse of ultra-mindedness where there level exist and even at more height ; then they will come to know the reality. Thus, we ride here on such horse and allow him to kick and hit their mind to peel out the ego layer of ultra-mindedness.

We see that newspapers bear cartoons to disclose any event vividly and without using words. These pictures/sketches appear cryptic as man is shown there in deformative features of animal, birds, insects, moths etc. One cannot imagine of such sketches of man in the light of the day but these cartoons communicate within seconds, the mystery which cannot be understood from the newspapers in articles, features etc. Thus, cartoons are the easiest means to disclose any mystery and that too with amusement. The **cartoonists like *Śrī Śaṁkara, Sudhīr Telang*** etc. are considered most expert in this art. Shri *Śaṁkara* emanates *Śaṁkara* weekly which is bought by the famous journalists and these are sold in foreign countries at the cost of several thousand pounds. In case, similarly if any man most intelligent but unable to explain his thoughts briefly and in fantastic manners like cartoonists; nobody would satisfy with him and the matters delivered by him. Let him show certificates of his being intelligence/qualifications as it is futile but for no viable art of expression. In the similar fashion, if any atheist doubts on the physique of lord *Gaṇeśa* and says that it is impossible; he does harm to himself in the situation as he shall be denied of the learning which he has had having faith on such structure of *Gaṇeśa's* body. It is his own misfortune. We want to tell such over intelligent people that they may consider lord *Gaṇeśa* as cartoon to understand the defects creeping within and disturb them while going to act as per plans made. If you want to know the mystery of the acts which may efface or remove the hurdles that mar the expected success; these are our own omissions, inadvertance, inadequate efforts and mis-understandings. If we could understand them properly, aware of non-repetition of them; our all acts undoubtedly, meet to desired success without any hurdles marring them.

—★★★★—

IMAGINE OF HEAD FOR LORD GAṆEŚA BY VEDAVYĀSA :

When we submitted our confusion before any artist expert in psychology, analogous to lord **Vedavyāsa**, he raised his unique brush and first draw the head of an elephant symbolising to the doubts we have had. He then said—**"leave the bad habit to collide your head against any other person, if you want success to your mission without hurdles.** Don't think that you have plenty weal (*Vapuh sampati*) and prosperity as compared to the man against whom you are keeping rubbish in your mind (head). Always think that your mind is more sensitive than the others and the collusion you are going to do against him, may bring destruction to you in considerable degrees. Only an elephant has the most sensitive head among all creatures because his testicles are there. We see other all creatures like—goat, cows, bulls, rams, sheep and buffaloes hitting others with their head because their heads are less sensitive than the elephant.The reason for this is quite apparent as testicles are the only most sensitive organs in all organism and the elephant has these located on two protruded spots at the forehead. Among other creatures including man, this sensitive part is located near genital below navel zone. In case, any protagonist hits even slightly at the testicles of another in a duel, he will immediately fall down defeated. This is the reason, hitting below waist has been restricted. We see that an elephant can face the injuries caused by spear, arrow, axe but he cannot bear a slight kick by thumb and goad. This is the reason, he acts as per the instructions given by his Mahāvata (elephant driver). It is the wisdom of the elephant that he does not want colliding his head against anybody. Hence, we can learn a lot from the sketch of *Gaṇeśa* even if we treat it as cartoon only.

—★★★★—

WHY IS THE EYE OF AN ELEPHANT ?

A man collides his head aginst others only when he has ego of being more healthy, wealthy or educated. This ego generates when his eyes observe the others lower or weaker than him. In

case, he would have seen them greater had he not started the conflict. ***What type of eyes or outlook a man should have for constraint free success in the mission; it can also be learnt from the eyes of an elephant.*** God has with this view, made the elephant diffeent than all other creatures. As a telescope bears a smaller lens at the front while a larger at the rear side, the black cornea is smaller in all common creatures and gradually it is expanded. This is the reason, all common creatures look the things in their actual size. It is just contrary in the matter of an owl as he has broader cornea in proportion of his body. Its result is apparent that it cannot see in the day light and with a fear of damage to eyes, it hides itself in the tree holes with eyes closed at all. Due to larger cornea, this bird looks the things larger than their actual size. Similarly, ***an elephant observes the things larger than their actual size.*** As we see the latter larger and bold than their actual size through lens, the elephant observes the man measuring 5 and half feet; higher than him. Perhaps, the nature in view of defending other creatures from the atrocity or misuse of power conferred with elephant; had fixed such eccentric eyes to him.Hence, the man should think the existence of other people greater than him as this outlook shall defend him from undue conflicts thereby hurdles to the work proposed.

When we asked several *Mahāvatas* (elephant's driver) in order to know better about the characteristics of elephant's eyes, they explained that elephants fear of all other creatures very much and cannot dare to move in crowded places. Hence, some medicines are applied in their eyes so that they could see less than the actual power of their eyesight. The man desirous of unhurdled success on the projects, should therefore, seldom consider others lower or weaker than him. When a man inflicts insults on others; they on their part seldom cooperate him heartily. To observe others greater is a lesson which can be learnt only from the eyes of an elephant. Hence, a cartoonist is under obligation to draw elephant's eyes in a cartoon of lord ***Gaṇeśa***.

——★★★★——

WHY SHOULD THE NOSE SO LONG ?

The term "nose" is used in meaning of the prestige. If any wrong is committed by a man, the people say that he has lost his nose. The worthy sons of sophisticated family perform the rites recognised and honoured by the family in order to keep up the nose of their forefathers. Hence, a gentleman unwilling any hurdle in the acts to be performed by him should always take care of his own, his forefathers, his family and his country's long nose **Viz.** he should do nothing so wrong as the nose is lost. This lesson can be had only from the long nose of the elephant because the nature has only given the elephant so longer nose and nobody else. Hence, the cartoonists are under obligation to add the nose of an elephant with the sketch so drawn.

——★★★★——

WHY ARE THE EARS SO LARGE ?

We suffer from hurdles in our tasks because our's have coarse ears. **Viz.** we are so short of hearting that in case, any back-biter say anything reverse from our friends i.e. *your friend was telling this or that in your opposition etc.*, we consider his words all true as if, he is *Hariścandra* and confused for our friends. Thus, our reverse reaction in mis-understanding takes away our friends. We lost faith of them. Our such neglection for friends finally, mars the work with so many hurdles where we cannot deserve any cooperation from them. ***The man unwilling any hurdles on the proposed work should therefore, make his hearing broad and based on baked facts.*** We should not irritate or react on friends merely if someone criticises them and say anything forgedly about them. A strong control on tongue is most needful. This lesson we can also take from the broad ears of an elephant. Hence, the expert psychologist drew the ears of elephant on that cartoon.

——★★★★——

WHY IS THE TONGUE ALSO OF AN ELEPHANT ?

The tongue has an important role to remove hurdles away or summoning them. Merely a word favourable can convert an enemy

into wax and a word in harsh or insulting tone converts the most credulous friend into an enemy. It is said that the injury caused by a sword is healed but a thorn of harsh word inflicts pain throughout the life. Hence, a man unwilling hurdle on projects, should put the tip of his tongue turned back side *i.e.* for himself instead of hitting arrow of harsh words on others. He should do first introspection and measure his own behave. This lesson can not be taken from the tongue other than an elephant. Every creature in this world have tongues sliding front side but elephant has a tongue that turns rear side i.e. towards the throat. It is all possible that the readers could not come across the fact even they would have seen elephants hundred time. The trunk of an elephant indeed is typical than the other all creatures of this world. This is the reason, the cartoonist has drawn the tongue of an elephant with the cartoon of lord *Gaṇeśa*.

——★★★★——

WHY IS THE TUSK OF AN ELEPHANT ?

It is a popular proverb that an elephant has different teeth for showing and those for chewing. The man willing all success in his mission should avoid collision of head against gentlemen, be always generous for them in behave, take care of his family prestige, not give any air to obscene things whether, spoken or inflicted by them due to usual human errors, not criticise them for the defects found in them, do self analysis instead of it. ***Simultaneously, should chew or churn inside like the inner teeth of elephant on searching the real nature of the enemies who do jealousy without any reason, take all awareness so that they cannot reveal undue protest but at exterior side, he should maintain the general smooth behaviour with them.*** This is an ethics and one should parctice it by getting stimulation from the formation of the tusk of an elephant. As per *Mahābhārata*– **'मायाचारो मायया बाधितव्यः'** "*Māyācāro māyayā bādhitavyaḥ*". (**Viz.** a traitor should be suppressed by using the same weapon) this eithics has a limit and it is not parcticable always and permanently. This is the reason, in a cartoon of lord *Gaṇeśa*; single tooth has been drawn and he is popular as **Ekadanta**.

The mystery of having single tooth or tusk with lord *Gaṇeśa* shall

see its due disclosure somewhere in successive pages. It is suffice to understand here that in a cartoon of *Gaṇeśa*, a single tooth is seen at the right side which exhibit that exterior ostentation too is only good for the clever rivals. So far as the behave with the rudes is concerned, **Manu** has stated– **'वाङ्मात्रेणापि नार्चयेत्'** "*Vaṇmātreṇāpi nārcayet*" **Viz.** one should not give honour to them even with speech.

We have explained the lessons which a man can learn from head to the tusk of an elephant. It will not out of place to state that such lessons can only be learnt from the typical organs of elephant only. No other creature has been till date made by god so typical as an elephant. Hence, in a cartoon of lord *Gaṇeśa*, every expert cartoonist is under obligation to draw a head of elephant.

——★★★★——

WHY IS THE TRUNK OF HUMAN BODY ?

A successful man bears frankness, human heart, keeps himself busy always in manly activities and knows all pros and cons of human behaviour. This is the reason, the picture of lord Gaṇeśa bears human body below the throat region- and gives a lesson to take stimulation of the above qualities. Only man can speak frankly among all creatures as rest of organisms can not speak with all purity. An education of this nature is rare to find from the throat other than a man. As per **Vedas**– 'तुरीयं वाचो मनुष्या वदन्ति' "*Turīyaṁ vāco manusyā vadanti*" **Viz.** only man is able to speak meaningful words. Hence, throat of lord *Gaṇeśa* is drawn as that of a man.

Man is only survived in *Karma Yoni* as the nature has given him hands capable to perform all activities while the rest of creatures are animals of *Bhogyoni* i.e. they only get the consequences for the account of deeds (mostly wrongs) performed/committed in previous life. They cannot create or inovate deeds in order to make any modification or change for the better. Monkey is however, exception to it but inspite of having hands (being his proximate to man), he does not know their use as they walk on hands like other creatures. Hence, his hands cannot avail purity. Thus, we see that man equally compensates the debit of the previous acts and acts voluntarily. Hands of a man have therefore, drawn in the cartoon of lord *Gaṇeśa*.

REQUESTOR'S NAME:

As a man has to acquire the four industries i.e. ***Dharma, Artha, kāma*** and ***Mokṣa;*** he should act fourways in order to gain expertise and live a perfect human life. This is the reason, four arms have been drawn in the cartoon of lord *Gaṇeśa.*

Man only has a broad heart having all sensations and being lack of such sensitive heart with the rest of creatures ; they are called animals. Hence, a human heart region has been drawn in the cartoon of lord *Gaṇeśa.*

The terms like movements, speed, velocity, momentum, acceleration, steps etc. are basically used in the sense of outline of the **modus-operandi** or the enterprise, labour, industry for any activity. We see that a bull, horse, camel, elephant etc. can be controlled and guided to a proper direction only when they are bridled one way or the other. Their sensitive parts of body are penetrated so that they could understand the instructions given by their owner. So far as check on human activities are concerned, he requires no physical means but stimulation from *Vedas* and scriptures is suffice to lead him towards proper way. It is the speciality of a man to move on the way suggested by the scripture as– 'एष निष्कण्टकः पन्था' *"Eṣa niṣkanṭakaḥ panthā"* (**Viz.** This is the only route free from hurdles). Hence, in order to teach mobility to acquire higher education, human feet have been drawn in the cartoon of lord *Gaṇeśa.*

——★★★★——

WHY IS LORD GANESA *LAMBODARA* (HUGE BELLY GOD) ALSO ?

A synonym of lord *Gaṇeśa* is *Lambodara*. It has been observed that insulting approach is considered if someone addresses a man on defects appeared on him. However, submission of a prayer to lord *Gaṇeśa* with abovesaid name is the factor rendering with several fruits. We will explain this synonym somewhere else but it is necessary to state here that the figure of large belly with *Gaṇeśa* gives a lesson that they should try to hold the things buried in large belly which may cause problem to the society or some other persons

on exposure. We see two types of people in this world. The first are those who cannot digest even a single matter and start rumouring- 'गेहे गेहे जने जने' wherever they go and thus, cause problem to the persons cancerned. The food ingested by them will not duly meet to digestion until and unless they publicise the hearsay (not being confirmed or true) without any salary or honararia, they receive for the same. The other are those having extraordinary digestive power for the matter. They avoid exposure of the things. So far as former people are concerned, they are habitual of rumouring the things, they hear whether these are true or false. They feel a type of satisfaction to give broad exposure of the things as wide as they can. Such are the peopole considered the confluence of rumouring. Needless to say that due to such rumour, hundreds of people commit one or other wrong in a fit of anger or disappointment. Some people are afraid of false rumour considering it as true and a sudden stroke on their heart sometimes, ceases its function resulting their premature death. Several bankers suffer bankruptacy. The government therefore, passes ordinance or special orders in order to check rumours during war. The people having this nature prove indeed, terrorsome not only for them but for their neighbours, city dwellers and the country too. These people are addressed **"small belly men" Viz.** these can not digest even an ordinary matter.

The other people are capable to hold down unexposed even the most secret throughout their life. *Karṇa* in *Mahābhārata* is famous as the son of *Kuntī* but he could not know till the last breath this reality as *Kuntī* was so serious in the matter. She only disclosed this secret before *Yudhiṣṭhira* when *Karṇa* was dead in battle and when she felt it necessary to offer *Jalānjali* through the hands of *Yudhiṣṭhira*. *Yudhiṣṭhira* sank in grief to such an extent that he cursed the women to be caprice and not able to hold down matters any more in their hearts. Be this story whatever it says, it is true that the women cannot digest any matter and do exposure immediately. Thus, these are popular for having small belly. In order to avoid anything wrong due to their rumour, the scriptures state– 'स्त्रीषु नर्म विवाहे च...नानृतं स्यात् जुगुप्सितम्' *"Strīṣu narmma vivāhe ca ...nānṛtam syāt jugupsitam"* **Viz.** untrue statement from women in

joke and at the time of merriments like marriage etc. does not amount to evil boasting matters while gossiping with the women ridiculously or only for entertainment and at the time of marriage ceremony; is not condemnable.

Small belly is meant by inability to hold things in secret and large belly is meant by ability to hold even most secret things without exposure. The former is called caprice while the latter is called serious. The people having small belly suffer from a number of hurdles in their life while the man having large belly pass over the phase of adversity with patience. Hence, the cartoonist has marked large belly of lord *Gaṇeśa* in his cartoon.

—★★★★—

WHY IS A MOUSE CARRIER ?

The picture so imagined by us will remain inchoate if we escape from the description here as a complete picture consists of a giant head of elephant, a trunk of man measuring three and half arm length and at the extreme bottom, a tiny body mouse. This **Vedic** picture is undoubtedly, beyond understanding of common people. We have seen in a number of spiritual debates *(Śāstrārtha)* that the preachers on *Ārya Samāja* laugh at the topic of *Gaṇeśa's* being physical structure as half elephant and the next half human by saying it — ***"Transplanted god of Sanātana Dharma"*** but they suddenly forget their posture of sarcasm when there comes, the topic of mouse as carrier of *Gaṇeśa*. They are excited in anger and prepared to fight a duel with other scholars or participating people in debate. When we pondered upon such sudden change of their mentality, it has been found reasonable as **Śvāmī Dayānanda** got the so-called knowledge when he saw a mouse at the top of *Śivaliṅga*. All followers of *Ārya Samāja* accept this fact. Hence, the first beam of knowledge giving goddess was a female rat for the sect of *Ārya Samāja*. There is hence, nothing wrong if they jeer on listening that a god having elephant head, curved trunk and large belly used to ride on the mouse which they adore as wisdom goddess. Again, a ride of such a god having heavier body on a tiny mouse is an act of heinous

offence. However, most humbly; we console our *Ārya Samājī* friends that *Sanātana Dharma* and *Gaṇeśa* both are not culprit of committing such offence because the *Nirākāra Bāba (Veda)* himself as per **Yajurveda** had ordered him that—

आखुस्ते पशुः
Ākhuste paśuḥ

Viz. *O'Gaṇeśa*, I appoint a tiny animal mouse as your carrier.

This is the reason, lord *Gaṇeśa* rides on mouse fearlessly. Remember that as almighty has provided small fruit to the huge mango tree while giant fruits to the creepers, so weak like watermelon, pompkin etc.; he himself has appointed a tiny female rat *(the adorable goddess of Ārya Samāja)* as carriage of the giant *Gaṇeśa*.

Perhaps, the readers may feel boredom in this prolix but we have not allowed even a single letter excess to which you can say unnecessary. In brief, we have to state that the chief reason for hurdles is the intoduction of ifs and buts, whim-whams, duel of positive and negative concept in the mind of a man. As per **Śrimadbhagavadgitā**– **'संशयात्मा विनश्यति'** *'Saṁśayātmā vinaśyati'* (**Viz.** a man with doubtful mentality is destroyed). ***As cow is the symbol of Sattva, lion is that of Rajas and snake or buffalo is the symbol of Tamas, the mouse is the symbol of logic.*** To curtail the things night and day to nibble things without any purpose and even when, these are useful is the nature of a mouse and this is the reason, it is called rodent *(Kṛntaka)*. ***It is good therefore, for the person desirous of putting at bay, the hurdles that he should suppress the undue logic with the strength of knowledge acquired from Gaṇeśa's icon.*** As a rider controls his carriage in order to lead the same through proper direction, he should bridle the system of his logic as per— **'तर्को अप्रतिष्ठः'** *"Tarko Apratiṣṭhaḥ"* (**Viz.** only logic does not receive honour) and make it moving on the way directed by *Veda* etc. scriptures as per **'वेदशास्त्रविरोधिना'** *"Vedaśāstravirodhinā"* (Adaptive to *Veda* and scripture or not in protest to them). This is the sense reflected from mouse, a carrier of lord *Gaṇeśa*.

The people from **Ārya Samāja** and so-called intelligentsia prefer the logic and this is the reason, we have referred to mouse as relative

to them. The followers of *Sanātana Dharma* prefer the authority. Lord *Gaṇeśa* has been therefore, referred to as their relative and this is the construction of or metaphoric expression.

Pragmatically the mice are found only in the houses full of grains and other eatables. Hence, these are the symbols of prosperity. These are rarely found in the houses of beggars or the poor families and this is the reason, it is said that mice merely enjoy in the homes of poors. Calamity is prognosticated if in a city, the mice start dying. During the invasion of epidemics, and a number of communicable diseases; the mice start dying first. The members of the family nee'nt worry till the mice live there without casualties. From this angle, it is all relevant to consider the mice as carrier of lord *Gaṇeśa*.

——★★★★——

THE MAID SERVANTS–*ṚIDDHI* AND *SIDDHI*

Oftenly, we see in all sketches of lord *Gaṇeśa*, the presence of *Ṛddhi* and *Siddhi* at left and right side of him with fans in their hands. Its straight meaning is that the devotee prefering wisdom based on rationale or logic will attain the entire prosperity (*Riddhi*) and success (*Siddhi*) of the world after setting aside all hurdles and embroglio.

Thus, at the verge when we have explained the exterior structure of *Gaṇeśa* and the lessons indicated therefrom, we would like to ask the atheist that when they read with interest, the cartoons and sketches drawn on the newspapers and magazines and appreciate the cartoonists who duly highlight the contemporary event; what is the problem to them for bowing thier heads before the picture of lord *Gaṇeśa* and the cartoonist *Vyāsa* who has so eccentrically picturised him as his all organs give lesson to the human-beings. We understood now that these lines will make analogous to abovesaid pictureque even a gross atheist at the time of imitiation of any work, merely if he could read them and peruse the same. Thus, this all acts commenced will meet to expected success as probability of any hurdles on works/ acts is ruled-out in toto when he has practically made him the same as described herein.

——★★★★——

STRANGE ORIGIN OF LORD *GAṆEŚA*

Our ***Purāṇas*** depict several stories pertaining to lord *Gaṇeśa*. However, due to distinction of the era passed, some difference is also found in those episodes or stories. The basic things still are found equal in them. These are–

(1) ***Gaṇeśa*** was not born from the womb of any mother as that of other creatures who have physical identity and as a result of inter-course. He is unborn (*Anādi*) and self-born (*svayambhū*) god.

(2) The head of an elephant has been added only when his own head was cut.

(3) He has been nominated as the god worth worship first among all gods.

(4) He is having elephant head, single tooth, four arms and large belly (*Lambodara*) etc.

——★★★★——

STRUCTURE AS PER PURĀṆAS

(क) कदाचिन्मज्जमानायां पार्वत्यां वै सदाशिवः।
नन्दिनं परिभर्त्स्यैवमाजगाम स्वयं तदा।।
उत्तस्थौ मज्जमाना सा लज्जिता सुन्दरी तथा।
एवं जाते तदा काले कदाचित्पार्वती शुभा।।
मदीयसेवकः कश्चिद् भवेच्छुभतरस्तदा।
इत्थं विचार्य्य सा देवी करयोर्जलसम्भवम्
शंखमुत्सार्य्य तेनैव निर्ममे पुत्रकं शुभम् (शिवपुराण ज्ञानसंहिता, अध्याय ३२)

Kadācinmajjamānāyāṁ pārvatyāṁ vai sadāśivaḥ.
Nandinaṁ paribhartsyaivamājagāma svayaṁ tadā.
Uttasthau majjamānā sā lajjitā sundarī tathā.
Evaṁ jāte tadā kāle kadācitpārvatī śubhā.
Madīyasevakaḥ kaścid bhavecchubhatarastadā.
Itthaṁ vicāryya sā devī karyorjalsaṁbhavaṁ
Shankhamutsārya tenaiva nirmame putrakaṁ śubhaṁ.
(*Śivapurāṇa jñānasaṁhitā, adhyāya 32*)

Viz. Once upon a time, *Pārvatī* was taking bath. *Śiva* entered forcibly by scolding *Nāndī Gaṇaś* appointed as gatekeeper by *Pārvatī* because, they restricted him humbly. Goddess *Pārvatī* felt ashamed in the sudden presence of lord *Śiva* and stood up from the posture of bathing. On happening this event, *Pārvatī* decided to employ her own and personal servant for this purpose. She while pondering upon this need, took off the bangles made from the lotus flowers and made an effigy of the same.

(ख) कदाचिद् गन्धतैलेन गात्रमभ्यज्य शैलजा।
चूर्णैरुद्वर्तयामास मलेनापूरितं वपु:।।
तदुद्वर्तनकं गृह्य नरं चक्रे गजाननम्।
पुरुषं क्रीडती दैवी साक्षेपं च तदम्भसि।।

(पद्मपुराण सृष्टिखण्ड, अध्याय ४५४-५५)

Kadācid gandhatailena gātramabhyajya śailajā.
Cūrṇerudvartayāmāsa malenāpūritaṁ vapuḥ.
Tadudvartanakaṁ gṛhya naraṁ cakreṁ gajānanam.
Puruṣaṁ krīḍatī daivī sākṣepaṁ ca tadambhasi.

(Padmapurāṇa sṛṣṭikhaṇḍa, adhyāya 454-55)

Viz. *Saila Putrī* (*Pārvatī*) did a massage of scented oil on her body. She then rinsed the greasy skin so formed and the dirt of her body; she put in the effigy. She finally made an elephant shaped mouth of that effigy. It was then put on the surface of the water and she then began playing.

(ग) यच्चापि हसितं तेन देवेन परमेष्ठिना।
मूर्तिमानपि तेजस्वी हसत: परमेष्ठिन:।।
प्रदीप्तास्यो महादीप्त: कुमारस्त्रासयन् दिश:।।
तं दृष्ट्वा परमं रूपं कुमारस्य महात्मन:।
उमा निमेषनेत्राभ्यां सहापश्यत् सुभामिनी।
तं दृष्ट्वा कुपितो देव: स्त्रीभावं चञ्चलं तथा।।
मत्वा कुमाररूपं तं शोभनं मोहनं दृशाम्।।
तत: शशाप तं देवो गणेशं परमेश्वर:।।
कुमार! गजवक्त्रस्त्वं प्रलम्बजठरस्तथा।। (वाराह पुराण २३/१४-१८)

Yaccāpi hasitaṁ tena devena parameṣṭhinā.
Mūrtimānapi tejasvī hasataḥ parameṣṭhinaḥ.
Pradīptāsyo mahādīptaḥ kumārastrāsayan diśaḥ.
Taṁ dṛṣtvā paramaṁ rūpaṁ kumārasya mahātmanaḥ.
Umā nimeṣanetrābhyāṁ sahāpaśyat subhāminī.
Taṁ dṛṣtavā kupito devaḥ strībhāvaṁ cañcalaṁ tathā.
Matvā kumārarūpaṁ taṁ śobhanaṁ mohanaṁ dṛśām.
Tataḥ śaśāpa taṁ devo gaṇeśaṁ parameśvaraḥ.
Kumāra! gajavaktrastvaṁ pralambajaṭharastathā.

(Vārāha Purāṇa 23.14-18)

Viz. Lord Siva, began laughing when he looked *Gaṇeśa* as an excellent child. That child then began to illumine all directions and looked more and more excellent within the circuit of such dazzling light. **Pārvatī** began to see with curiosity enough that child—because of so beautiful he was. She fell in overwhelmed surprise and enchanted to the extent that her eyes remained unlid till several hours. Having observed womanly instability in *Pārvatī* and the enchanting beauty of the child, lord *Śaṁkara* felt himself neglected and cursed *Gaṇeśa*- O'child ! be your face as that of an elephant and should your stomach become protruded.

(घ) प्रतिष्ठाप्य तदा द्वारि निर्वाप्यो य इहागमेत्।२१।
एतदन्तरमासाद्य शूलपाणिस्तथोत्तरे।
आगत्य च त्रिशूलेन शिरस्तस्य न्यपातयत्।।६१।।
इत्येवमभिमन्त्रेण मन्त्रितश्च यदा पुन:।।
तदोत्तस्थौ पुनश्चायं शुभाङ्ग: सुन्दरस्तथा।।३१।।
अभिषिक्तस्तदा देवगणाध्यक्षैर्गजानन:।। ४०।।

(शिवपुराण ज्ञानसंहिता, अध्याय ३२-३३)

Pratiṣṭhāpya tadā dvāri nirvāpyo ya ihāgamet.
Etadantaramāsādya śūlapāṇistathottare.
Āgatya ca triśūlena śirastasya nyapātayat.
Ityevamabhimantreṇa mantritaśca yadā punaḥ.
Tadottasthau punaścāyaṁ śubhāṅgaḥ sundarastathā.
Abhiṣiktastadā devagaṇādhyakṣairgajānanaḥ.

(Śivapurāṇa jñānasanta adhyaya 32-33)

Viz. Pārvati put this dirt-made effigy on the gate and ordered to resist all whosoever would dare to come inside. After few minutes could pass, *Śiva* came there with trident in his hand. He beheaded the child when he resisted. Again in order to pacify *Pārvati*; he sprinkled some drops of spelled water and bring back his life as before. All gods then enthroned him on the position of the ruler to all *Gaṇas*.

(ङ) नायकेन विना देवि ! मया भूतोऽपि पुत्रक: ।। ७२ ।।
यस्माज्जातस्ततो नाम्ना भविष्यति विनायक: ।। ७३ ।।
(शिवपुराण ज्ञानसंहिता, अध्याय ३३)

Nāyakena vinā devi mayā bhūato'pi putrakaḥ.
Yasmājjātastato nāmnā bhaviṣyati vināyakaḥ
(Śivapurāṇa jñānasanta adhyāya 33)

Viz. Mahādeva said- *O'***Pārvati**! this child has born without my (**Nāyaka**) participation in reproduction, he shall be construed as **Vināyaka** (born without participation of the male partner in mating/ reproduction).

(च) शङ्कराय ददौ तां च पार्वतीं पर्वतो मुदा ।। १४ ।।
स रेमे नर्मदातीरे पुष्पोद्याने तया सह ।। १५ ।।
सहस्रवर्षपर्य्यन्तं देवमानेन नारद ।। १६ ।।
(ब्रह्मवैवर्त गणपतिखण्ड, अध्याय १)

Śaṅkarāya dadau tām ca pārvatīm parvato mudā.
Sa reme narmadātīre puṣpodyāne tayā saha.
Sahastravarṣaparyyantam devamānena nārada.
(Brahmavaivarta gaṇapatikhaṇḍa, adhyāya 1)

Viz. Himacala offered his daughter *Pārvatī* to lord Samkara. He started enjoying coition with *Pārvatī* in a flower garden at the bank of Narmada. One thousand divine years passed in the process.

(छ) दृष्ट्वा सुरान् भयार्तांश्च....स विष्णुर्विष्णुमायया । १९ ।
गणेशरूप: श्रीकृष्णो बालरूपं विधाय स: । ८२-८३ ।
तल्पस्थे शिववीर्य्ये च मिश्रित: स बभूव ह ।। ८४ ।। (ब्र० वै० गण०, ८)

Dṛṣṭvā surān bhayārtāṃśca...sa viṣṇurviṣṇumāyayā. 19.
Gaṇeśarūpaḥ śrīkṛṣṇo bālarūpaṃ vidhāya saḥ. 82-83.
Talpasthe śivavīryye ca miśrith sa babhūva ha.84.
(Brao. vaio. gaṇao,8)

Viz. When lord **Viṣṇu** saw the gods terrified by monsters severely, he fall on the bed used by *Śaṁkara* for intercourse by virtue of his Yogamaya. Having soaked in the semen ejaculated by *Śiva*, he converted in Lord *Krsna* and then in the form of *Gaṇeśa*.

(ज) एतस्मिन्नन्तरे तत्र द्रष्टुं शङ्करनन्दनम् ।
आजगाम महायोगी सूर्य्यपुत्र: शनैश्चर: ।। (ब्र० वै० गण०, ११।५)

Etasminnantare tatra draṣṭum śaṅkaranandanam.
Ājagāma mahāyogī sūryyaputraḥ śanaiścaraḥ.
(bra. vai. gaṇa. 11.5)

Viz. In the meantime, **Saturn**, the *Son* of Sun god came there to see this son of god *Śaṁkara*.

(झ) शनेश्च दृष्टिमात्रेण चिच्छेद मस्तकं मुने ।७।
विस्मितास्ते सुरा सर्वे आरुह्य गरुडं हरि: । १०-११
गजेन्द्रं निद्रितं तत्र तथोदक् शिरसं रम्यम् ।१२-१३
रुचिरं तत् शिर: सम्यग् योजयामास बालके। २१।
जीवयामास तं शीघ्रं हुंकारोच्चारणेन च । २२।
सर्वाग्रे तव पूजा च मया दत्ता सुरोत्तम। (ब्रह्मवैवर्त गण०, १३)

Śaneśca dṛṣṭimātreṇa ciccheda mastakaṁ mune.7.
Vismitāste surā sarve āruhya garuḍaṁ hariḥ. 10-11
Gajendraṁ nidritaṁ tatra tathodak śirasaṁ ramyaṁ. 12-13
Ruciraṁ tat śiraḥ samyag yojayāmāsa bālake.21.
Jīvayāmāsa taṁ śīghraṁ huṁkāroccāraṇena ca .22.
sarvāgre tava pūjā ca mayā dattā surottama.
(brahmavaivarta gaṇa. 13)

Viz. A sight of **Saturn** beheaded the son and all gods fell in deep surprise seeing this. Lord *Viṣṇu* immediately rode on *Garuḍa* (Eagle). He saw on the way an elephant. He was lying in a posture that his

REQUESTOR'S NAME:

head was towards North. He cut his head by *Sudarśana* discus, came back that place, put that head on the trunk of the child and brought back him in life. He then provided for his worship, first than other gods.

(ञ) पितुरव्यर्थमस्त्रं च दृष्ट्वा गणपतिः स्वयम्।
जग्राह वामदन्तेन नास्त्रं व्यर्थं चकार ह। ३६।
निपात्य पर्शु वेगेन छित्वा दन्तं समूलकम्।
जगाम रामहस्तञ्च महादेवबलेन च। ३४। (ब्रह्मवैवर्त गण०, ४३)

Pituravyarthamastraṁ ca dṛṣṭvā gaṇapatiḥ svayaṃ.
Jagrāha vāmadantena nāstraṁ vyarthaṁ cakāra ha 36.
Nipātya parśu rvegena chitvā dantaṁ samūlakam.
Jagāma rāmahastañca mahādevabalena ca. 34.
(*Brahmavaivarta gaṇa. 43*)

Viz. (At the time when battle was going on between *Paraśurāma* and *Sahastrārjuna*) lord *Gaṇeśa* saw that *Paraśurāma* has blown the undefeated and unsurpassed weapon given by my father (*Śiva*); he therefore, deliberately put forward his tooth and the axe hit hard there. It uprooted the tooth and the weapon then returned to *Paraśurāma* on the strength of *Mahādeva*.

विष्णुरुवाच-
पुत्राभिधानं वेदेषु पश्य वत्से ! वरानने।
'एकदन्त' इति ख्यातं सर्वदेवनमस्कृतम्।। (ब्र० वै०गण०, ४४/८३)

Viṣṇuruvāca–
Putrābhidhānaṁ vedeṣu paśya vatse . varānane !
Ekadanta iti khyātaṁ sarvadevanamaskṛtaṃ.
(*Bra. vai. gaṇa., 44/83*)

Viz. Lord *Viṣṇu* consoled the worried **Pārvatī**- O'goddess ! look at **Vedas**, the name of your son has been written there as *Ekadanta* and he is honoured among all gods with very name.

—★★★★—

VEDIC APPROACH

(क) रुद्रो वै ज्येष्ठः श्रेष्ठश्च देवानाम्। (कौषीतकी २५-१३)
Rudro vai jyeṣṭhaḥ śreṣṭhaśca devānām. (*Kauṣitakī 25-13*)
Viz. Rudra is senior most and supreme among all gods.

(ख) ततः पतिश्च पत्नी चाभवताम्। (शतपथ १४/३/४/४)
Tataḥ patiśca patnī cābhavatāṃ. (*Sathapatha 14.3.4.4*)
Viz. Then they became wife and husband.

(ग) अस्माद् वीर्य्यमुदक्रामत्। (७/१/२/१/६)
Asmāda vīryyamudakrāmat. (*7/1/2/1/6*)
Viz. This causes ejaculation of semen.

(घ) ततो विराडजायत। (यजु०, ३१,५)
Tato virāḍajāyata. (*Yajuḥ. 31.5*)
Viz. Then it gave birth to the unique ruler of *Gaṇas* (*Ganapati*)

(ङ) ...त्वं कुमार....त्वं जातो भवसि विश्वतोमुख। (अथर्व, १० /८ /२७)
....tvaṁ kumāra....tvaṁ jāto bhavasi viśvatomukha.
(*Atharva, 10/8/27*)

Viz. You are *kumāra* (destroyer of hatred hurdles) and you are chief from all directions viz. worthy to worship very first among all gods.

(च) शिरः इन्द्रोदवतर्यः । (ऋग्वेद, ८/१३/१४)
Śiraḥ indrodavataryaḥ . (*Ṛgvēda, 8.13.14*)
Viz. The god of the gods beheaded him

(छ) शिरः प्रत्यैरयतम् । (ऋग्वेद, १/११७/२२)
Śiraḥ pratyairayatam. (*Ṛgvēda, 1.117.22*)
Viz. Then another head was fixed

(ज) गणानां त्वा गणपतिं हवामहे। (यजु.)
Gaṇānāṁ tvā gaṇapatiṁ havāmahe. (*Yajuḥ*)
Viz. You are the ruler of all **gaṇas**, we all summon you.

(झ) लम्बोदराय विद्महे वक्रतुण्डाय धीमहि।
तन्नो दन्ती प्रचोदयात्। (गणेश गायत्री)
Lambodarāya vidmahe vakratuṇḍāya dhīmahi.
Tanno dantī pracodayāt. (*Ganesh Gāyatri*)
Viz. We bring in our meditation the physical structure of a god

having giant belly, elephant trunk and a single tusk. May ! he stimulate to perform auspicious deeds.

Readers should do comparison between the *Purāṇic* and **Vedic** both approaches. The essence of all *Purāṇa* is clearly vested in **Vedas**. We would now like depicting its metaphysical essence. We got excellent support from an article published in "*Pandit Patra*" of *Vārāṇasī*. Hence, we are grateful to that author whose name is unknown to us.

——★★★★——

ESSENCE OF METAPHYSICS

The regulatory power and perfect supreme element is the essence of *Ganapatitatva* (essence of *Gaṇapati*). *Gaṇa* is indicative of the group of words– **'गणानां पतिः गणपतिः'** "*Gaṇānām patiḥ Gaṇapatiḥ*." Again–**'गणशब्दः समूहस्य वाचकः परिकीर्तितः।'** '*Gaṇaśabdaḥ samūhasya vācakaḥ parikīrtitaḥ*' **Viz. Gaṇapati** is the supreme soul that arranges the groups. The ruler of gods etc. is also addressed as *Gaṇapati*, or–**'महत्तत्वादि–तत्त्वगणानां पतिः गणपतिः'** '*Mahattatvādi tattvagaṇānām patiḥ gaṇapatiḥ*' or– **निर्गुणसगुणब्रह्मगणानां पतिः गणपतिः,** '*Nirguṇasaguṇabrahmagaṇānām patiḥ gaṇapatiḥ*' **Viz.** *Gaṇapati* is the supreme soul that energises varied ways, the *Gaṇas*. As per the justification– **'आकाशस्तल्लिंगात्** '*Ākāśāstallimgāt*' *Brahma* is that holds all elements of *Brahma* i.e. creation of the world, its maintenance, its merger, its regulation and element of giving maintenance to all. As–**'आकाशादेव खल्विमानि भूतानि जायन्ते'** '*Ākāśādeva khalvimāni bhūtāni jāyante*' tells about the element of origin, maintenance, the rationale of the sky. Hence, that too is considered supreme soul indicative of sky– part of speech.

The most micro intuitive ascertainment can be made only on the basis of scripture. As the word is understood by the ears, the perfect supreme element in the similar fashion is understood by the scripture. Hence, varied dictums including formulae of **Vedas** like– **'तं त्वौपनिषदं पुरुषं पृच्छामि, शास्त्रयोनित्वात्।'** '*Tam tvaupanisadam puruṣam prochāmi, śāstrayonitvāt*' etc. prove that *Brahma*, the cause of creation can be understood properly through scriptures. If the material element is understood from the autohorities other than

scriptures, being it mere version of scriptures; insertion of meaningless context is not ruled out. Hence, the scripture if chiefly the authority to understand the element of *Gaṇapati*. As per scripture, it is only known that–**'गण्यन्ते बुद्ध्यन्ते ते गणाः'** '*Gaṇyante buddhayyante te gaṇaḥ*.' From this derivation, whatever perceived is *gaṇa* and its nucleus or regulatory force is **Gaṇapati**. The situs of imagine rests on the centre of tendency hence, the ruler or master of whatever imagined is the nucleus (*Adhiṣṭhāna*). A question to the effect–when element of Brahma is one, how its numerous froms in different Puranas are found ? Why then lord *Śiva, Viṣṇu, Śakti* etc. are indicated as *Brahma* in different *Purāṇas*? Its answer is that very and same supreme element attains different names, bodies, properties and powers by virtue of its unimagined art for accomplishment of different desires put forth by different devotees. **For example**–The devotees attain properties specified as per the spirit of worship to *Brahma*. These specific properties are–*Vāmanītva, Sarvakāmatva, Sarvarasatva, Samkalpa* etc. In the same way, the same supreme element is originated in the specific form of *Gaṇapati* as per the properties–*Pradhāna*, another element of decaying hurdles etc.

If it is said that the different gods recognised by exterior opinion too shall element of *Brahma* and further, when the illusion **(Prapañca)** as a whole is an element of *Brahma*, why then only *Gaṇapati* should be addressed as *Brahma*? Its answer is that on premise of situs (*Adhiṣṭhāna*), the gods having recognised exteriorly and the things related thereto all can be said in the form of *Brahma* yet the respective group of property and specifically, the element of *Brahma* can be known only through the scripture. Viz. the elements having name, figure, properties explained by scriptures can only be *Brahma* as we have already told that the things beyond the reach of senses can be understood on the sole authority of scripture. Scriptures basically are consisted of *Vedas* and *Smṛtis*, *Purāṇa*, History etc that follow the trend or tradition of **Vedas**. This matter will see critical analysis on successive pages. Scriptures explain *Gaṇapati* a perfect *Brahma* hence, we shall accept this supreme authority.

——★★★★——

AN ANALYSIS OF GAṆEŚA'S STRUCTURE

An excellent coordination of a man and elephant in the physical structure of **Gaṇeśa** is found. It seems as if indicates, there being no distinction between *Tatpadārtha* (he being addressed in this from) and *Tvaṁ Padārtha* (you formed in this feature) however there appears sheer distinction between them in direct perception. The *Tatpadārtha* is the almighty who creates this entire world while *Tvam padārtha* is a feeble and less sensitive organism. Unity between them is although just contrary in direct perception however, when the unmatching portion is removed or abandoned; there can be established an unity in them. Consistancy in a man and elephant in this material world is impossible but it exists in god because of his being the only shelter to all religions mutually conflicting. As the *Brahma* in view of having no designation सत्यं ज्ञानमनन्तं ब्रह्म "*Satyam Jñānama- nantaṃ Brahma*" and a *Brahma* with all characteristics, the (त्वं पदार्थ) "*Tvaṁ Padārthaṁ*" is *Brahma* having a number of designations in worldly forms. (असि पदार्थ) "*Asi padārtha,*" an integrated or inseparable essence establishes coordination between both these padārthas. Simialrly, a coordination of man and elephant lies in the *Gaāpati* form. **Tvaṁ padārth** in the form of man and **Tatpadārth** is in the form of elephant and the **Asipadārtha** in the form of integrated *Gaṇapati* establishes coordination between them.

From the root of the term man (*Nara*), the scripture states there exists **'सोपाधिक ब्रह्म'** "*Sopādhika Brahma*" *in the form of Praṇava* (*Om*). It has been stated–

> नराज्जातानि तत्त्वानि नाराणीति विदुर्बुधाः ।
> *Narājjātāni tattvāni nārāṇīti vidurbudhāḥ .*

Meaning to the word "elephant" (*Gaja*) is given– **'समाधिना योगिनो गच्छन्ति यत्र इति 'गः',–यस्मात् बिम्बप्रबिम्बवत्तया प्रणवात्मकं जगज्जायते इति 'जः'** "*Samādhinā yogino gacchanti yatra iti gaḥ-yasmāt bimbaprabimabavattayā praṇavāt-makaṁ jagajjāyate iti Jaḥ*"-**Viz.** the supreme element obtained by *Yogis* through meditation is Ga and as a figure (or ray of light or object) originates its reflection (shadow), the generator of *Praṇava* related illusion in the form of cause and effect is called "*Ja*". It has been stated in this

context– **'जन्माद्यस्य यतः'** **'यस्मादोङ्कारसम्भूतिः यतो वेदो यतो जगत्'** "*Janmādyasya yataḥ*" "*Yasmādoṅkārasaṁ bhūtiḥ yato vedo yato jagat*" etc. averments too are the supporter of the same. The *sopādhika* "*Tvaṁ*" is the trunk upto throat of a man in *Gaṇeśa* of material form. Being this *sopādhika*, it is without designation or the meanest. Hence, it is half part in the form of creature. The upper portion of the body of lord *Gaṇeśa* from throat to the head is in the from of an elephant. It symbolises, the supreme *Tatpadārtha*. Being without designation, it is supreme. The entire body of *Gaṇeśa* from nails to the head is integrated essence of Asi *padārtha*. This **Gaṇeśa** is having one tusk. One word is an indicative of illusion **(Māyā)** and the word "*danta*" is indicative of **Māyika** (creation of illusion). For example–**Modgala**–

> एकशब्दात्मिका माया, तस्याः सर्वसमुद्भवम्
> दन्तः सत्ताधरस्तत्र मायाचालक उच्यते।
> *Ekaśabdātmikā māyā, tasyāḥ sarvasamudbhavaṁ*
> *Dantaḥ sattādharastatra, māyācālaka ucyate.*

Viz. Lord **Gaṇeśa** is called *Ekadanta* because of combination with it, the illusion (*Māyā*) and the creation of illusion (*Māyikā*).

Lord *Gaṇeśa* has a curved trunk too. He is therefore, called *vakra Tuṇḍa*–**'वक्रं आत्मरूपं मुखं यस्य।'** "*Vakraṁ Atmarūpaṁ mukham yasya.*" Curved is meant by spiral, as the objects of this world are visible to eyes and within the reach of mind as also the speech; the structure of soul not being the subject of that mind and speech; it is curved. Again–**'यतो वाचो निवर्तन्ते'** "*Yato vāco nivartante*" (**Viz.** a place beyond approach of speech) and again–

> कण्ठाधो मायया युक्तं मस्तकं ब्रह्मवाचकम्।
> वक्राख्यं तेन विघ्नेशस्तेनायं वक्रतुण्डकः।।
> *Kaṇthādho māyayā yuktaṁ mastakaṃ brahmavācakam.*
> *Vakrākhyaṃ tena vighneśastenāyaṃ vakratuṇḍakaḥ.*

As lord *Gaṇeśa* establish the gods, the men, monsters and serpents; he has four arms. He further establishes the four *Vedas* and the four classes (*Vargas*) as–

स्वर्गेषु देवतांश्चायं पृथ्व्यां नरांस्तथाऽतले।
असुरान्नागमुख्यांश्च स्थापयिष्यति बालकः।।
तत्त्वानि चालयन्विप्रास्तस्मान्नाम्ना चतुर्भुजः।
चतुर्ण्णां विविधानाञ्च स्थापकोऽयं प्रकीर्तितः।।

Svargeṣu devatāṃścāyam pṛthvyām narāṃstathā'tale.
Asurānnāgamukhyāṃśca sthāpayiṣyati bālakaḥ.
Tattvāni cālayanviprāstasmānnāmnā caturbhujaḥ.
Caturṇṇām vividhānāñca sthāpako'yam prakīrtitaḥ.

And he holds string, goad, tooth and *vara* etc. in his four arms for the welfare of the world. Goad is in the form of Brahma that regulates this entire world. The *Brahma* that kills the rudes is the tooth. The *brahma* that fulfils all desires is *Vara*.

The mouse is the carriage of lord *Gaṇeśa*. It is intuitive, dweller in the heart form hole (asip heart is hole) of all creatures and consumes all human consumption (edibles). It is a thief because it snatches the unknown property or assets of the creatures. Nobody knows him as mere intuitive can consume all consumables on the strength of the illusion created by him. Hence,– 'भोक्तारं सर्वतपसां' "*Bhoktāraṃ sarvatapasām*" has been stated. The word *Mūṣaka* is formed of the root *muṣa steye*. As a mouse is not stuck to good or evil even after all their consumables theft by him, the omni-intuitive having cryptic illusion consumes all consumables yet good and evil are not stuck to him. For the service of omni-intuitive *Gaṇapati*, the mouse became the carrier–

मूषकं व्यापकाख्यं च पश्यन्ति वाहनं परम्।
तेन मूषकवाहोऽयम् वेदेषु कथितोऽभवत्।।
मुषस्तेये तथा धातुर्ज्ञातव्यः स्तेयब्रह्मधृक्।
नामरूपात्मकं सर्वं तत्रासद् ब्रह्म वर्तते।
भोगेषु भोगो भोक्ता च ब्रह्माकारेण वर्तते।
अहङ्कारयुतास्तं वै न जानन्ति विमोहिताः।।
ईश्वरः सर्वभोक्ता च चोरवत् तत्र संस्थितः।
तदेव मूषकः प्रोक्तो मनुजानां प्रचालकः।।

Mūṣakaṁ vyāpakākhyaṁ ca paśyanti vāhanaṁ param.
Tena mūṣakavāho'yaṁ vedeṣu kathito'bhavat.

Muṣasteye tathā dhāturjñātavya steyabrahmadhṛk.
Nāmarūpātmakaṁ sarvaṁ tatrāsad brahma vartate.
Bhogeṣu bhogo bhoktā ca brahmākāreṇa vartate.
Ahaṅakārayutāstaṁ vai na jānanti vimohitāḥ.
Īśvaraḥ sarvabhoktā ca coravat tatra saṁsthitaḥ.
Tadeva mūṣakaḥ prokto manujānāṁ pracālakaḥ.

God is *Lambodara* (having large belly) because all illusion is duly situated in his belly but he is not in the belly of any other. Further– 'तस्योदरात्समुत्पन्नं नाना विश्वं न संशयः।' "*Tasyodarātsamutpannaṁ nānā viśvaṁ na saṁśayaḥ*" (**Viz.** numerous worlds have been originated from his belly and there is no scope for doubt in it). He is *Sūrpakarṇa* (Having ears like winnowing basket) because by describing through *Yogīndra* mouth (Description made by *yogīs* about lord *Gaṇeśa*) and hearing through the best curious devotees, he is enthroned in the heart and makes the devotees able to attain *Brahma* by removing the dust of good and evil like the function of a winnowing basket (*Sūrpa*).–

रजोयुक्तं यथा धान्यं रजोहीनं करोति च।
शूर्पं सर्वनराणां वै योग्यं भोजनकाम्यया।।
तथा मायाविकारेण युतं ब्रह्म न लभ्यते।
त्यक्तोपासनकं तस्य शूर्पकर्णस्य सुन्दरि।
शूर्पकर्णं समाश्रित्य त्यक्त्वा मलं विकारकम्।।
ब्रह्मैव नरजातिस्थो भवेत् तेन यथा स्मृतः।

Rajoyuktaṁ yathā dhānyaṁ rajohīnaṁ karoti ca.
Śūrpaṁ sarvanarāṇāṁ vai yogyaṁ bhojanakāmyayā.
Tathā māyāvikāreṇa yutaṁ brahma na labhyate.
Tyaktopāsanakaṁ tasya śūrpakarṇasya sundari.
Śūrpakarṇaṁ samāśritya tyaktvā malaṁ vikārakaṁ.
Brahmaiva narajātistho bhavet tena yathā smṛtaḥ.

Lord **Gaṇeśa** is the senior most king– he is the master of the all senior gods or the seniormost *Brahma* etc. gods are enshrined in the middle of him. Very *Gaṇeśa* was born as son of *Pārvatī* when he pleased on the penance observed by lord *Śiva* and *Pārvatī*. As lord *Rāma* and *Kṛṣṇa* born as son of *Daśaratha* and *Vāsudeva* respectively yet the parental deficiencies were not stuck to them,

lord *Ganeśa* too suffers from no declinations due to his birth from lord *Śiva*. Hence, he is honoured first even on occasion of rituals pertaining to lord **Śiva** and **Pārvatī**.

——★★★★——

PRETER–NATURAL APPROACH

It has been written in **Brahmavaivartapurāṇa that by virtue of the penance made by Pārvatī, lord Śrī kṛṣṇa has took birth as Gaṇapati. Gaṇapati, Śrī Kṛṣṇa, Śiva** etc. are the same elements. **Ṛgveda,** indicative of very element of **Gaṇapati** in its *Aṣṭaka* 2 chapter 6 *Varga* 29; holds the following hymn–

गणानां त्वा गणपतिं हवामहे
कविं कवीनामुपमश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणस्पत आ नः
शृण्वन्नूतिभिः सीद सादनम्।

Gaṇānām tvā gaṇapatim havāmahe
Kavim kavīnāmupamaśravastamam.
Jyeṣṭharājam brahmaṇaspata ā naḥ
Śṛṇvannūtibhiḥ sīda sādanam.

In **Yajurveda,** there also exists one hymn in appreciation of Gaṇapati. **'गणानान्त्वा गणपतिं'** *"Gaṇānantvā gaṇapatim"* etc. hymns found in *Ṛgveda* are explained in the prayer of *Gaṇapati*. It is true that *viniyoga* of the hymn found in *Yajurveda* is in *Aśvastavana* yet being the properties of hymn only in *Aśva* (horse), only element of *Gaṇapati* through the mouth of a horse is prayed through this hymn. The meaning of that hymn is as under–

(हे वसो!) वसति सर्वेषु भूतेषु व्यापकत्वादिति तत्सम्बुद्धौ (गणानां) महदादीनां ब्रह्मादीनामन्येषां वा (गणपतिं) गणरूपेण साक्षिरूपेण, ज्ञेयाधिष्ठानरूपेण वा गणसङ्ख्याने इत्यस्माद् गण्यते बुध्यते योगिभिः साक्षात्क्रियते यः स गणस्तद्रूपेण वा पालकं, एतादृशं (त्वां आह्वयामहे) तथा (प्रियाणाम्) वल्लभानां (प्रियपतिं) प्रियस्य पालकं तच्छेषतयैव सर्वस्य प्रेमास्पदत्वात्, आत्मनस्तु कामाय सर्वं प्रियं भवतीति श्रुतेः। (निधीनां) सुखनिधीनां सुखनिधेः मदन्तःकरणे प्रादुर्भूय स्वस्वरूपानन्दसमर्पणेन

(ममापि) पतिर्भूयाः। पुनः हे देव! (अहन्ते गर्भधं) अजायां प्रकृतौ चैतन्य-प्रतिबिम्बात्मकं चैतन्यम्, (तथाच-मम) योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहमिति भगवत्स्मरणात् (आकृष्य) योगबलेन, (अजानि) स्वहृदि स्थापयानि, (त्वं च मम हृदि) (अजांसि) क्षिपसि स्वस्वरूपं स्थापयसिसे।

(He vaso) vasati sarvaṣu bhūteṣu vyāpakatvāditi tatsambuddhau (Gaṇānām) mahadādīnāṃ brahmādīnāmanyeṣām vā (Gaṇapatim) gaṇarūpeṇa sākṣirūpeṇa, jñeyādhiṣṭhānarūpeṇa vā gaṇasamkhayāne ityasmād gaṇyate budhyate yogibhiḥ sākṣātkriyate yaḥ sa gaṇastadrūpeṇa vā pālakam, etādṛśam (Tvām āhvayāmahe) tathā (Priyāṇām) ballabhānāṃ priyapatim priyasya pālakam tacchesatayaiva sarvasya premāspadatvāt, ātmanastu kāmāya sarva priyam bhavatīti śruteḥ. nidhīnāṃ sukhanidhīnām sukhanidheḥ madantaḥkaraṇe prādurbhūya svasvarūpānanda-samarpaṇena (mamāpi) patirbhūyāḥ. punaḥ he deva! (ahante garbhadham) ajāyām prakṛtau-caitanya-pratibimbātmakam caitanyam, (tathāca) mama yonirmahadbrahma tasmingarbham dadhāmyahamiti bhagavatsmaraṇāt (ākṛṣya) yogabalena, (ajāni) svahṛdi sthāpayāni, (tvam ca mama hṛdi) (ajāmsi) kṣipasi svasvarūpam sthāpayasise.

Meaning of the sense depicted : An eligible devotee prays *Gaṇapati*–O'omniintuitive! a nucleus to the groups of gods and nourisher evidently, you endow maintenece with devotees, you assist the worldly persons with melodious relation, you lead to the metaphysical pleasure from the material endowment of luxuries, **Viz.** the god providing with all pleasures on strenght of his own glory is summoned by me as my master. Please, enable me to surrender all that I have to attain, the pleasure of your divine shelter. Should I be able to hold with all serenity in my bosom, your attributive sensitivity by virtue of which you could come in the image womb in the vagina (*Yoni*) of the nature as an excellent art that nobody else but you had made for incarnation. Please, be graceful as per this serene reverence, which I hold for you.

——★★★★——

GAṆEŚA AS HURDLE ERASER

The element of *Gaṇapati* so laid down by hymn, acts as an eraser to all kind of hurdles in the projects/assignments either material or metaphysical. Hence, the ninth hymn in *Gaṇapatyatharva-śirṣa* envisages– 'विघ्ननाशिने शिवसुताय वरदमूर्तये नमः।' "*Vighnaānāśine śivasutāya varadamūrtaye namaḥ*" (**Viz.** Salute is conveyed to destroyer of hurdles, holder of blessing posture, *Gaṇeśa*, the son of lord *Śiva*) A Sayaṇācārya has interpreted it as– 'कालात्मकभयहारिणे, अमृतात्मक-पदप्रदत्वात्।' "*Kālātmakabhayahāriṇe, Amṛtātmaka– padapradatvāt*" **Viz. as lord Gaṇeśa endows with an immortal position, the fear of the passage of time (Kālabhaya) or due to change of circumstances does not affect any way to the devotees.** As per an episode on magnificence of lord *Gaṇeśa* in *Skanda* and *Maudgala*, a king namely, *Abhinandana* once arranged an offering (*Yajña*) in which *Indra* was not summoned. Owing to such humiliation, lord *Indra* annoyed. He summoned the god of death (*Kāla*) and ordered him to destroy that function. The god of death appeared in the form of *Vighnāsura*. Everyone knows the fact that this material world revolves round the cycle of birth and death and the time (the *Kāla*) is so mighty as it administers all the trio-worlds. However, the man attained to *Brahma* becomes immortal by suppression of the *Kāla* because he is capable to win it. The means leading to knowledge of *Brahma* are the great deeds performed in pursuance with the **Vedic** procedure. It is said– 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दन्ति मानवाः।' "*Svakarmaṇā tamabhyarcya siddhiṁ vindanti mānavāḥ*" (**Viz.** A man having all sanctivitie heart by virtue of the great deeds performed, comes in touch with the element of divinity thereby the imbroglio created by the time (*kāla*) are suppressed). Having made a resolution to this effect, *Kāla* emerged to create imbroglio to that sacred deed (**i.e.** offering so arranged). That *Vighnāsura* killed the king *Ābhinandana* and started creating disturbances directly and indirectly (**Viz.** by physical appearance and clandestinely) everywhere. Such perpetual disturbances raised panic among *Vaśiṣṭha* etc. priests who were operating that function. They all therefore, summoned lord *Brahma* and started reciting prayer to god *Gaṇapati*. It is to remember that nobody else but only *Gaṇapati* is capable to shatter the hurdles created by the almighty

time as he only is extraordinarily meritorious and expert to shatter the hurdles. This fact has been well supported by **Vedas**, *Smṛtis*, code of conduct, the ethics and an interpretation of the *Vedas*. He therefore, defeated *Vighnāsura*, estashshed his subjugation and undertook that he will never do anything otherwise than the insructions given by lord *Gaṇeśa*. Since that day, *Gaṇeśa* is also addressed as *Vighnarāja*. It has been since that event presumed that each and every deed suffers from the constraints if lord *Gaṇeśa* is not first prayed in course of its beginning. This was the rule framed by lord *Gaṇeśa* for *Vighnāsura* that he can disturb only the functions in which *Gaṇeśa* is not worshipped. *Vighna* too is divine power because of its being, the version of the death god (*Kāla*). It has been defined as– 'विशेषेण जगत्सामर्थ्यं हन्तीति विघ्नः' "*Viśeṣeṇa Jagatsāmarthyaṁ hantīti vighnaḥ*" **Viz.** A force that can usurp a power to creation of this world even of *Brahma* etc.; is called *Vighna*. **Viz.** all activities pertaining to *Brahma* etc. are affected by the hurdle hence, these cannot be performed randomly. It is only the grace of lord *Gaṇeśa* that leads all acts to successful completion. The *Vighna* and *Vināyaka* both being divine forces, these are equally adorable. In this view of the matter, 'भगवन्तौ विघ्नविनायकौ प्रीयेताम्!' "*Bahgavantau vighnavināyakau prīyetām*"–(May! suppresor of hurdles and lord Gaṇeśa be graceful).

मा तपः क्षपयाबुद्धे ! कल्पकालमहानलम्।
यो न दग्धोऽस्मि मे तस्य किं त्वं शापेन धक्ष्यसि।।
ब्रह्माण्डावलयो ग्रस्ताः निगीर्णा रुद्रकोटयः ।
भुक्तानि विष्णुवृन्दानि क्व न शक्ता वयं मुने।।

Mā tapaḥ kṣapayābuddhe! kalpakālamahānalaṃ.
Yā na dagdhosmi me tasya ki tvaṁ śāpena dhakṣyasi.
Brahmāṇḍāvalayo grastāḥ nigīrṇā rudrakoṭayaḥ.
Bhuktāni viṣṇuvṛndāni kva na śaktā vayaṁ mune.

Viz. O' stupid ! why do you intend to ruin your manliness in setting me on fire because I am *Kāla* (time) dreadful like the devastating fire (you cannot turn my body into ash). I can not be burnt down irrespective of the efforts made. Your Curse coin fail to burn me. I have already swallowed numerous cosmos and several crore *Rudras*. I have eaten-up numerous *Viṣṇus*. O' sage ! what can

I not do ? has been stated in *Punyāhavācana*. As *Kāla* in disguise of *Vighna* alarmed *Bhrgu* when he was ready to curse in *Yoga Vāsiṣṭha*–

The above description proves that emergence of disturbances in the form of Kāla is mandatory in all great deeds if lord Gaṇeśa is not worshipped at the time of their commencement and success remains at a bay. Worship of Gaṇeśa, therefore, at the beginning of all great deeds is must. If someone contends uselessness of *Gaṇeśa's* worship in course of solemnising religious rites and only reciting should be given to *Om* the *Praṇava*; it holds no water because *om* also is in the form of Lord *Gaṇeśa* in its physical appearance. It has been stated in *Maudgala*- गणेशस्यादिपूजनंचतुर्विधम् चतुर्मूर्तिधारकत्वात् " *Gaṇeśasyādipūjanañcaturvidhaṃ caturmūrtihārakatvāt*." Early worship of *Śrī Gaṇeśa* is that of four types because he holds four complexions. Eight lakh *Purāṇas* were emanated from the four mouths of lord *Brahmā*. In *Dvāpara* era, lord *Vyāsa* composed eighteen *Purāṇas* and *sub-Purāṇas* in order to educate the people having lost till that time, their understanding to a larger degree. The first *Purāṇa* among them is *Brahma Purāṇa*. It describes element of *Gaṇeśa* as beyond imagination and all intangible. The last in the series is *Brahmāṇḍ Purāṇa*, states magnificence of *Gaṇeśa* in all tangible form because this *Purāṇa* highlights the illusion made by the element of *Praṇava* (i.e. Om). Among *sub-Purāṇas*, the first is *Gaṇeśa Purāṇa*. It highlights an integrity or inseparability of tangible and intangible *Gaṇeśa*. It is wrong to state *sub-Purāṇa* as full of declinations (Apakrsta) because as Upendra is not any way suffers decination from *Indra*; *sub-Purāṇa* the same way is not anyway of lesser importance than *Purāṇa*. The last *sub-Purāṇa*, Maudgala highlights magnificence of *Gaṇeśa* in the form of *Yoga*. Thus, element of *Gaṇeśa* gets place in the beginning middle and at the end of *Vedas*, *Purāṇas*, *sub-Purāṇas* etc. Moreover, being fraction of *Gaṇeśa*, *Brahmā*, *Viṣṇu* etc. have been made as a character for description in scriptures. Some people perform great deeds with recollection of **Gaṇeśa** enshrined in wisdom in the form of mind and heart **(Cidātma)**. Some other recollect or recite *om* (*Praṇava*), a few other recite prayer summoning him on an icon having elephant head and

other organs and some do prayer assuming him as *Yoga*. Thus, lord *Gaṇeśa* is prayed in all auspicious and inauspicious events. It is not true to contend that prayer to *Gaṇeśa* is not good while taking last breathe and performing *Śrāddha* because *Gaṇeśapada* in *Gayā* ensures liberation of forefathers from micro bondage of the passions. At the beginning of *pitṛyajña*, *Vedas* have allowed the prayer to lord *Gaṇeśa*. And state him as *Jyeṣṭharāja*.

A prayer to lord *Gaṇeśa* at the time of death in **Gaṇeśa Gītā** is recommended–

य: स्मृत्वा त्यजति प्राणमन्ते मां श्रद्धयान्वित: ।
स यात्यपुनरावृत्तिं प्रसादान्मम भूभुज ।
Yaḥ smṛtvā tyajati prāṇamante māṁ śraddhayānvitaḥ.
Sa yātyapunarāvṛttiṁ prasādānmasa bhūbhuja.

Further, *Gaṇeṣatāpinī* states–

ओं गणेशो वै ब्रह्म तद्विद्यात्, यदिदं किञ्च,
सर्वं भूतं भव्यं सर्वमित्याचक्षते
Oṃ gaṇeśo vai brahma tadvidyāt, yadidaṃ kiñca,
Sarvaṁ bhūtaṁ bhavyaṁ sarvamityācakṣate

It has been thus proved that the perfect parabrahma supreme soul itself is existed as Gaṇeśa equipped with power to shatter the hurdles, having elephant body and in the from of such icon worshipped by the worldly people.

——★★★★——

WHETHER *GAṆEŚA* IS NON-ĀRYAN GOD ?

Thus, lord **Gaṇeśa**, the dweller of *Gaṇeśaloka* is capable to shatter all hurdles from the angle of metaphics. As truly stated– 'यद्रूपं कामयते तत्तद् देवता भवति' "*Yadrūpamkāmayate tattād devatā bhavati*." **Viz.** the Gods do selection of their feature according to the imagination or feeling of the devotee concerned. He appears time to time as per the spirituality of the devotees and do grace on them.

Some book worm, but disciple of the western so-called scholars having magnetic influence; dare to put their mental eyes on

the element of *Gaṇeśa*, a divine power that leads to rectify bad habits, habitats, diet thereby renders with purity in conscience. As it is a step just perverse to the education given them by their so-called *Guru* (teachers); nothing solid can be seen in their approach. They say that *Gaṇeśa* during the beginning of history was not the god of *Āryans*. They however, subsequently accepted him as god from the *Non-Āryans* defeated by them for their consolation. In order to support their plea, it is true that they have collected a few extracts from *Purāṇas*, *Vedas* and *Rāmāyaṇas* but they don't know whether element of *Gaṇeśa* is mere confined to such sallow plunge. *Although the people known even little to scriptures can immediately make them to keep mum but average people may fall in the ditch of confusion. Should now any man ask them whether they can tell how any element as Gaṇeśa is existed ? whether they took it from the scriptures or from the material icons of Gaṇeśa seen here and there in temples? When scriptures describe this element, how then one can say that he was non-Āryan god?* It is to state that scriptures describe him adorable to *Brahma* etc. gods. In case, they take the latter ground, the icon made up of wood, stone or metal can not be considered as honourable as god. In case, that icon is worshipped in order to summon any particular divine power not visible, they should then tell the authority or evidence on the basis of which that divine power is summoned. The scripture is its only answer and when this is the position, it has stated lord *Gaṇeśa* as unborn (*Anādi*) god. If he was unborn, how can he be accepted from the hands of *Non-Āryans*? Further, the collection of contradictory things like declaring *Gaṇeśa* as god of non-*Āryans*, arrival of *Āryans* from the other countries of the world, ruling of non-*Āryans* very first in India, *Āryans* acceptance of *Gaṇeśa* from non-*Āryans* apparently are brain wagary of the mis-directed mind think because when a man recongises the existence of *Vedas* and scriptures as authority, how then he can say that *Āryans* were not permanent resident of India but came from other countries of the world as also they accepted *Gaṇeśa* from *Non-Āryans* here? It indeed is the arbitrary study on scriptures, the impure living, rude surroundings which receive such null and void expression. This is the reason, scriptures consider such people worse than the illiterate. A rule in our culture has therefore, made that

one should try to understand the cryptic construction embedded with the scriptures from the *Gurus* (teachers) well conversant to them. Certain time limitation has also been prescribed for such learning. The element of *Gaṇeśa's* having son of *Pārvatī* yet unborn, loss of head by the saturnic impact of sight, affixing of elephant's head etc. typical events and arts are most cryptic and only scripture can provide with solution to such secrets. In case, scripture not perused properly, the people will definitely fall in the blind alley and befooled by the so-called critics we already have described above.

An alarm **Gosvami Tulsidas** has therefore, given that one should not doubt on the physical identity, benevolence, complexion, distinctions and adoration of *Gaṇeśa* etc unborn (*Anādi*) gods-

जनि कोई अस संशय करै, सुर अनादि जिय जानि।

Jani koī asa saṁśaya karai, sura anādi jiya jāni.

Viz. as lord **Gaṇeśa** us inborn (beyond the natural origin), no body should doubt on his such cyptic antiry)

——★★★★——

TWELVE NAMES OF LORD *GAṆEŚA*

Gaṇeśa is the form of god that shatters all hurdles. Hence, a provision for first worship of lord *Gaṇeśa* at the beginning of each and every act has been made. Such is the instruction from scriptures. So far as hurdles are concerned, these are material and metaphisical both. Prayer to god for removal of divine hurdles and appropriate efforts with full might for the material hurdles is therefore, necessitated. Worship to lord *Gaṇeśa* automatically checks both type of hurdles. The reason for divine hurdles is the result of evils committed in the previous life while resaon for material hurdles is due to our own folly, carelessness and improper effort in the direction of work. It is observed that the egoists, greedy, furious, sexual and flatterers create several enemy at each work. An increase in the number of enemies stands as root of the hurdles. The devotee doing concentration on the complexion of lord *Gaṇeśa* as having elephant head, large belly, single tusk can easily learns the things who have already described in preceding pages. Thus, all positive virtues fill

gradually in his personality. The twelve names of lord **Gaṇeśa** are recited by the devotee from *Sanātana Dharma* as under-

सुमुखश्चैकदन्तश्च कपिलो गजकर्णकः ।
लम्बोदरश्च विकटो विघ्ननाशो विनायकः ।।
धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः ।
द्वादशैतानि नामानि यः पठेच्छृणुयादपि ।।
विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा ।
संग्रामे संकटे चैव विघ्नस्तस्य न जायते ।। (पूजा पद्धति)

Sumukhaścaikadantaśca kapilo gajakarṇaka.
Lambodaraśca vikaṭo vighnanāśo vināyakaḥ.
Dhūmraketurgaṇādhyakṣo bhālacandro gajānanaḥ.
Dvādaśaitāni nāmāni yaḥ paṭhecchṛṇuyādapi.
Vidyārambhe vivāhe ca praveśe nirgame tathā.
Saṅgrāme saṅkaṭe caiva vighnastasya na jāyate.
(*Pūjā Paddhati*)

(**Viz.** (1) *Sumukah* (2) *Ekadanta*, (3) *Kapila*, (4) *Gajakarṇa* (5) *Lambodara* (6) *Vikaṭa*, (7) *Vighnanāśaka*, (8) *Vināyaka*, (9) *Dhumraketu*, (10) *Gaṇādhyakṣa*, (11) *Bhālacandra*, (12) *Gajānana*. The man either reciting or listening to these names, does not suffer from the hurdle at the beginning of study, marrigge solemmisation, entrance to city, departure on journey, in course of battle and when suffering from the adversity.

——★★★★——

GAṆEŚA–AN ATTRIBUTIVE TO MIND

Actually, the element of *Gaṇeśa* is the characteristic of the mind. Our scriptures describe **Śiva-Pārvāti** as sensitive man and the inert nature. The man is considered unique and one while nature has been classified in *parā* and *Aparā* divisions. Hence, *Śaṁkara* first do marriage with *Satī*, the daughter of *Dakṣa* and again with *Pārvatī*, the daughter of *Himālaya*. *Parā* in the form of *Satī* has no bearing with the creation and scriptures do not envisage anything about the children of *Satī*. *Aparā* nature is the only cause for the creation of this world. This is the reason, it gives birth to typical sons having six head

body, elephant head body etc. Stone is the sub-characteristic of inertia and perhaps, *Pārvatī* name is used to refer the same meaning. Each organism is the part of sensitive male element and an extension of the inertnature. As per rule, when two things having unequal properties come in touch with one another, a third matter generates; the combination of abovesaid inert and sensitive elements give birth to the mind. As per the philosophy based principle- **"उभयात्मकं मनः"** *"Ubhayātmakaṁ manaḥ"* (the mind is inert and sensitive both) the mind is called a gland equally of both i.e. sensitive and inert. Very principle of philosophy has been revealed as origin of *Gaṇeśa* as a result of physical contact between *Śiva* and *Pārvatī*. The final result of complete development of inert nature is observed in the heaviest body animal (elephant). Similarly, the last declination or sensitive part has ben revealed as a man, an organism having conscious. As per –**'उभयं वा एतत्प्रजापतिः निरुक्तश्चानिरुक्तश्च'** *"Ubhayaṁvā etatprajāpatiḥ niruktaścāniruktaśca"*–(Under derivative and non-derivative classification, *Brahma* also has two forms) very dual element has been revealed in *Gaṇeśa* as mind owing to coordination/combination of an elephant and a man.

Need'nt say that the practise of puting stake on work depends fully on the element of mind **'मन एव मनुष्याणां कारणं बन्धमोक्षयोः'** *"Mana eva manuṣyānāṁ karaṇaṁ bandhamokṣayoḥ,"* (**Viz.** *It is the mind that becomes cause for worldly ties and imancipation of all human beings. May! my mind be resolve to all what is good and benevolent)* **तन्मे मनः शिवसंकल्पमस्तु'** *"Tanme manaḥ śivasaṁ kalpamastu"* (**Viz.** *Many ! my mind resolute for benevolence) and* –**'मन जीते जग जीत'** "Mana jīte jaga jīta" (**Viz.** *Think that this entire world is won when the one is capable to bridle his mind) etc. dictums support very sense conveyed here by us. A resolution for every work first come to mind and then it results in speech and the act. Hence,* **Veda** *says–*

यन्मनसानुमनुते तद् वाचा वदति,
यद् वाचा वदति तत् कर्म्मणा करोति ।
Yanmanasānumanute tad vācā vadati.
Yad vācā vadati tat karmmaṇā karoti.

Viz. Whatever is churned into mind, the same is expressed by the speech and whatever is expressed, the same act is performed.

Hence, success on any act rests on the vehement combination of the mind. Such vehement stimulation is called in common parlance as loyalty or dutifulness. The practitioner of mesmerism says it as will-power. How a devotee should generate self-confidence at the beginning of each work, the manner lies in the abovesaid twelve names of *Gaṇeśa*. It is explained as under–

Sumukha-Mana– The mouth is the chief sensory organ in human body.

Ekadanta-Mana– As per principle of philosophy– 'युगपद्ज्ञानानुपपत्तिः मनसो लिंगम्' "*Yugapad jñānānuppattiḥ manaso lingam*" (**Viz.** it is distinct introduction of mind that it can not conprehend, two different things at the same time.) the mind can be centred on one thing at a time.

Kapila - Mana– In capriceness, the mind can even defeat the monkey.

Gajakarṇa-Mana– The mind that makes a guess of the secret lying in the heart of others through gesture, posture, expression, movement, indications etc.

Lambodara– The worldly events either small or big, seen or heard are stored at the corner to this mind.

Vikaṭa– It is so dangerous that even the warrior like *Arjuna* could not make stand before the preponderance of this mind and expressed his defeated disposition before lord *Kṛṣṇa* as– 'चंचलं हि मनः कृष्ण! प्रमाथि बलवद्दृढम्' "*Cancalam hi manaḥ kṛṣṇa pramāthi balavaddṛdham*" ('o lord *Kṛṣṇa* this mind is most caprice, imighty and subjugates all). Lord *Kṛṣṇa* himself has supported such feeling instead of any contention in the words-'असंशयं महाबाहो!' 'मनोदुर्निग्रहं चलम्' "*Asamśayaṁ mahābāho manodurnigrahaṃ calaṃ.*" (O' *Arjuna* ! Your statement is undoubtedly true. This mind indeed is caprice and it is uphill task to contral it.) This is the reason, a caprice man is a ddressed as a man in his extrimity.

Vighnanāsa– The hurdles will automatically flee if the work is done with full concentration of mind.

Vināyaka– It is the supreme regulator of all sensory organs. No declinations can even touch if it is duly controlled.

Dhūmraketu– The entity of opaque, oblique, and immaure imaginations is the vehement proof of the existence of mind.

Gaṇādhyakṣa– It is the master of all countable matters of this world.

Bhālacandra– it is a tiny form of moon that enshrines on the forehead of lord **Śaṁkara**. This moon is originated from the mind of gigantic **(Virāṭa)** and that element of moon stimulates, the minds of all organisms.

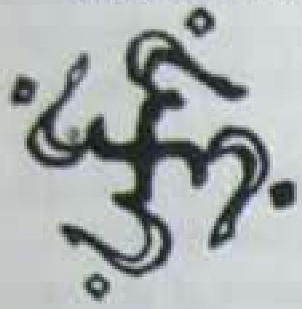
Gajānana– Only front face is typical like an elephant. In case, any devotee proceeds bearing all difficulties initially, the latter part formed down from the throat is declination of the part of sensitivity **Viz.** the devotee feels pricks initially in controlling the wagary of mind but it becomes so habitual to penance that it does not feel peace in other than that practice.

It is clear that if devotee recites the abovesaid names with full concentration, he is booned with the spirit of self-dependence.

****

GAṆEŚA IS UNIVERSE ORIENTED *PRAṆAVA* (*OM*)

It has been mentioned in ***Ganapati Atharvasirsa***-



ॐ नमस्ते गणपतये

Om namaste gaṇapataye

Salute to ***Gaṇapati*** in the form of ***Om***, the greatest and foremost syllable.

We have proved the visible world oriented syllable om is worshipped de-facto in *Gaṇeśa* form on the basis of contemplations in *Maudgala Purāṇa*. Hence, an icon of *Om* if desired to draw, it will get the shape as under-

Look at the aove drawing. You will see syllable *Om* from all directions you see it but it can be drawn by an eccentric or typical artist. Hence, its simplest form is worshipped or adored as *Svastika* among common public. This sacrosanct mark have been equally accepted by other civilized countries of the world in their culture. However, as the flow of Ganges on its way is associated with a number of tributories and certain changes appear in its water; the symbols and the culture as a whole have been found in different features and modes. **As per the figure given below, you**

will see that *Svastika* has become minutest in Germany etc. countries. The *Nazis* having proud of feeling themselves all Christians presently dwelling in England and other countries, adore it as cross. We have already highlighted this topic in preceding pages. The races having *Islamic* culture adopted, adore it in the form of crescent moon alongwith a star. Actually, it is the crescent point of the ***Om*** syllable.

——★★★★——

THE SCIENCE OF PLANET'S ADORATION

In **Sanātana** religion, every follower arranges the worship of nine planets at the beginning of each auspicious and inauspicious act. Imagine that why is it necessary ?

The great *Yogi* **Yājñavalkya** has highlighted a topic on appeasement of planets with reciting hymn and *viniyoga* in his *Smṛti*. It states–

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत्।

(याज्ञ० स्मृति आचाराध्याय २९४)

Śrīkāmaḥ śāntikāmo vā grahayajñaṁ samācaret.

(Yājnya smṛti Ācārādhyā 294)

Viz. A man desirous of wealth and peace should host offering for planets.

We have already proved under the theory on Universe and Body (viz. human body is originated as a result of combined contiribution made by nature) as also under a topic on *Muhurta Vijñāna* that this human body is like a *Dharmaśālā* constructed as a result of contribution made by every individual of the society because it is also built by the grace of different gods. As all generous people or members generous donate as per their capacity for the construction of *Dharmaśālā* for which request is made by any trust or religious institutions; the same way different parts of this body are donated by the gods. We see that an individual donates land, the other donates bricks/stones, the third donates lime and cement and thus, construction of a *Dharmaśālā* is completed shortly. The directors of that charitable institution inscribe the name and the amount contributed or subscribed by the respective donors-on the stones-in order to give honour to them and put that board at the front side of *Dharmaśālā*. On the day of inauguration ceremony of that *Dharmaśālā*; all these donors are called with honour and the secretary of the trust or charitable instution furnishes a report and publishes the name of the donors and the subscription made by them. He thus, appreciates their generosity and gives thanks to them. This worldly etiquette is prevalent everywhere. In case, the secretary would have not done this formality, the subscribers will not

ask to refund their contribution but a label of being their ungrateful is sure stick to the directors because they were visited door to door for collection of the subscription and appreciated the donors as "being their generous like sun and moon"—'भवान् सोमः भवान् सूर्यः' *'Bhavāna somaḥ bhavāṇ sūryaḥ'* but forget even to give thank for their generous gift. It is true that mere expression of graterfulness or thanks does not do anything productive. However, we have seen several persons doing boycott of the functions immediately when they see, the secretary has not read their names in the thanksgiving--list and did not pacify evenwhen apologised by the personnel of the concerned charitable institution.

The nine planets including sun etc. have similarly, contributed in formation of this human body. *The Sun* has inserted soul, *the Moon* contributed the mind, *Mars* contributed the blood circulation, *the Mercury* has given the power of imagination, *the Jupiter* has given knowledge, *the Venus* has given Semen and *saturn* has given feelings of vicissitudes. Thus, our body is the outcome of all these planets–grace in the form of *Dharmaśālā*. **Hence, from the insemination to the funeral, a man whenever gets a chance or performs any auspicious or inauspicious rituals ; gives thanks to all these contributors as**–salute to the sun **"सूर्याय नमः"** (*sūryāya namaḥ*), salute to moon **'चन्द्रमसे नमः'** (*Chandramasey namaḥ*), salute to mars **'भौमाय नमः'** (*Bhaumāya Namāḥ*), salute to mercury **'बुधाय नमः'** (*Budhāya Namaḥ*), salute to Jupitor, **'बृहस्पतये नमः'** (*Bṛhaspataye Namaḥ*) salute to Venus, **'शुक्राय नमः'** (*Sukrāya Namaḥ*) and *Salute* to saturn **'शनैश्चराय नमः'** (*Śanaiścarāya Namaḥ*).

The persons whosoever do flattery at the time contribution demanded from abovesaid donors but never say thanks and moreover, leave such a trend to follow for the next generation; these all undoubtedly, suffer from the divine curse.

——★★★★——

UNIVERSAL FRATERNITY

All people know that according to the status of a man the other people join him in vicissitudes. For example, the *Mohammadens* of the same colony can only attend the marriage function in the home of

a *Maulānā* because they solemnise the marriage within the family. A little more rush of the people can be expected at the home of a monk because the procession is offered only with a cup of tea. All authorities of the state alongwith the subject can be expected in the royal function (i.e. at the palace of a king) and foreigners including the inland people, may attend the function at the palace of an emperor. This is because the scope of fraternity with emperor is so extended. This is the climax of the fraternity with non-Hindu people– **'सा काष्ठा सा परा गतिः'** *"Sā kāṣṭhā sā parā gatiḥ"* (It is the supreme aim and the same position too.) but the scope of frater-nity with a *Hindu* of **Sanātana Dharma** is so vast as the guest from the abode of Sun, Moon, distant saturn and the guests from the next end of the universe orbit gather in the function hosted by him. He summons all of them with respect irrespective of it being auspicious or inauspicious function.

It is merely a false confusion that such great guests are called but never given due honour and a *Hindu* merely offers few rice grains and sprinkles a few drops of water. Such question can be raised only by a man who attends function for satisfying his hunger– **'सामग्रीनेमनिवर्तक'** *"Sāmagrīnema nivartaka"* otherwise the motto of love is–

भाव बिन थूकूं नहीं, गाड़ी भरे सामान पर।
रीझ जाता है मेरा मन, मान के एक पान पर।
Bhāva bina thūkūm nahim, gāḍī bhare sāmāna para.
Rījha jātā hai merā mana, māna ke eka pāna para.

Viz. I do not prefer even to spit on a trolley load gifted items if the donor is not bona-fide but I feel tremendous pleasure if only a betel leaf is offered with honour.

——★★★★——

AN APPROACH OF SCRIPTURE

(क) **शन्नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा।**
शन्नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः। (अथर्व १९/९-१०)
Śanno grahāścāndramasāḥ śamādityaśca rāhuṇā.

Śanno mṛtyurdhūmaketuḥ śaṁ rudrāstigmatejasaḥ.

(Atharva, 19/9-10)

Viz. May all planets in company of moon, devil head with sun, death indicator *Dhūmraketu* and dreadful *Rudras* bless us for the good.

(ख) अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवता आदित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता।

Agnirdevatā wāto devatā sūryo devatā candramā devatā vasavo devatā rudrā devatā ādityā devatā maruto devatā viśvedevā devatā vṛhaspatirdevatendro devatā varuṇo devatā.

Viz. The *fire, wind, sun, moon, Aṣṭāvasu,* eleven *Rudras,* twelve *Ādityas,* forty nine *Maruts, Viśvedeva, Jupiter, Indra, Varuṇa* all are gods.

In **Vedas** etc. scriptures, provision for the appeasement of sun etc. nine planets has been sanctioned as their due worship. Let the inchoate opinions delivered by the material scientists be at their place as they consider the sun etc. planets as inert bodies and let the people having half-baked mind say that—*Hindus* worship the planets like Sun and Moon etc. because the promoter of their religion ***i.e.*** hermits were feared of them due to their sheer ignorance. However, we should in the meantime of such criticism seldom forget that even if we consider for a while these planets inert, we observe that as the inert earth brings in the changes like summer, winter, rain etc. due to its rotation ; the planets too have definitely some good or bad impact on the world and its inhabitants.

Besides above, as a sensitive driver and guard is necessary for keeping control, make it moving at specified time, giving it brake at certain time intervals, the prayers made to the sun etc. planets i.e. contributor of our body formation are all relevant. Because these are as sensitive as the driver of a train. Imagine a train moving without driver and see that it will not understand, the signals and red or green flags thereby accidents are not ruled—out. In brief, the prayer to planets gives a due commond to the humanbody.

—★★★★—

HOW CAN THE PLANETS COME THROUGH MERE INVOCATION ?

The Sun etc. planets are located at a distance of several lakh miles above from our earth. This fact is duly known to all scientists. When this is the position, how then they come and sit at the offering place measuring mere one and half *Bālista* (***i.e.*** *length from thumb to the little finger in stretched plam*) from such distance and further, how they depart when only pinch of rice grains are offered with hymns on the lips?

Here are some questions that can solve the abovesaid plea. Tell that how a lens measuring merely one inch affixed in Camera does cover the red fort, *kutuba minerate* and the scene of flooded Yamuna alongwith the bridge built over it ? Further tell that how a small retina of your eye does cover not only the sun and moon but all stars and constellations? As per *the theory of sprituality*, the respective sensitive god stimulates his representative power dwelling in the body of the devotee as an ambassador and does all good for him when a *brāhmaṇa* broadcasts his message in the name of planets through the *wireless* of *Vedic hymns*. This is the phenomena of *Sanskrita* language. Hence, any planets need'nt come down from his orbit and dash with the roof of the devotee's building because it already enshrines in micro form in the human body. The worship and summoning is mere creation of friction with match stick already bearing fire within it.

—★★★★—

HOW DO THE PLANETS RIDE ON THE HUMAN BEINGS ?

When a tiny ant rides on the body of a man, he immediately takes it out from there due to his sensitivity but what is the reason that he does not feel the riding of planets weighing several trillion tons? If it is untrue, why then the people say that saturn or devil head or tail is riding on fullan person?

A man is reprimanded on doing anything foolishly—whether you bear stones on your wit? and—he is resprimanded on committance

of anything wrong–*"Ghost is on his head"*. In the similar fashion, any good or bad impact on the human body is prognosticated as per the position, the planets take in the universe because these planets are contributors of this body. In order to reveal this scientific process, the people ironically say that *fullan* planet rides on the man concerned. In brief, they want to say that the man is under the impact of that planet. It is worth noticing that the consequences of good and evil acts, do not appear in human figure as fear appears on his face when stick is taken in hand to punish him but it creates distortion in his mind and he himself weave the net for his detriment. Similarly, the consequence of good acts sharpens the mind of gentleman and he achieves success even in the herculian tasks. In brief, god endows the devotee with intelligence as per–**'ददामि बुद्धियोगं तम्'** *"Dadāmi buddhiyogaṁ tam"* and it leads him to the path of destruction. **'बुद्धिनाशात्प्रणश्यति'** *"Buddhi nāshātpranashyati."* "Hence, the mind of a man suffers from if and buts, whim-whams, this-that, logic, illogic etc. i.e. puzzles of various types. As an intoxicated man does not feel himself, the defects arousing in is mind and a mad man seldom thinks that he is a mad ; the people guess out his mental dispossion by the expressions made by him and say–**'अर्धविक्षिप्तोऽयम्'** *"Ardhaviksipto Yaṃ"*–(He is indeed, a half lunatic) you in the same fashion can not see the saturn riding on you but the people with whom you talk; understand you immediately and say–**'देवानां प्रियोऽयम्'** *'Devānām priyo, yaṃ'.*

——★★★★——

WHETHER THE BRAHMANS ARE THE AGENTS OF PLANETS ?

It is said that one should donate this or that thing and the planet will give no pain. Whether the planets are corrupted and the *Brāhmans* are the agents to get bribe and appease them ? Whether planets will do no harm when pockets of these agents are filled ?

The person raising this question perhaps does not know why the ailments grip him suddenly in **Āyurveda**–

पूर्वजन्मकृतं पापं व्याधिरूपेण बाधते।
तच्छान्तिरोषधैर्दानैर्जपहोमसुरार्चनै :।। (माधवनिदान)

Pūrvajanmakṛtam pāpaṁ vyādhirūpeṇa bādhate
Tacchāntiroṣadhairdānairjapahomasurārcanaiḥ

(*Mādhavanidānh*)

Viz. The evil committed in the previous life inflict pain in disguise of ailments and these can be removed when medicines are taken, donation made, *japa* done, *Homa* arranged and prayers made to god. Need'nt say that the reason for ailments has been explained the evils debited in the account of previous birth. *Yajurveda* does not considers medicines suffice for their cure but gives simultaneous importance to donation, *japa, homa*, and prayer to god. The *Unani system of treatment* also considers blessing necessary with the use of medicines. It says that a man should do prayer and donation in order to get quick recovery from the ailments. As a man has to burn mid-night oil i.e. hard labour for earning money, it has been considered as the exterior vital air (*Bāhya Prāṇa*), while giving donation of the things, the man would certainly feel pain and it will strike a balance or reconcilitation between the quantum must to suffer due to previous deeds. In otherwords, the pain determined to suffer for the previous evils will take place while giving money. This is the reason, donation lower than the status is seldom fructified. *Thus, planets do not take bribe but appointed as judge by almighty to punish the man in proportion to the evils committed by him. As the Judge pass order to charge fine or rigorous punishment for certain days, rigorous punishment waived off if fine is deposited by the so convicted man.* In the same way, one option out of physical mental pain or donation and gift etc. can be selected. It is our individual experience. **Veda** itself states about the Brahmanas learned to Vedas as agent–

यः आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति
आ स देवेषु वृश्चते। (अथर्व० १२।४।१२)

Yaḥ ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati
ā sa deveṣu vṛścate. (*Atharva. 12.4.12*)

Viz. The man is liable to punishment by god who does not offer the cow to Brahmana who asked it for the gods

AYURVEDA BASED ON THE THEORY OF UNIVERSE AND BODY (*Aṇḍa--Piṇḍavāda*)

One thing more to realise is that the divine powers existing in the universe not only have impact on human body, but the inert things like grass, hay, rubbish, soil, stone and water also bear the impact of these divine powers. This is because, all these things being related one or other god having entity in the universe. The concentrate of iron particles and wood as suggested by *Āyurveda* for treatment is fully based on very theory of universe and body (*Aṇḍapiṇḍavādā*). Ailment is meant by increase or decrease than the balanced quantum of blood, flesh, marrow, liver, bone, semen and splendour in the human body. The deficiency of one or more than one element out of these is observed as ailment to body. The treatment is meant by filling or reducing the deficient element by any matter existed in the form of herb, straw, cereal, metal etc.

When a person suffers from the deficiency of semen, the physician suggests him to eat undecorticated green gram pulses because it increase the quantum of semen drastically. It is to mention that local matter that increases the semen is mercury and abovesaid pulse contains suffice quantum of mercury in it. Besides this pulses, all other matters like gourd and bitter gourd will asist in formation of semen in human body to the desired extent.

Similarly, the medicines like *Lohāsava, Kumarī Āsava*, tomato, iron tablets, quinine etc. are given when a man suffers from liver and spleen disorder. The man suffers because the above organs turn the essence made finally after due digestion into red colour but in patients case, these stop functioning and that essence is left undyed in yellow colour. The things relating to the mars planet give power to recover from ailment of nails, tongue, eyes etc. given in the form of medicines. The yellowish colour gradually is removed from all these Organs. Need'nt say that all abovesaid matters are filled with the mars chemicals.

The seven medicines i.e. *Apāmārga* (*Uṅgā*), *Arka* (*Āka*), *Palāśa* (*Dhāka*), *Khādira* (*Khaira*), *Udumbara* (*Gūlara*), *Aśvattha* (*Pīpala*) and *Kuśa* hold within them specific elements of the *Sun, Moon, Mars, Mercury, Jupiter, Venus* and *saturn* respectively. Similarly, *in metals* like *gold, silver, copper, brass, bronze, mercury* and *iron* also hold these elements. The *seven gems* i.e. *Māṇika* (*Motī*), *Vidruma* (*coral*), *Pannā* (*Phiroja*), *Padmākṣa* (*Pukhrāja*), *Vajra* (*Diamond*), *Nīlamaṇi* and *Nīlama* also bear the elements of sun etc. seven planets. Whatsoever element is either reduced or increased in the human body, the concerned medicines are taken in a systematic manner (or honoured/adored) and very is the basic principle of *Āyurveda*.

It is perceived that the planets located in the distant sky have great impact on the inert matters of our earth. The full moon of the fifteenth of the bright nights, attracts vehemently all earthly objects but owing to solid structure of the mountains, trees and soil etc.; we can not perceive this force of attraction yet tide in the ocean can be seen directly on that night.

As per the position of the Saturn in human body, proportionate change can be seen in the lustre of *Nīlama*. This fact has been disclosed by the jewellers. On very scientific spirituality, ***Indian hermits have conceived the objective of homage to nine planets to make the man well adaptive to the atmosphere and reap the desired success on all material and metaphysical acts performed by him.*** The modern scientists also accept the fact that this atmosphere has been formed with the combination of planets, constellations, stars, milky way, pole star, *dhumaketu* and *ulkā* bodies.

——★★★★——

ABOUT THE CONCEPT OF *HAVANA* (OFFERING)

It is a system or principle accepted in all scriptures that *havana* being inseparable part of religious ceremonies; it should be arranged at very beginning of all acts akin to the worship of *Gaṇapati* etc. gods for completion of them without any hinderances. The modern man who accepts any system by any direct benefit, considers it as wastage of the grains and ghee thrown on the fire. However, this concept is as illusive as a man not knowing farming says fool to a peasant when he sees him scattering grains on the soil.

We have to face the contentions raised by communists, socialists and immature mind congress people wherever we arrange

offering or make it arranged by the people. Hence, on the basis of such bitter experiences, we say that the so-called educated society is actually lagging behind the peasant who at least knows the agriculture science. Irrespective of less stock of food at home, members of family live on half diet ; he will scatter the grains on the soil. He will sow the seed even if it is arranged by selling the jewels lying with his wife or by raising loan from the money lenders. The so-called people will consider it his folly but it is peasant who knows that each seed will be retrieved in multiple of one lakh grains inspite of over rain, drought like conditions, emergence of rodents, parrots, moths and other adverstities always keep him fearing for the yield. Nobody can give him guarantee that he will certainly get the return for his secrifice without any hurdles posed. He thinks it his duty since his several preceding generations—to do farming and—assigns the result for his act—with the god.

The same should be considered in relation to the offering. The farmer does physical offerin while it is an agriculture of the splendour. One is physical and the other is metaphysical. The former results in lump of grains and cereals while the latter results in everlasting satisfaction by virtue of the divine grace. Hence, this farming requires separate manner. ***The gods not being visible but micro, the matters are duly offered in fire and thus, it is converted in micro form so as the gods may entertain it. The bulky part of the matters offered to fire remains in the form of ash. The mixed part of micro and coarse turns into smoke and pervades in the space by lifting up from the earth. In finally, converts in clouds and rains again on the earth. The most micro part of it is converted into the form of Archi and satiates the gods dwelling in Dyuloka*** (The abode of sun). As per the macro and micro theory, each part goes undisturbed to its genuine holder and then rests there. As an inert body thrown upside comes back again to the earth, the river flows from its confluence towards the sea and seldom rests until it accesses there; each *Archi* of physical fire in the same fashion does not cease until it reaches at the sun, the basic nucleus of all bright matters pervaded throughout the universe.

अग्नौ प्रास्ताहुतिः सम्यग् आदित्यमुपतिष्ठते (मनु० ३/७६)

Agnau prāstāhutiḥ samyag ādityamupatiṣṭhate. (Manu 3.76)

Viz. The morsel (*Āhuti*) given on fire in a systematic manner

finds its ultimate place with the sun. It is existed in the from of a formula in the foremost hymn.

One should understand here as per the material science that as a seed avails, a quantum of increase by one hundred times when it is sown in the soil, the matter immersed in water avails a quantum increase by one thousand and one lakh time when it is set on the fire. The terms hundred, thousand and lakh etc. has been used merely to make the context easy to understand. In brief, the matters obtain their larger quantum in succeeding manner when these get in touch with the earth, water, fire, wind and the sky respectively. An increase in quantum of the grains/seeds is known to the most common people but one has to plunge in more depth in order to know the phenomenon of increase when the matters get in touch with the water etc.

We observe directly that some tablets are to be taken with luke warm water or with something other in ***Āyurvedic system*** of treatment. The physicians working on ***allopathic system*** of medicine, suggest mixture of some matters with water to be given to the patients. ***Homeopathy system*** of treatment is based on the principle that if the quantum of property of a medicine is reduced by mixing it with the filtered water, it proportionately becomes more and more effective. **Viz.** a single drop of medicine becomes ten times more protective from the diseases and this ratio of increase in its power is continued with the quantum of water so taken. Needless to state that the matter mixed with water increases thousand times as indicated by these all operations and uses.

While proving the quantum increase of the matters when it is set on fire, you need'nt do any specific labour. In case, your chew a chilly daily, it will give pungent taste only to you but all family members including neighbour will start reacting when you set it on fire. A little bit asafoetida when fried, spreads the meassage that curry is being cooked in a home throughout the colony. The sweet perfume of jaggery attracts the people moving at a distance of miles and they understand easily that cane juice is being boiled in the process of making jaggery. The odour of petrol and crude oils burnt in automobiles and oil engines cause headache to all people moving on the roads. The smoke from *biḍi* and *ciggerate* smokers in a running bus make non-smokers putting hankey on their nose in order to feel

some relief. These all examples prove that the thing set on fire increases by lakh times.

The matters dropped on the fire at the time of *havana* thus, avail immeasurbale quantum increase, satisfy the gods and finally received by the man in the form of numerous luxuries.

In the opinion of *Ārya Samāja* sect, the sole objective of *havana* is to purify the air but it is based on mere perception of the things. It is true that purification of air is also an advantage of doing *havana* but its objective is to satisfy all organisms and gods as part and parcel of the supreme soul and finally to become worthy of their consumption with multiple increase in their quantum. By observing many crows in the mango orchard and saying it suitable place for their gathering or considering the cool shade of tree as the sole objective of its plantation are far from the reality however, at the first sight, these appear well proved. The sole objective of mango trees is actually to provide with succulent and delicious fruits.

Had the actual objective of *havana* been mere purification of the air, whether mere some grams ghee would have purified the air by doing *havana* at home?Better if such people join service in East Punjab Railway or East India Railway and supply the railway with all material proposed for *havana*. When it will be dropped in the engine, it can purify the air blowing not only nearby their homes, city or district but it will purify the atmosphere extended from *Amṛtasara* to distant part of *Bengal* also. Imagine for a while, this opinion and laugh at the wisdom of the people so thinking. One should therefore, understand that the purpose of *havana* not confined to direct smell or purification of the atmosphere but a technique of the worship which gives fruits in the form of progress and prosperity in this world and the immortal pleasure in the world after death or heavenly abode.

——★★★★——

WHAT IS THE ADVANTAGE OF THE SATIATION TO GODS ?

It can be asked that what advantage the society would reap as a result of the gods satiated by *havana*? **One should understand here that as per the theory of Universe and Body, human body is an**

outcome of the different contributions made by the gods. As a tab is always required reservoir and a bulb is required power house for continuous supply of electricity the surviving human body is required step by step, the god who have contributed his body. We are unable to collect the desired consumables in the absence of the grace of the gods and even if we assume for a second that a man has collected by virtue of his industry, different kinds of human consumables ; here also one can not make guarantee for successful consumption of the means so collected. We see abundant availability of consumables with the rich people yet they cannot consume them because of the ailments like indigestion, constipation, loss of appetite etc. A dictum that *"milk is away from poors because of poverty and from rich because of indigestion"* is popularly used to describe the situation. Hence, *Yoga* in the from of availability of the things and capacity to consume in the form of "*Kṣema*" both can be with a person only by the grace of god. The gods satiated with the *havana* performed, render the man with ability to consume the things available with him and this ability cannot be availed by any other means. In the folk language we can brief this cryptic sense by saying that the gods are so addressed because they render the man with different kinds of things and the man is addressed as *"receiver"* because he asks at each moment from the gods (*Devatā* and *Levatā* in folk language). Hence, *Levatā* cannot servive without the grace of *Devatā*.

Once a king wished to know about the advantage of arranging the *havana* from his priest. The learned priest described the process of offering through *Vedic* technique but the king could not understand as he was eager to know the direct advantage. He continuously blocked the way of understanding by raising his if and buts, the whim and whams. Finally, the priest devised a new technique to explain the advantage for which the king was curious. He said the king- *"You should arrange a feast fro Brāhmaṇas"*. The king agreed to and arranged the same. The priest made the learned *brāhmaṇas* in an auditorium and another hall was arranged for the common *brāhmaṇas*. Various cuisines were put before them but as per instruction of the priest, the king ordered his attendants to tie a chip of wood with their elbows. The *brāhmaṇas* could not bend their hand upto the height of mouth as the hands raised above their heads when they tried to eat. They all fell in surprise on such behave but

nobody could ask the reason from the king due to fear of royal punishment. Hence, they could only gain satisfaction that food is offered before them on the plates. The learned *brāhmaṇas* however, arranged them in two rows. Thus, they started eating mutually i.e. one was putting morsel in the other's mouth and also on his part, the other was putting morsel in the mouth of the first. The tied hand cannot be lifted exactly at the height of one's own mouth but he could make other to eat the same. Thus, all of them ate upto full satisfaction and began eructations. When the king asked the learned *brāhmaṇas* about their skill, it was replied by them by extracting following hymn from **Śrimadbhāgavadgitā**–

देवान् भावयतानेन ते देवा भावयन्तु व: ।
परस्परं भावयन्त: श्रेय: परमवाप्स्यथ ।।

Devān bhāvayatānena te devā bhāvayantu vaḥ .
Parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyathaḥ.

Viz. o' humanbeings, satiate the gods by arranging the offerings and you will be satiated by the gods. Thus, by mutually satiating each other, both of you will enjoy the pleasure.

Hence, we all have applied the formula of the offering herein when eating individually had become difficult for us– they replied. This example duly highlights the provision of *havana*. The man undoubtedly is not free to enjoy or consume all worldly things even if these are available abundantly with him because of the bondage of his previous acts performed. In case, he satisfies the gods time-to-time managing for the offerings; they also provide him with the capacity to consume those things. Hence, it is necessary to hold *Homa* etc. at the time of solemnising the ceremonies with all requistite obeisance.

——★★★★——

CONCEPT OF INSEMINATION CEREMONY AS LAID DOWN BY VEDAS

(क) गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा ।

Garbham dhehi sinīvāli garbham dhehi sarasvati garbhaṁ te aśvinobhā dhattām puṣkarastrajā.

Viz. (*Sinīvāli*) o' *amāvasyādhiṣṭhātṛdevate* and (*Sarasvati*) o' *Vāgadhiṣṭhatradevate*, endow this woman with power to hold womb and maintain the same (*puṣkarastrajā*) decked with the garland of lotus flowers (*Ubhā Aśvinau*) both *Aśvinikumāras* duly hold (*Ādhattām*) thy (*Te*) womb.

(ख) गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पति: ।
गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते ।। (अथर्व ५,२५,३४)

Garbhaṁ te mitrāvaruṇau garbhaṁ devo bṛhaspatiḥ.
garbhaṁ ta indraścāgniśca garbhaṁ dhātā dadhātu te.

(*Atharva 5.25,34*)

Viz. May *Mitra* and varuṇa endow you with healthy womb. May *Jupiter*, the preceptor of gods, make they womb healthy. May god *Indra* and fire in the from of *Brahma* as *Vaisvānara* existed with all creatures **"अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रित:"** (*Ahaṁ vaisvānaro bhūtvā prāṇinām dehamāśritaḥ*) make healthy thy womb.

With the extract of the abovesaid *Vedic* hymns, it will now have become apparent that this ceremony is approved by the **Vedas**. As the forth coming baby, a representative to human race depends with his future on this ceremony; importance of this ceremony is unexceptional. As per the **Vedic** hymn–**'अङ्गादङ्गात्संभवसि हृदयादधिजायसे'** *"Angadaṅgātsambhavasi hṛdayadadhijāyase,"* the children get birth as a result of equal combination of the soul, heart and body of their parent. In that case, the physical and mental deficiencies existing with the parent shall definitely transmit to the children. The insemination ceremony is required to solemnise in order to remove those defects. Hence, **Manu** has stated the objective of this ceremony as under–

निषेकाद्बैजिकं चैनो गार्भिकञ्चापमृज्यते ।
क्षेत्रसंस्कारसिद्धिश्च गर्भाधानफलं स्मृतम् ।

Niṣekādvaijikaṁ caino gārbhikañcāpamṛjyate.
Kṣetrasaṁskārasiddhiśca garbhādhānaphalam smṛtam.

This hymn recognises the purity of seed and field as most important.

A question may be raised that whether physical and mental defects can be compounded by reciting mere, a few hymns and

offering prayer to the gods? We will reply this question in affirmation. We should not forget that mind has a cardinal role in his being good or bad. It has been stated in scriptures that—

मन एव मनुष्याणां कारणं बन्धमोक्षयो:

Mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ.

Viz. The mind of a man is the sole reason for his painful ties and that of everlasting pleasure of emancipation. In the circumstances, when we have come across the confluence of the defects and their unsurpassable castle, it becomes then our duty to attack directly on the same and do a change in its flow. We should shift fully his power, erstwhile involved in creation of the defects towards the prevention of the defects and vices. The hermits duly understood to this fact have provided for this ceremony. To put a flame of divine lamp in the heart till then filled with darkness of the greed, ego and attachment unextincted—is the phenomenon of the typical mind of the Indian hermits. Following some hymns readable at the time of this ceremony are—

(क) धात: श्रेष्ठेन रूपेणास्या नार्या गवीन्यो: ।
पुमांसं पुत्रमाधेहि दशमे मासि सूतवे ।। (अथर्व ५।२५।१०)
Dhātaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.
Pumāmsam putramādhehi daśame māsi sūtave.

(Atharva.5.25.10)

Viz. O'lord Brahmā ! you are the creator of this world. Please, install adequately in the nerves (*womb*) of this woman, a male child with beautiful complexion for delivery on the tenth months complete.

(ख) यत्ते सुसीमे हृदयं दिवि चन्द्रमसि श्रितम् वेदाऽहं
तन्मां तद्विद्यात् पश्येम शरद: शतम् जीवेम शरद:
शतं श्रृणुयाम शरद: शतम् । (पारस्कर ९१।११।९ यजु० ३६।२४)
Yatte susīme hṛdayaṁ divi candramasi śritam vedā'haṁ
tanmāṁ tadvidyāt paśyema śaradaḥ śataṁ jīvema śaradaḥ
śataṁ śṛṇuyāma śaradaḥ śataṁ.

(Parskar 91.11.9 yajuḥ. 36.24)

Viz. O' pretty woman ! I know your heart located (existed) within the moon in *Dyuloka* and that also knows me. **Viz.** should we duly understand the mental disposition of each other.

May both of you see upto hundred years, live and listen upto that period.

These hymns attract the human mind towards the *sattva* feelings. These do not allow, an emergence of animal nature. In spite of indulged in the worldly luxuries, it does not understand it as the mean of satisfying the lust and enjoys it in order to perorm the duty of reproduction as specified by **Vedas** like *Sṛṣti Yajña*. The feelings like - "I am a fraction of the perfect *puruṣa* (*God*) consisting of truth, *cit* (*mind and heart*) and pleasure—it (*wife*) is my nature and both of us join for intercourse in order to pay-off the divine, *Ṛsi*, parent liabilities."have a great impact on the the formation of the body of forthcoming baby (man).

It has now proved that the mental disposition of the wife and husband at the time of insemination, the image whatever they form in their heart and observe with inner eyes; the baby gets birth as the relection of the same. We oftenly come across the news through dailies, a woman has given birth an eccentric baby having monkey frame of the body, with hairs on it and a tail like monkey. Again sometime, we see a news printed that a baby was born with two heads and four arms. Imagine that what may be the root cause for these all events ? Needless to state that the irrelevant thoughts emerged at the time of intercourse result in such typical frame of the baby. Hence, at the time of intercourse, the husband and wife both should feel gaiety and a sense of spirituality.

We have stated in preceding page that the body frame of a baby is an outcome of the joint cooperation of the bodies, hearts and the minds of his parent. Out of these three, the mind is the eminent. It is most caprice and knows no limits. It runs at each moment and churns one or other things by joining the wisdom with it. Misdirection is not ruled out if the mind could not receive an adequate guideline. The caprice trend of this mind can be tolerated at other moments otherwise than, the sacrosanct and important time of the insemination when man is preparing himself to reproduce a successor of his race, caste and traditions. In case, it could not be controlled at such important fraction of the time, its caprice, and the tendency of not caring for the limits may become a cause for the birth of unworthy, bloodblaster and a baby evergiving pain and pricks. In

order to fill the mind with divine feelings, and understand it as great deed; ours hermits having intuitive powers, started solemnising this ceremony.

WHY IS SOLEMNISED THE INSEMINATION CEREMONY ?

When all men, animals and birds etc. creatures of this world are able to do intercourse without solemnisation of any Vedic ceremonies prescribed and blessed with the children ; it shall become an usual curiosity to know why is this act counted in the list of ceremony? we see in the animals that without following any rule like this, they easily give birth to more than seven kids at the same time.

It is true that the animals and birds as also the men are getting children/kids without solemnising the insemination ceremony as prescribed by **Vedas** yet the greatest difference of the power of discretion among the man and the rest of animals is not easy to forget. All animals other than the man have been denied of the power of discretion to which the nature has endow with the man. The animals and birds survive under the sheer dependence with the nature mother. It is nature that directs their all activities. It regulates their functions very systematically and seldom allow them to violate even a little, the rules framed by her.

We can say the animals greater than the man in several facits and they have established an ideal before the man particularly when we ponder in depth for comparison betwen them. Take for example the case of reproductioa and intercourse as observed in them. They smell the body of female in order to know whether she is pregnant or not. In case, they found her pregnant, they seldom make her a partner for coition. Now put a cursory eye on the acts of a man. It is true that he is gifted with the power of discrietion, yet considers all time suitable for the intercouse by doing sheer infringement upon the rules framed by our Vedas and seldom cares for the time. Such inadvertance results subsequently in loss of the health and thus, meets to premature death. Hence, the animals being guided by the nature itself may not require any compliance with this ceremony but it is

sine-qua-non to perform for the man.

This ceremony maintains the holiness of the relations between a wife and husband and they realise the importance of the control in their life. **An ideal concept before the married man and woman is placed by this ceremony that mere sexual pleasure is not the sole objective of their cohabition but for meeting to a great purpose.** They should exercise checks on them and do intercourse only for the purpose of reproduction of meritorious children. It is not the purpose of marriage that the couple has been given liberty to enjoy intercourse arbitrarily as it will not amount to evil. However, such arbitrary intercourse is not any way different than debauchery.

We see oftenly that the physical relation between male and female is recognised only when it is allowed by their parent, brothers and relatives i.e. by the society and when the marriage is solemnised duly reciting the *Vedic* hymns. If any man and woman establish physical relation otherwise than the aforesaid two conditions, it is tantamounted to debauchery and such relation not only bring an enigma to them in this world but also in the world after death i.e. heaven.

However, it is an inchoate definition of debauchery. Numerous scholars opine that it is not necessary to establish physical relation with the wife of other persons as it amounts also a debaucher if a man does intercourse with his own wife but for taking in acount, the rules framed by the scriptures. A renowned western scholar **Dr. Balfowr** has stated in this matter–

"Excessive coition between married couples is indeed a debauchery." This is the reason, lord **Kṛṣṇa** in **Gītā** has enumerated sex with spirittuality an his outstanding figures– **'धर्माऽविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ'** "*Dharma viruddho bhūteṣu kāmo smi bharatarsabha*".

The mutual relation of the man and woman is considered as a secret relation. Any discuss about courtship before the relative and the *brāhmaṇas* present at the time of wedding ceremony is treated as a matter of shame for the man and woman but it is neither secret nor cause for shame or shy. The day from where such assumption made by the society and lapsed it solemnising, the trend of debauchery is gathering momentum. In case, a tradition to accept

intercourse as a ceremony is restored; the men and women will abstain from enjoying it excessively as physical relation with other's husband and other's wife after marriage is considered as an evil. This ceremony has an objective to convey that the couple should do intercourse only when the insemination ceremony is performed. A few secondary objective of this ritual are as under—

SEX EDUCATION OR KNOWLEDGE ON THE PROCEDURE OF INSEMINATION

The scriptures have divided all worldly matters entertainable into four classes after a thorough analysis made on them. It is called set of four classes (*Caturvarga*). The names of these matters are—*Dharma* (to execute great deeds), *Artha* (to acquire the essence or the wealth), *Kāma* (the desires and ambitions) and *Mokṣa* (the emancipation). The scriptures educating on these four matters too are in four numbers. For example—*Manu* etc. *Smṛtis* are scriptures, the volumes composed by *Śukra, Bṛhaspati, Kanaka, Kāmandaka* and *Cāṇakya* etc. are *Arthaśāstra* (Economics), the volumes like *Kāmasūtra* etc. composed by *Vātsyāyana* etc. hermits are Erotic (*Kāmaśāstra*) and *Upaniṣad, Gītā* etc. are the *Mokṣa Śāstra*.

The students were taught the sexual physiology like other branches of knowledge (*Vidyās*) on completion of twenty five years observed in strict *Brahmacarya* by *Ācāryas* in *Ṛṣikula* and *Gurukula* etc. during ancient period. This pre-awareness used to enable students live all happy couple life under the compliance with the rules taught by *Ācāryas*. However, *Āśrama System* met to setback and ceasure during mediaeval period and this tradition had also lost its existence. The country divided gradually in two parties. One part of that society was consisted of king, *Nawāb* and rich people who used to sink in the ditch of luxuries and lust. Liquor and courtship to the greater degree made them blind and dull. They had no time to spare except sipping liquor and enjoying *Mujara* from the beautiful women singers. The second party was consisted of the public in common. They were all religious hence, it was natural that they used to hate such luxuries. **Tulsī, Sūra, Mīrā** etc. Indian saints did strong protest against such activities of the royal people. They criticised and flayed

the courtship so strong as the common people bridled their sexual temptations but showed a gross neglection for Erotic or art of sexual intercourse. They considered it obscene and hatred. Thus, sexual knowledge met a setback and it lost its lustre subsequently.

As during that period, the ritual had elapsed in full, the people could not acquire the real knowledge on the procedure of courtship (insemination). We still are living in gross darkness. The books providing with real knowledge on sex are still not available. The bachelors in pipeline to attain couple life get stimulation from their friends, neighbours etc. from the voluptuary persons, by reading *Koka Śāstra* with illustrations etc. obscene literature on erotic while the stimulation of this nature is unauthoritative in itself and the person so stimulated, seldom establish peace and pleasure in his couple life. It is to state here that the obscene literature available in the market are mere advertisement tracks of the local medicines and misdirect the people. Hence, one should avoid reading such books on erotic. Several hundred volumes are being published on erotic in western countries. The authors like *Dr. Pinnikar, Dr. Wilson, Dr. Havilock Elis, Dr. Plotus, Dr. Barnard, Dr. Franklin* etc. have made effort to disclose this topic in scientific manner before the public. The volumes like **"What a husband ought to know", 'Sexual questions', 'Before I wed', 'The science of new life', "Secrets of successful marriage"** etc. have shown a scientific path to the bachelors shortly entering into couple life. Our India has also some rare books on this topic hence, it is advised to read them and do effort for happly couple life.

The *Ācārya* making this ceremony to be held by the couple should have suffice knowledge in this subject. The true knowledge in case, this system is revived, can be given by the teacher only. In case there is no *Ācārya* available, he can read the authoritative volumes in order to know much about the sex. As the students start doing much labour on study when the date sheet of exams are declared, the person which has to join the ceremony will certainly become more curious to learn the art of courtship prior to the declared day for that ceremony. **When courtship or insemination ceremony is so solemnised by taking in account, all the procedure made; the baby resultant to such courtship shall certainly meritorious and spiritual in the days to come and shall earn name and fame for his family.**

PERMISSION FROM THE WIFE

The woman is not a mean to satisfy the lust or carnal desire but she is a pure image of the beautiful nature. God has created woman by imbibing coithin her all delicate feelings of the world. Her heart is always filled with love, kindness, illusion, affection, patience and delicacy. She rises with the boons of sacrifices and surrenders as virgin and sets in the form of a mother. Conversion in the mother form is the explanation of her life. She is adorable and seldom is the subject of lust. The persons whosoever satisfy their lust beside the religious objective to reproduce the children and when she is not agreed to; decay their health one side and do injustice with her on the other. Insemination ceremony or *Garbhādhāna Saṁskāra* is a ceremony symbolising the necessity of having children and mutual agreement for the courtship. Needless to state that consent or agreement of wife is most necessary for intercourse. The modern husbands put her in pain for satisfaction of their hatred lust without seeing whether she is feeling unwell physically or mentally or she is in charms or sad. Inspite of several children already born and the earning power being slashed; the voluptuous persons engage them in courtship thereby birth of one more child which was actually undesirable. Such husband either finally knocks the door of suicide or the children die of hunger and poverty. This all happens mainly because the insemination ceremony is no more solemnised and the temptation of the people for physical relation or courtship has been left unchecked.

We see that a number of embryocite events are taking place and numerous contraceptive, medicines and devices are gathering momentum day to day in order to check the undersirable births. This scenario ipso-facto reveals that there are no ceremonies like Garbhādhāna solemnised. In case, this ceremony is propagated and adopted by the people; a stong check on the ever increasing population can be imposed and there shall be hardly seen complaints filed by the women against atrocities inflicted by their husbands. Thus, the movements conducted by the Women Cells or majority for obtaining equal rights as that of their husbands shall automatically hide in their den. This all protest is made only when the

women realised them selves suppressed by the men and the roots of such protests mainly get strength from sex exploitation made by the men.

WHY IS COURTSHIP PROHIBITED ON AUSPICIOUS DATES ?

We see that all religious functions in **Sanātana Dharma** are solemnised on any particular point of time. *Muhūrta* is meant by the best time for an act. In other words, a time matching with the concerned act in a scientific manner. This adequate or appropriate time is calculated not through the human mind but through Astrology based on the nature science. The scriptures state as under in the matter of courtship–

ऋतुकालभिगामी स्यात्स्वदारनिरतः सदा।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया।।

Ṛtukālabhigāmī syātsvadāraniratah sadā.
Parvavarjaṁ vrajeiccainām tadvrato ratikāmyayā.

Viz. A man should enjoy courtship with his duly wed wife after her purification from menses with a benevolent spirit and abstain from the auspicious days i.e. courtship should not be enjoyed on auspicious days.

ऋतुकाले रजो दर्शने सञ्जाते चतुर्थादिसमदिने ज्योतिःशास्त्रोक्ते पुण्याहे कन्यार्थी पञ्चमादिविषमदिने गर्भाधानं कुर्यात्। (पार. गृह्य.)

Ṛtukāle rajo darśane sañjāte caturthādisamadine jyotiḥśāstrokte puṇyāhe kanyārthī pañcamādiviṣamadine garbhādhānamkuryāt. *(Pāraskara Gṛhyasutra)*

Viz. One should do courtship in *Ṛtukāla* (spring or pleasant season), after menses, when the period of menses is over on the fourth day, and abstain from doing it on *Aṣṭamī, Caturdaśī, Amāvasyā, Pūrnimā, Saṁ krānti* etc. auspicious days. Further, the auspicious time as calculated in Astrology should be chosen for courtship.

The abovesaid provision made by *Gṛhya Sūtras* that one should take care of the time approved by *Astrology*, actually impose

restriction on the arbitrary nature of the man in the matter of coition. Thus, these lead the men to live a happy and healthy life. Apart from it an appropriate time for insemination has also been indicated. The authors of *Smṛtis* like *Manu*, *Yājñavalkya* etc. have plunged in depth of this issue and enumerated even the minutest conscious for sexual behavior. *Manu* states—

> ऋतु: स्वाभाविक: स्त्रीणां रात्र्य: षोडश स्मृता: ।
> चतुर्भिरितरै: सार्धमहोभि: सद्विगर्हितै: ।।
> तासामाद्याश्चतस्त्रस्तु निन्दितैकादशी च या ।
> त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रय: ।।
> युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
> तस्माद् युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ।। (मनु० ३,४६-७८)
> *Ṛtuḥ svābhāvikaḥ strīṇām rātryaḥ ṣoḍaśa smṛtāḥ.*
> *Caturbhiritaraiḥ sārdhamahobhiḥ sadvigarhitaiḥ.*
> *Tāsāmādyāścatastrastu ninditaikādaśī ca yā.*
> *Trayodaśī ca śeṣāstu praśastā daśa rātrayaḥ.*
> *Yugmāsu putrā jāyante striyo'yugmāsu rātriṣu.*
> *Tasmād yugmāsu putrarthi saṁvisedārtave striyam*
> *(Manu. 3.46-78)*

Viz. The usual *Ṛtukāla* in women has been stated as sixteen days from the day of menstruation onward. The first four nights are not fit for copulation. One should even not take a glass of water touched with that woman in those days. Besides these four nights, the eleventh and thirteenth night too is not fit for copulation. The rest ten nights are good for it. A man desirous of a son should enjoy courtship on the sixth, eighth, tenth, twelfth, fourteenth and sixteenth night. Similarly, the man desirous of daughter should do it on the fifth, seventh etc. the rest of nights.

The above extract from *Manusmṛti* makes it clear that ***several lakh years ago when the rest of world was passing animal like life at quasi civilized state; the Indian hermits were engaged in examination of human life from all angles through prolong penance and scientific analysis. No corner of human life is escaped from their intuitive eyes and they have discussed in detail on all aspects of it.*** When the principles and rules framed by them were soaked in such industry and analysis, their significance can not be doubted upon.

WHY IS COURTSHIP PROHIBITED ON THE CERTAIN NIGHTS ?

When this world is immersed in the ditch of lust and passions, it not surprising if someone dares to raise this question. The above manner as laid down by *Manu* is usually felt so by the people having blind eyes on **Eat, drink and be marry** philosophy or— **'यावज्जीवेत्सुखं जीवेत्'** *Yāvad jīvetsukhaṁ jīvet.* (live life with pleasure till the last breaths and eat ghee and drink (liquor) even on money borrowed) as removing a plate of sweet from access of a patient and giving quinine to eat for the cure of malarian fever. It is natural if that patient speaks rough or shows annoyance for the physician and his family members, for the restriction they imposed. Much or less is the same condition of the modern people because they do not want to tie them with the rules, regulations, restrictions etc. even at the cost of their health and life. ***They say, the religion has kidnapped the liberty of human-beings and imprisoned them.*** the religion imposes checks on eating, drinking, sleeping, getting-up, sitting etc. all activities but for what purposes? ***They further argue that the religion is for the man and the man is not made for the religion.*** We see and face such arguments everywhere. In such circumstance, solution to the above question is not only necessary but mandatory also.

We should put the following five things in mind prior to the effort of explaining the mystery of prohibition on courtship on auspicious days. It will make easy to understand the proposed topic—

1. As per physical Geography, the moon is a larger body of the divine water impacts known as essence (*Rasa*).
2. The blood and vital air existing in our body are the matters made up of the water declinations. It is ***ex-facie*** from an extract of the ***Upaniṣad*** as under—

> आप: पीतास्त्रेधा विधीयन्ते तासां य: स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठ: स प्राण: । (छान्दोग्य उप० ६।५)
> *Āpaḥ pītāstredhā vidhīyante tāsāṁ yaḥ sthaviṣṭho dhātustanmūtraṁ bhavati yo madhyamastallohitaṁ yo'ṇiṣṭhaḥ sa prāṇaḥ.* *(chāndogya up. 6.5)*

Viz. The bulky part of the water sipped by a man becomes

urine, the micro part becomes blood and the most micro part becomes the vital air (*Prāṇa*).

3. The moon has been originated from the Heart of *Virāṭa* as it can be understood through the following hymn—

   चन्द्रमा मनसो जातः । (यजुः)
   Candramā manaso jātaḥ. (Yajuḥ)

4. All things existed on the lithosphere having aquatic fraction get effect of the moon. **For example**-medicines and vegetations grow when they get the essence from the moon. Hence, the moon is called the father of medicines (*Auṣadhīśa*).

5. The moon has physical aquatic impact on the sea which can be observed in the form of spring tide on *Amāvasyā* and *Paurṇimā* and neap-tide on *Aṣṭamī*.

One can understand easily having the above facts digested that is why the learned authors have forbidden courtship on the auspicious days ? The auspicious days is meant by *Amāvasyā*, *Pūrṇimā*, *Caturdaśī*, *Aṣṭamī* and *Saṃkrānti*. Out of them, the moon, sun and earth fall at a straight line on *Pūrṇimā*, *Amāvasyā* and both *Caturdaśīs*, i.e. four days. Owing to that position of these three planets, the joint attraction made by them is felt more than the other days. Its impact therefore, goes on the human-beings like other matters existed on the lithosphere.

We have already explained in preceding pages that our vital air, blood etc. are the matters originated from the declination of the water. The essence, blood, vital air all are excited more than the common days on these auspicious days. Similarly, the sun and moon fall at an angle of 90 degree with each other on the eighth day of bright and dark both fortnights. The attraction powers they bear thus, start friction thereby the attraction force of the moon is reduced. Hence, the effect of moon on the worldly objects is reduced. The effect of such lower attraction force may reduce the rate of blood circulation, the enzimes and thus, pulls down the sensitivity of the vital air (*prāṇa*). If you want to see excessive growth of essences on the moon on the full moon night and diminishing effect on the eighth day of the fortnights; visit at *Mumbai* or *Kolkātā*.

Your will duly understand the natural stimulation for spring-tide and neap- tide on these days in the sea.

In brief, the vital air and blood etc. do not remain in their usual state on these auspicious days. It becomes due to increase and decrease in the attraction force of the moon. The courtship on these days may reduce one side the energy to a greater degree causing health hazard and the child born as a result of that intercourse suffers from the defects on blood and energy on the other. That child will suffer from abscess, pimples, eczima etc. blood defects and heart weakness throughout his life.

Besides above, the moon being mental creation of the Virāṭ god and sole ruler of the minds of creatures, fluctuation in its size make proportionate changes in the minds of the people. The mind of a man including the essence, blood and vital air get an abnormal state. The child born due to courtship made at this time are seen barbarous, bald, mis-conduct, caprice or severely coward and impatient. One should therefore, avoid doing courtship at such time.

WHY IS BORN CERTAIN CHILD ON COURTSHIP AT CERTAIN NIGHT ?

Learned Manu has provided the sixth, eighth, tenth, twelfth, fourteenth and sixteenth night since the day of menses for having blessed with son and fifth, seventh, fifteenth etc. nights for having daughter. As the context requires, it is not out of place to discuss on this topic also.

All scholars either western or oriental on sexual physiology unanimously accept the fact that son is born as a result of semen in greater quantum and girl child is born if ovulic juice is ejaculated more. The same has been stated by **Manu**.

पुमान् पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः । (मनु)
Pumān puṁ so'dhike śukre strī bhavatyadhike striyāḥ. (manu)

Viz. Male child due to larger quantum of semen and female child due to larger quantum of ovulic juice is born. A mystery as when ovulic juice with woman will excess and when it is reduced has been disclosed only by our learned hermits and thus, framed the rules for

copulation. A number of discoveries have been made in the past and continuously on their way till date buy all these are inchoate. They day will definitely come when all scientists shall compel to accept the facts lying with the sexual physiology composed by our learned ancient hermits.

When we read the books composed on the basis of so-called observations, research, the theories laid down there, it brings two feelings simultaneously **Viz.** we laugh at these theories are inchoate and fill with mercy because they are unknown to the *Sanskrit* literature non-theless, they would have understood the genuine facts.

We could see a book composed on sexual physiology by a renowned author **Dr. Tral**. He writes at a place— I have evolved this rule about fifteen years ago and examined on the several thousand people till date. This rule is - a juicy thing secretes from the overy of the woman just after ovulic juice is ceased. It secretes continuously upto twelve days onwards. Thus, the woman will not get pregnancy if intercourse is not made upto ten or twelve days since the day when ovulic juice has stopped secretion.

The readers would know clearly that the invention to which *Dr. Tral* says fifteen years earlier, had been already invented by *Manu* etc. authors of *Smṛtis* about several millenniums ago. They had addressed the abovesaid period as *Ṛtukāla*. *Dr. Tral* again states on the matter of reproducing male or female child voluntarilyñ

"The present state relating to this physiology, suggests us to follow *Ṛtukāla* in order to attain success in the matter. There are abundant proofs confirming the fact that male child can be given birth when successive days are utilised and female child when the preceding days after menses are chosen for copulation".

The above extract from the volume composed by *Dr. Tral* is straightly meant by **existence of excessive ovulic juice during first eight days while it is reduced thereafter and the semen then surpasses it and establishes male child on womb of woman. *We think it futile* practice to condemn or criticise these inchoate theories as neither these scientists nor the witnesses have cleared which are the preceding and which are the succeeding days.** We only want to refer here that the modern scientists also accept that there are some days after menses of a woman in which the ovulic juice secretes more and then

reduces.

We now come at the pro on of couple and single night courtship as made by *Manu*. It is meant by saying that a type of wave known as *Madana Taranga* (vagary of sex) arises in woman's body when she attains purity from her menses. It fluctuates day-wise as the fever (*Ekāntara*) grips the woman on every alternate day. It means this wave is raised high on fifth, seventh, ninth night and the courtship on these nights results in birth of female child while courtship on the other nights results in birth of a male child as this wave is not raised on these nights.

Out of the fifty persons enquired at time *when this volume was being prepared, forty persons* had supported the abovesaid principle. *The five persons* could not know the exact time of pregnancy, *two persons* could not support because of abortion and only *three persons* opposed it. Thus, we see that the abovesaid provision made by Indian hermits is all perfect in itself and based on ground of physiology. A compliance with this rule will fructify as it had during the ancient period. We should hope that the western science will ultimately arrive at the same conclusion because of being it a hard reality.

WHY IS A WOMAN IN HER MENSES CONSIDERED IMPURE ?

As the context requires, it will not out of place to highlight on a woman in her menses in insemination ceremony. It has been stated in the scriptures—

एवं शुद्धशुक्रार्तवा ऋतौ प्रथमदिवसात् प्रभृति ब्रह्मचारिणी
दिवास्वप्नाञ्जनाश्रुपातस्नानानुलेपनाभ्यंगनखच्छेदनप्रधावनहसन
कथनातिशब्दश्रवणावलेखनात्यायासान् परिहरेत्।

Evam śuddhaśukrārtavā ṛtau prathamadivasāt prabhṛti brahmacāriṇī divāsvapnāñjanāśrupātasnānānulepa-nābhyaṅganakhacchedanapradh āvanahasana-kathanātiśabdaśravaṇāvalekhanātyāyāsān pariharet.

Viz. The woman in her menses should observe *Brahmacarya* since the first day of *Ṛtukāla*. She should not sleep in the day, should

REQUESTOR'S NAME:

not put collyrium on the eyes and abstain from weeping. She should keep herself away from taking bath, smearing sandal or other fragrant matters, massage with oil, running a race, laughing, chatting more, listen to dreadful sound, decking hair, inhaling stormy wind and excess labour.

In accordance to the abovesaid suggestion, this tradition is still prevalent in India. The women were treated as untouchable those days. They were in leave from all domestic chores and the people even did not accept the water touched with her. However, since recent past ; ***this trend is meeting to drastic changes by the flux of the time. The community seeking direct benefit for the actions, have no regard for this etiquette. The medium class family or the clerical grade families are the gross violater of this Scientific tradition. They consider it as inconvenient. We therefore, propose making clear the weather so made cloudy by the if and buts of such people so that the innocent people could be made aware of the reality.***

God Dhanvantari holding nectar in his hand has stated about the state of menstruation with all clarity-

मासेनोपचितं काले धमनीभ्यां तदार्तवम् ।
ईषत्कृष्णं विगन्धं च वायुर्योनिमुखं नयेत् ।।

(सुश्रुत शारीरस्थान अ० ३ वाक्य ८)

Māsenopacitaṁ kāle dhamanībhyāṁ tadārtavaṃ.
Īṣatkṛṣṇaṁ vigandhaṁ ca vāyuryonimukhaṁ nayet.

(Susrata sarira sthana ch. 3, 8)

Viz. The *ārtava* (a kind of blood) is collected gradually in the body of a woman. It turns into dark shade and pushed by the arteries at the opening of vagina. It then starts oozing out and this state is called as menstruation *(Rajodarśana)*.

We come to know from the abovesaid explanation of menstruation that the blood oozing from the vagina is of dark shade and having typical smell. Virus of different kinds are found in it when observed under a microscope. As it stinks, impurity in the body of the woman can not be ruled out. When the arteries are engaged in a task to push down and exit this impure blood mixed with the heat, perspiration and the ovulic germs, no surprise if these contaminate the water touched with her thereby defects in the body of the man

who sips that water. We see in the hospitals that the doctors wash their hands and the appratus to be used for dressing with soap and hot water. Imagine that why they do this when these apparatus and their hands both appear neat and clean. A fool may think it mis-use of soap and the water but the doctor knows its significance as the germs may otherwise get the way in the body of other persons causing sometimes, their death also. Now, think in the light of abvoe principle and the necessity of keeping safe from the disastrous affects of the impurity flowing from the vagina of woman in course of her menses. An inadvertance may cause severe detriment to the health.

We could see an article from **Dr. Reddy** and **Dr. Gupta** on a magazine **"Indian Medical Association"** of Nov. 1949 wherein it has been explained that the western scientists too have discovered the toxic elements in the blood secreted during menstruation. **Dr. Serika** saw that ***some flowers faded when those were put in the hand of a woman in her menses. Dr. Mikavarga and pike*** observed in 1923 that **heart beat of a frog was lowered when it was put in the hand of a woman in her menses.** ***Dr. Lainji*** had concluded that **the frog suffered from indigestion when it was put in hand by a woman in her menses.** ***Dr. Poland Deal*** have opined that ***yeast is not fermendted properly if it is prepared by a woman in her menses.*** Don't go any far when a shadow of mensed woman can contaminate the pickle. For the sake of observing direct results, *make a mensed woman touched with a basil plant, it will start fading and dried up completely within a month.*

From the angle of woman's health, she should enjoy perfect rest during these days. The physicians suggest perfect rest, abstain from taking bath and moving out in stong wind because when the inner parts of body are engaged with the task of cleaning the waste products ; shifting mind and body on other works creates severe disturbance in the process. The rate of blood circulation mainly depends on the mental disposition of a man as we see that human body turns weak even more if there is no dearth of balanced food when he is worried while the body remains healthy if the mind is free from tensions even without nutritious food. When exertions are given to mind on any other work, the pressure will proceed there but the

fraction of impurity will retain which subsequently may cause ailment by creating distortion in that organ.

Rajodarśana too is a kind of natural purgation for the woman. She should allow therefore, complete rest so that cleaning work is duly completed. In case, she engages herself on the works, the dire consequences, she will definitely bear throughout her life. Her ailing condition further may give birth to ailing child.

Lord Dhanvantari has stated the things that an ailing mother delivers to her children as under–

दिवा स्वपंत्याः स्वापशीलो अंजनादंधो रोदनाद्विकृतदृष्टिः स्नानानुलेपनाद् दुःखशीलस्तैलाभ्यंगात्कुष्ठी नखकर्तनात् कुनखी प्रधावनाच्चंचलो हसनाच्छ्यावदन्तौष्ठतालुजिह्वः प्रलापी चातिकथनादति-शब्दश्रवणाद् बधिरो अवलेखनात्खलतिः मरुतायासेवनान्मत्तो गर्भो भवतीत्येवमेतान् परिहरेत्। (सुश्रुतशरीरस्थान अध्याय २-५)

Divā svapantyāḥ svāpaśīlo aṁjanādandho rodanādvikṛtadṛṣṭiḥ snānānulepanād duḥkhaśīlastailābhyaṅgātkuṣṭhī nakhakartanāt kunakhī pradhāvanāccañcalo hasanācchyyāvadantauṣṭhatālujihvaḥ pralāpī cātikathanādatiśabdaśravaṇād badhiro avalekhanātkhalatiḥ marutāyāsevanān-matto garbhō bhavatīt-yevametān parihareț. (*Susruta Sārira sthana ch. 2-5*)

Viz. If a mensed woman sleeps in the day, the prospective baby if she gets pregnancy ; shall gain the habit of sleeping for long hours. The baby will born blind if she puts collyrium, he will receive bulging eyes if she weeps, physical pain will grip the baby if she takes bath and smears fragrant matters, her massage on body will make the baby leper, the baby will receive rough nails if she cuts her nails, baby will be of caprice disposition if she runs a race, baby will get dark lips, deformed tongue and palate if she laughs, her over chatting will make the baby boaster, the baby will become deaf if she listens dreadful sound, baby will become bald if she decors hair with comb and the baby will become mad if she does excess labour and inhales strong wind. Hence, she should abstain from doing these things.

It is surprising that the parent do not give importance to these things initially but subsequently, blame their luck when

they see any of such deformities on the baby. ***Lord Dhanvantari*** has further stated–

ततः शुद्धस्नाता चतुर्थे अहन्यहतवाससमलंकृतां कृतमंगल-स्वस्तिवचनां नारी भर्तारं दर्शयेत्,कस्य हेतोः

tataḥ śuddhasnātā caturthe ahanyahatavāsasamalaṅkṛtāṁ kṛtamaṅgalasva stivacanāṁ nārīṁ bhartāraṁ darśayet, kasya hetoḥ.

पूर्वं पश्येदृतुस्नाता यादृशं नरमंगना।
तादृशं जनयेत्पुत्रं भर्तारं दर्शयेदतः।।

Pūrvaṁ paśyedṛtusnātā yādṛśaṁ naramaṅganā.
Tādṛśaṁ janayetputraṁ bhartāraṁ darśāyedataḥ.

Viz. One should make the woman on the fourth day of her menses to see family physician or preceptor and husband when she is decked with fine garments and ornaments. *Savastivācana* should also be made by a learned *brāhmaṇa*. This is because–

"Whosoever is the man seen by the woman first after bath (i.e. 4th day of menses); at first subsequent to the bath after menses; the child of the same nature gets birth."

Hence, the bachelor and spinsters should duly abreast with these facts prior to tying themselves with the sacred knot of the marriage. They should then observe strictly these rules. Revival of the system of Vedic ceremonies (rituals) and proper education on these facts at the time of insemination ceremony are therefore, must.

——★★★★——

ABOUT THE CEREMONY OF PUṀSAVANA

(क) *पुमांसौ मित्रावरुणौ पुमांसावश्विनावुभौ*
पुमानग्निश्च वायुश्च पुमान् गर्भस्तवोदरे। (साम० मं ब्रा. १.४.९)

Pumāṃsau mitrāvaruṇau pumāṁsāvaśvināvubhau
Pumānagniśca vāyuśca pumān garbhastavodare
(*Sama. mam. bra. 1.4.9*)

Viz. *Mitra* and *Varuna* both gods are *Puruṣa*. Both *Aśvinikumāras* are *Puruṣa* and both *Aśvinī* winds are *puruṣa*. A

Puruṣa has been introduced within your womb.

(ख) पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः ।
पुमांसं पुत्रं विन्दस्व तं पुमानु जायताम् । (सामo मं ब्रा. १.४.९)
Pumānagniḥ pumānindraḥ pumān devo bṛhaspati.
Pumāṁsaṁ putraṁ vindasva taṁ pumānnu jāyatām.
(Sama mam bra 1.4.9)

Viz. The fire god is *Puruṣa, Indra*, the king of gods is also *puruṣa, Jupiter*, the preceptor of gods too is *puruṣa*. May thee! obtain a son with element of *puruṣa*.

The abovesaid *Sāmaveda* hymns recited at the time of *Pumsavana Saṁskāra* make it clear that this ceremony is made in order to get a male child.

अथ पुंसवनम् । पुरास्यन्दत इति मासे द्वितीये तृतीये वा-
Atha puṁsavanaṃ. purāsyandata iti māse dvitīye tṛtīye vā-

According to the above averment found in *Pāraṣkara Gṛhyasūtra*, this ceremony is performed when the baby in womb attains two or three months. In other words, when the womb is mere crystallised and the genitals distinguishing male or female are not developed. According to Physical Science, such distinguishing organs are formed after third or fourth months in the ovary. Hence, this ceremony is performed prior to that addition.

It has been observed that the parent prefer the son on the daughter oftenly in all countries. They arrange feasts when son is born and offer people with donation and gifts in India. **Yāska** states– पुं–नरकं ततस्त्रायते इति पुत्रः' *'Puṁ–narakaṁ tatastrāyate iti putraḥ'*.

As per this averment, the son is considered rescuer from the hell to his *Pitrs* (deceased forefathers) through different offering held, *Śrāddhā* and *Tarpanas* made. All parent consider their life successful when son is born in their home. The women hold different type fasts in order to be blessed with son when there are several girls/daughters at home. They ingest several type of tonics and medicines.

In view to fulfil this desire, the ancient hermits have made efforts to provide for this ceremony at right time.

TWO USEFUL REMEDIES FOR *PUṀSAVANA*

This ceremony bears two aspects–(1) spiritual and (2) relating to physical cure. The husband and wife both hold *Vṛddhi Śrāddha, Maṅgalika Yajñas* etc. in order to appease their *Pitrs* with sheer reverence. On completion of these rites, the pregnant woman is offered with the juice of *Baṭāṅkura, Guḍacī, Brāhmī* etc. medicines. She sips the same.

The *Vṛddhi Śrāddha* and *Maṅgalika* Homa are based on psychology altogether. A special feeling is created in the heart of the pregnant woman through these activities. The hymns recited in course of executing these acts fills her heart with strong belief that she will definitely give birth to a male child. It is the consequence of of this strong spirit that even if the female child is in process within womb, the will power converts it into the male.

No need to highlight the strength of feeling, stong faith or reverence as we have already mentioned enough under the head Spiritualism in preceding pages. It is not hidden from the people the how the symbol of victory placed everewhere by the defeated countries revived the power of the soldiers and the public and how then they converted the defeat into victory. **Lord Kṛṣṇa** has given obeisance the supreme place in human life by saying– 'यो यच्छ्रद्धः स एव सः' *'Yo yacchṛddhaḥ sa eva saḥ'*. (**Viz.** In the form and quantum of faith on anything, the man becomes the same). When this is the phnomenon of obeisance, the readers may imagine the appropriateness of *Vṛdhi Yoga* and hymn reciting based on extent of spirituality in woman desirous of male child.

The next act of ceremony is remedy. ***As per approach of botany, the buds of banyan tree are excellent medicine for lesions, blood and bile related problems and defects crepted in vagina of women. It gives strength to the womb too.*** *Somalatā* is phenomenal medicine for *energy* and *semen* but it is rare to find. It had been used in *Yajña* etc. auspicious functions. *Soma juice* was a *sacred* and energising drink of the gods. It had been used particularly in the offerings held for being blessed with male child. *This divine medicine* was sipped by the *husband* on completion of that offering and used to give birth beautiful and valorous children.

In brief, *the husband and wife* can give birth to children as expected, provided that this ceremony is performed in *systematic manner*.

Svāmī Dayānanda and certain successive scholars have raised doubts on the power of **Vedic** hymns and in these medicines. They consider it as ceremony hel for increasing virility in man. Contrary to it, **Manu** states-

'गर्भाद्भवेच्च पुंसूतेः पुंस्त्वस्य प्रतिपादनम्'

'Garbhādbhavecca puṁsūteḥ puṁstvasyapratipādanam'

Viz. *It is the result of Puṁsavana ceremony that not female body but only male body is formed within the womb.* Thus, he has accepted it as the processing of organism (*Jīva*). The *Ārya Samājī* boast of being theirs follower of *Vedic* religion yet their no faith on the power of hymn is the ***prima- facie*** model of the elements of hermit in this Kali-era.

——★★★★——

CEREMONY OF SĪMANTONNAYANA

येनादिते सीमानं नयति प्रजापतिर्महते सौभगाय।

तेनाहमस्यै सीमानं नयामि प्रजामस्यै जरदष्टि कृणोमि।। (ऋग्वेद)

Yenādite sīmānaṁ nayati prajāpatirmahate saubhagāya.

Tenāhamasyai sīmānaṁ nayāmi prajāmasyai jaradaṣṭ kṛṇomi.

(*Ṛgveda*)

Viz. As *Prajāpati* had performed *Sīmantonnayana* for *Aditi*, the mother of all gods, I render the sons, grand sons etc. of this pregnant woman with longevity upto the old-age by holding her *Sīmantonnayana*.

This ceremony is performed when the baby is in the womb like *Puṁsavana* ceremony. As per the author of **Āśvalāyana Gṛhya Sūtra**, it should be in fourth month and according to *Pāraskara Sūtra*, it should be held on sixth or eighth month when the moon locates on any male symbolising constellation.

चतुर्थगर्भमासे सीमन्तोन्नयनम् । आपूर्यमाणपक्षे

यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात्।

(आश्व अ. १ कंडिका १४ सूत्र १२)

Caturthagarbhamāse sīmantonnayanam.

āpūryamāṇapakṣe yadā puṁsā nakṣatreṇa candramā yuktaḥ syāt. (*Āshva.A.1 kandika 14 sūtra 12*)

Lord *Manu* has directed its fruit equal to that of the insemination ceremony solemnised. As the insemination ceremony results in purification of impurities of the woman thereby remove the prone defects on the forthcoming baby alongwith sowing the seeds of auspicious properties or qualities in order to make him perfect man. *Sīmantonnayana* ceremony is made for re-purification of the pregnant woman, proper defence of the baby in the womb and his proper education and training. The time for solemnising this ceremony is exactly when the solid crystal of flesh is branched—off in the formation of hands, feet, eyes, ears and the heart within the womb.

It is basically the time when the chief organs and the heart is in the process of formation. Since formation of the heart region in the womb, sensitivity arises or inbibed with the womb and typical physical and mental changes took place in the pregnant woman too. Since then, she holds two hearts i.e. one that of her own and the other that of the baby. As the heart is the treasure of sensitivity, the so- sensitive baby starts revealing his senses and these senses arise as reflection on the heart of the mother.

"चतुर्थे सर्वाङ्गप्रत्यङ्गविभागः प्रव्यक्ततरो भवति।

गर्भहृदयप्रव्यक्तभावाच्चेतनधातुरभिव्यक्तो भवति,

कस्मात्तत्स्थानत्वात्, तस्माद्गर्भश्चतुर्थे

मास्यभिप्रायमिन्द्रियार्थेषु करोति, द्विहृदयाच्च

नारीं दौहृदिनीमाचक्षते" (सुश्रुत शारीर स्थान अ० ३)

Caturthe sarvāṅgapratyaṅgavibhāgaḥ pravyaktatār0 bhavati.

Garbhahṛdayapravyaktabhāvāccetanadhāturabhivyakto bhavati.

kasmāttatsthānatvāt, tasmādgarbhaścaturthe

māsyabhiprāyamindriyārtheṣu karoti, dvihṛdayācca

nārīṁ dauhṛdinīmācakṣate" (*Susruta sārīra sthana ch. 3*)

Owing to two hearts attached, the desires made by the pregnant woman are called the desire of dualheart (*Dvaurhṛda*). These should be satisfied by the man with all possible means. The baby in womb sufferes from the frustration and dissatisfaction if

these desires left unfulfilled. Thus, we see that this time is most vital for the mother and the baby both. Taking in view thi important time frame, the ancient hermits having intuitive powers felt the necessity of repurification of the pregnant woman and provided for stamping serene feelings in the heart of the baby even when he is in the womb by virtue of this ceremony.

The hymns recited in this ceremony, the meal as residua of the offering mainly mixed with suffice ghee, the tradition lie separating the dividing line of hair on woman's forehead by using *Udumbara* etc. herbs and the blessing by the senior women as–'वीरसूस्त्वं भव' *"Vīrasūstvaṁ bhava"* (**Viz.** be a mother of valorous son) all jointly create a divine environment and its memory is stamped in the heart of the pregnant woman for a prolong period. ***An innovative stimulation and energy is introduced in the heart of the pregnant woman by virtue of this Vedic ceremony and repeated blessing of the senior women and she usually activates to something excellent to become a mother of valorous son.***

It has been indicated through scriptures that she should read regularly *Rāmāyana, Mahābhārata* etc. holy books, either read or listen the stories of the warriors and should do all possible efforts to become a mother of valorous son.

THE EFFECTS TRANSMITTED TO THE BABY THROUGH SĪMANTA CEREMONY

Needless to highlight the effect tranmitted in the heart of innocent and all serene baby through the sacred thoughts of his mother. All people may understand easily the innovative mental power transmitted to the baby and the traces of virtuous thoughts on his mirror like heart. History is evident of several events in which the babies born ditto to the spirit of their mothers when they were in the womb. One such interesting episode pertains to *Abhimanyu* in *Mahābhārata*–the battle of *Mahābhārata* was on its full youth. Several thousands lakhs soldiers were succumbed to that devastating fire of battle daily. The death god was dancing everywhere. It was supposed as if the ego and envy accumulated in

the hearts of brothers converted volcanoes and ready to gobble-up each other. At this crucial occasion, *Droṇācārya* installed *Cakravyūha* on vehement pressure exerted by *Duryodhana*. Eventually, *Arjuna* was not present in his camp on that fateful day. He was out for battle against *Saṁsaptakas* with lord *Kṛṣṇa*. The *Pāṇḍavas* fell in grief when they suddenly got the information about installation of *Cakravyūha*. Nobody except *Arjuna* among *Pāṇḍavas* was able to penetrate that *Cakravyūha*.

Yudhiṣṭhira fell in dense hopelessness thinking whether *Cakravyūha* will become cause for defeat of *Pāṇḍavas* as there is no option to face successfully the same. A question of life or death was sternly posed before *Pāṇḍavas*. In the meantime, a teenager *Abhimanyu* irrespective of being his age only sixteen years, came there and shattered the dense night of hopelessness to give way the pleasent morning.

He said–"O king ! what if father is not here today? I am a fraction of his soul and body–*Abhimanyu* is here. I will shatter *Cakravyūha* and save *Pāṇḍavas* from shame even at the cost of my life.

Oh, no *Abhimanyu*, it can not be possible. How will we face *Arjuna* for throwing you in the inaccessible wall of *Cakravyūha* ? And listen again, it is not an ordinary war but *Cakrvyūha* and nobody among us is expert to shatter it.

I know great king, still state that I know about *Cakravyūha* since I was in the womb and my father was explaining this art before my mother. Hence, please, allow me to see it. He however, could tell the method of shattering the *Vyūha*, my mother in the meantime fell in nap and father had also stopped telling it. Hence, I can make easy entrace within the *Cakravyūha* rather it is difficult to say whether I shall come back safely or not."–said *Abhimanyu*.

And the same was happened. The valour and gallantry as shown by *Abhimanyu* in the battle of *Mahābhārata* is known to each man and woman of India and his name is quoted as illuminating gem in Indian History. We are not intended here to tell the story of *Mahābhārata* but we want to reveal only that how good or bad qualities are stamped in the heart of the baby in the womb. Hence, the ceremonies provided by the authors of scriptures were all based

on scientific principles.

The pregnant woman is provided with *Khicaḍī* (mixed preparation of rice and pulse) mixed with ample quantum of ghee in this *Simantonnayana* ceremony as residual of the offering performed. It has been stated in **Gobhila Gṛhya Sūtra**–

किं पश्यसीत्युक्त्वा प्रजामिति वाचयेत् तं सा स्वयं भुञ्जीत
वीरसूर्जीवपत्नीति ब्राह्मण्यो मंगल्याभिर्वाग्भि रुपासीरन् ।

(गोभिल गृ० सू० २।७।९-१२)

Kiṃ paśyasītyuktvā prajāmiti vācayet taṃ sā svayaṃ bhuñjīta vīrasūrjīvapatnīti brāhmaṇyo maṅgalyābhirvāgbhi rupāsīran.

(Gabhile gr. su. 2/7/9-12)

What do you see? The woman should say–see a child–when question is so asked. She should eat that *Khicaḍī* herself and the women gathered at that occasion should bless her–May! you be a mother of valoruous child. May you give birth to a living child. May! you enjoy the company of your husband for prolong period.

This provision is not merely an activity of ritual. It attracts the attention of the husband and wife towards their special need. The pregnant woman requires ghee etc. nutritious food exactly at the time when this ceremony is performed. One side, she maintains her body and provides maintenance to the baby, on the other. She should therefore, be given a nutritious food containing ample quantum of vitamins and it should be digestive. *Khicaḍī* is such nutritious food. *Khicaḍī* weighting 40 *tolas* contains the following percentage of nutritious ingredients. –

	Protein	fats	glucose	salt	water	energy
Green gram pulse	23	3	60	3	11	1565
rice	61/2	1/2	91	1	11	1240
ghee	0	100	0	0	0	3905

Thus, we see that *khicaḍī* is *digestive and scientific* food full of nutritious elements. The doctors also suggest the patient taking *khicaḍī* for proper digestion. The pregnant woman should frame a role to take the similar digestive and nutritious food so that her health is maintained and the baby also born healthy. The constipation like ailments do not grip his body and she feels no pain at the time of delivery. Owing to repeal of ceremonies to be solemnised, no diet conscious for the pregnant woman is found in the families. **The ceremony therefore, acts as educating media to the families so that they give special attention to the balanced and nutritious food for pregnant woman. Having not such system prevalent presently, a number of babies born so weak as their body cannot face the heat and cold as also immune system is lowered. Hence, they die early in their childhood.**

—****—

ABOUT THE CEREMONY OF JĀTAKARMA

दशमासाञ्छशयानः कुमारो अधि मातरि। निरैतु जीवो
अक्षतो जीवो जीवन्त्या अधि। (ऋग् ५।७५।९)

Daśamāsāñchaśayānaḥ kumāro adhi mātari. niraitu jīvo akṣato jīvo jīvantyā adhi.

(Rg. 5/75/9)

Viz. O.God! the delicate baby sleeping upto ten months in the womb of his mother holds the vital air (*prāṇa*) should now come out from the healthy mother smoothly.

Jātakarma as its name implies, is a ceremony performed just after the baby is born. We see all people attending this ceremony presently, is nowhere attached to it. Our great hermits have observed the man in the form of soul and not only with a body formed with bone, flesh ; in all activities excuted by him, in ceremonies performed by him during his life time. Their intuitive eyes saw the particular sensitive soul addressed as–**'अंगुष्ठमात्रं हृदि शयानम्'** *'Aṅguṣṭhamātram hṛdi śayānam'* in **Vedas** which was within him apart from his physical structure. They felt the necessity of material and metaphysical conscious for the creation of a perfect man. This is the reason, they pondered upon both sides.

The acts like home cleaning, giving bath to the baby, cutting

and knotting his navel, feed him breast milk pertain to *Jātakarma* ceremony and we see these are perfomed presently at every home just after the baby is born. These are performed under the eye and care of mid-wives, nurse etc. female physicians. And thus, health of mother and baby is equally maintained. ***We ask here whether the modern doctors and physicians have provided for any technique as stimuli to the heart, the mind and speech of instant born baby ? Whether the baby requires no divine protection except the physical protection which is given to him ?***

Very is the peculiarity of the *Jātakarma* ceremony. The baby is given a bath, fed the medicine mixed with honey, navel is cut and tied as also fed with mother's milk under this ceremony and thus, support is given to his life energy for booming. Subsequently, a *japa* of eight hymns including the following is made by putting lips near his ears–

अग्निरायुष्मान्स वनस्पतिभिरायुष्मांस्तेन
त्वाऽऽयुष्मन्तं करोमि।
Agnirāyuṣmānsa vanaspatibhirāyuṣmāṁstēna
tvā" yuṣmantaṁ karomi.

Viz. as the fire god enjoys longevity with the vegetations, I by virtue of his grace, render you with longevity. Thus, a spirit of longevity in the heart of that baby is energised. Then the body of that new born baby is touched with hand and *Ṛcas* on the lips, for stamping in his heart, the patience, valour, splendour etc. qualities for ever. This *Ṛca* falls as under–

अश्मा भव परशुर्भव हिरण्यमश्रुतं भव।
आत्मा वै पुत्रनामासि स जीव शरदः शतम्।
Aśmā bhava paraśurbhava hiraṇyamaśrutaṁ bhava.
Ātmā vai putranāmāsi sa jiva śaradaḥ śataṃ.

Viz. O' Child! may you be strong built as boulder and suppressor of enemy as an axe. May you get the lustre of gold and glory. You are my own part of soul and will be known as son (*Putra*). May you live hundred years. This blessing provides the baby with extreme enegy to soul and mind as well.

When a woman in travail listens to the encouraging words of *Vedas* recited by *Brāhmana*, she bears the pain happily and seldom become impatient. These words are– O' brave woman! you are *Ida*. You have made us having valorous son by giving birth to a gallant son. Be the mother of a gallant son. Thus, the ceremony described defends and energises the physical and mental both aspects of the baby and his mother, the pregnant.

WHOSE MILK TO BABY-MOTHER'S OR THE MIDWIFE'S ?

Influenced by the western education and the civilization pervaded, the Indian women are engaging any midwife to take care of maintenance of the baby including feeding him milk and the dry milk packed in containers is being preferred. This, indeed is a killing approach for the babies. This trend gathered momentum when some physicians opined that breast feeding causes ailments to the mothers. It brings forth weakness in their body and early old-age.

The opinion acted magically on the persons educated in western system of education and we see that such educated men and women are using the same formula in order to satisfy their lust undisturbed. Far to say about the common people when so-called social reformers like ***Svāmī Dayānanda*** (the promoter of *Ārya Samāja*) have also misdirected on this matter. They have supported the provision of feeding the baby with breast milk only for six days from birth. They have thus, opened the door for arbitray earming of the English Doctors. It is really a cause of great concern.

Feeding milk through midwife to the baby unless there is any emergency, results in severe decay of the health of the baby. This ceremony provides for feeding the baby with breast milk and that too when these are duly cleaned. Some hymns are to be recited while feeding by the mother. This issue can be discussed broadly in "*Cāra Śāstrārtha*" one specofic treadise published by us. These hymns make the mother to understand indirectly that she should

feed the baby with the breast, filled with nectar of affection and love, which can make his body sturdy and full of strength. It should be remembered that mother's milk is mixed with her love for the baby. It generates the best and benevolent thoughts of family in him. The milk of a *brāhmaṇa* wife generates wisdom and knowledge, milk of *Kṣatriya's* wife generates bravery and courage in baby while the milk packed in containers is lack of this power. How king *Jasavant Singh*, fed with milk of his *Kṣatrāṇī* mother, got control on cowardice and came back in the meantime, at battle field by putting at stake his life. History is evident to this sudden change of heart. Again, the reason for a fall of him in cowardice was mere one time fed on milk from the breast of a maid when he was only three years child. Imagine that how dangerous is even once feeding the baby on others milk ? It had brought an enigma to *Jasavanta Singh*. *Akabara Ilāhāvādī* had stated in this context–

तिफ्ल में बू आए क्या, मां-बाप के इतबार की।
दूध तो डिब्बों का है, तालीम सब सरकार की।।
Tiphla meṁ bū āe kyā, māṁ bāpa ke itabāra kī.
Dūdha to ḍibboṁ kā hai, tālīma saba sarakāra kī.

It can be said in succinct form that mother's milk has been given top place in this ceremony. If we want to transmit the qualities, higher ideals, generosity, genus of the family to the baby **Viz.** if we want to make him a true successor , it is mandatory to feed him on mother's milk.

WHY IS GIVEN HONEY AND GHEE TO THE BABY ?

In order to make smooth run of the physical machinery of the instant born baby, it is necessary to remove the impurities, dirt and phlegm etc. defects choking the system. The midwife wraps cotton in her finger and moves it around his nose, ears, mouth etc. organs in order to do exterior cleaning. As the baby suffers pain and pressure at the time of delivery, his blood rises upside with taster rate and fills the veins and capillaries with phlegm, hence, he needs certain other treatment. Apart from the

above, hard and dark dirt is stuck to his intestines and being its tough excretion; he has to suffer. The modern physicians prescribe castor oil mixed with honey for treatment. **Some recent experiments made in the laboratories have proved that ghee mixed with the honey churned with the gold as precribed in scipture is more beneficial than castor oil. The abovesaid all problems caused to child are removed when this medicine is given.**

Āyurveda says that gold checks airborn complaints, cleans the urinating system and pacifies the upside motion of the blood i.e. blood pressure. Similarly, *ghee* raises the temperature of the body, gives *vigour* and *purgative* also. The *honey* activates the *saliva*, vital for *digestion*, activates bile and cools down the *phlegm*.

In brief, the utility and importance of *Jātakarma* ceremony is no way less than that of insemination ceremony. If insemination ceremony is the process of sowing seed (reproduction) with the sacred objective of getting children, *Jātakarma* supports the sapling (baby) to grow undisturbed. Hence, both these ceremonies should be performed carefully.

—****—

ABOUT NĀMAKARAṆA CEREMONY

The name of the object is used first to explain the merit or demerits that it bears. Actually, it is a mean to say anything about the object. A tradition since ancient period is coming down to put or give the name to an object or a man in particular which could tell much about the merit or demerits of the same. This world identified with the name and complexion, all behaves or business run with the name. All scholars, authors, poet and scientists ponder in depth before arriving at a conclusion to keep a name for their respective things and wish a brief but competent to reveal the probable and purportive meaning of the thing—should be born with the name.

A few learned readers know already the efforts made by our forefathers managing the mode of name keeping, one would fall in surprise when it is duly perused. The names given to the characters, actor, heroes, villian and other characters enumerated in *Rāmāyaṇa*, *Mahābhārata* etc. renowned volumes are so typical as these

immediately exhibit their characteristics at a glance.

Rāma as per his name implies, beloved to all creatures specially because he defended all rules and established an ideal before the society. *Rāvaṇa* (one who makes other weeping) was truly a barbarous and notorious monster who inflicted atrocities on all creatures. *Yudhiṣṭhira* (One who holds tight, the patience) did not loose heart even in thrilling experience of the adversities. *Duryodhana* (a warrior but of rude nature) was no doubt a great warrior but a conspirator also. *Bhīma* was really dreadful and *Ārjuna* (able to attract others and establish amicable relation) was truly an unique warrior as per the name given to him. *Duḥśāsana* (One who rules barbarously) had as per his name seldom ashamed when he did effort to assault the modesty of *Draupadī*, one of the pioneer chaste woman.

We intend to tell that a tradition to keep name of the child in *Āryans* during ancient period thoughtfully was prevailed. However, presently; we see illiterates having names as *Vidyāsāgara, Vidyālaṅkāra, Vedaprakāśa* and cowards having name as *Bahadur Singh, Vikram Singh* etc. An enphasis was however, given during ancient period on the principle of **'यथा नाम तथा गुण:'** *"Yathā name tathā guṇaḥ"* (quality matching with the name). *Nāmakaraṇa* ceremony at that period performed with due consult of astrology in which planets, constellations, *tithi* (as per dark and bright fortnight), *Yoga, Karaṇa* were read and their effect on the prospective merits and demerits were estimated. Only then a particular name to the baby was given. Such calculation always came true from the future life of the baby as we have already told hereinbefore.

The effect of name or word is more magical than the electricity itself. It is seen oftenly that the merit or demerits as per the name addressed are added with the man concerned. If certain people address a man as "idle", he really becomes idle after lapse of a certain period. In the same fashion, a man addressed as "brave" does not hesitate putting at stake his life in the battle field. In case, the name is given after any ancient hero, he appears before intuition of the man so addressed and inspires him to act analoguous to that hero. A chaste woman **Madālasā** had made the child having supreme

processed soul by addressing him as – **'शुद्धोऽसि-बुद्धोऽसि'** *'Suddho'si buddho'si'* on the cradle.

WHY IS NĀMAKARAṆA CEREMONY PERFORMED ?

The above discuss has duly explained the necessity of name giving and how the defects in a man can be effaced by giving him a good name. However, a question may be raised that when parent are capable to give a name to their child, why is then a ceremony like *Nāmakaraṇa* required ?

Manu has described the two objectives of Namakarana ceremony. These are - (1) Increase in age length and the glory and (2) use of name in worldly dealing with things. He has stated–

आयुर्वर्चोऽभिवृद्धिश्च सिद्धिर्व्यवहृतेस्तथा।
Āyurvarco'bhivṛddhiśca siddhirvyavahṛtestathā.

Nāmakaraṇa (name keeping) for meeting the above two purposes indeed is necessary in the form of a function. It provides for the presence of one's family members, kith and kins, teachers and the friends. The people present there will easily come to know the name of the baby when it is given in their presence. He further, will receive blessing and wishes from all gentlemen gathered there. It will enhance the length of his life. The popularity of the name among more and more public is the characteristic of the glory. Hence, *Manu* has told increase in the length of life and glory as fruit of the ceremony. The next purpose of ceremony has been explained as practical accomplishment. Each child will be given one or other name in order to run smoothly the worldly dealing. Irrespective of any name given or not given, the people will address the child as *Mangatū, Buddhū, Virū* on the basis of the birth day or as *Gyārasa, Punnu, Daujirāma* etc. on the basis the the days falling in fortnight (dark or bright). If nothing else, they will address him as *Munnā, Kākā* etc. However, a certain name in the circumstance shall not be used and even sometimes, the child will confuse about is not better to hold *nāmakaraṇa* ceremony.

WHAT IS THE NAME TO BE GIVEN ?

Generally, people give no importance to selection of a particular name for the child. They think a name that appears good to parent and other senior members of the family and give it to him. However, this act is the most important and not so easy as we think it. It has a major role in future building of a man. Coincide the meaning, one should take care of the phonetic approach also. A name can gain popularity only when it is easy to address. The learned authors of scriptures have framed some rules on the basis of ***phonetics*** and ***psychology*** as under–

द्वयक्षरं चतुरक्षरं वा घोषवदाद्यन्तरमन्तःस्थं
दीर्घाभिनिष्ठानं कृतं कुर्यान्न तद्धितम्।
अयुजाक्षरमाकारांतंस्त्रियै तद्धितम्।
शर्म ब्राह्मणस्य वर्म क्षत्रियस्य गुप्तेति वैश्यस्य।

(पार. गृ. का. १ क. १८ सू. २४)

Dvayakṣaraṁ caturakṣaraṁ vā
ghoṣavadādyantaramantaḥsthaṁ
Dīrghābhiniṣṭhānaṁ kṛtaṁ kuryānna taddhitaṃ.
ayujākṣaramākārāntaṁstriyai taddhitaṃ.
Śarma brāhmaṇasya varma kṣatriyasya gupteti vaiśyasya.

(Parah. gr. ka. 1 kandika, 17 sectra 24)

Viz. The father should give a name consisting of two or four letters. Any letter out of *Ga, Gha, Ja, Jha, Da, Dha, Da, Dha, Na, Ba, Bha, Ma, Ya, Ra, La, Va, Ha* should be in its beginning. A letter out of *Ya, Ra, La, Va* should be in its middle and the last letter should be vowel (larger). The name should be in *Kṛdanta* and not in *Taddhita*. The names of female child should be in odd numbers ending with the second vowel in Hindi (A). There is no harm if these ends with *Taddhit*.

Needless to say the rationality and reasonability lying with these rules. Mainly an emphasis has been laid down on four things in these rules–

(1) The initial letter in name should be easy to pronunciate. As per etymology. *Ghosa* are the phonatics which can be pronunciated easiest way. Evidently as much as 90 percent

children learn speech with the words having *Ghosa* letters subsequent to their birth. The animals too use the *ghosa* letters in their speech. the goat does *Main-Main* (bleat), a cat does *Myanu-2* (mew), a jackal does *hvam-2*, a dog does *bhaun-2* (bark), a cow and buffalo do *bhan-2* etc. only the speech of a few animals is exception of it. We see that the majority of words formed by decination of the roots. For example–*Ānanda*, Canda, *Prakāśa*, *Rāma* etc. words. These words have been formed as a result of declination in *Nadi, Cadi, Kāsr, Ramu* etc. roots. These letters should be in the end of names. *Taddhita* is meant by the words formed as a result of declination from the words denoting nouns. For example–*Pāṇḍava, Vasudeva, Bhagavān, Dayālū, Kṛpālū* etc. These are formed by *Taddhita* prefix added from the words *Paṇḍu, Vasudeva, Bhaga, Daya, Kṛpa* etc. As the *Taddhita* names do not make clear the meaning and the prefix added with them too are jargonic, use of them is forbidden. The *taddhita* prefix are oftenly used in order to depict the name of parent through the name of children. **For instance–**

Supposing that *Pāṇḍu* is a man having a son named as *Pāṇḍava*. Subsequently, four more sons were born thereby their number reached at five. As per meaning of word *Pāṇḍava* (son of *Pāṇḍu*), all the five sons became *Pāṇḍava*. In case, we want to tell about one of them, it will definitely create confusion in the mind and we shall have add any designation (adjective) specific or his name in person. *Taddhita* names are therefore, forbidden.

(3) A distinction has been made in the name of female child in order to bring in delicacy, tenderness and eloquence in speech than of male child. One thing more to keep in mind at the time of giving name to female child is that the names indicating constellations, tree, river, mountain, birds, snakes etc. dreadful animals are to be avoided. The nature of the female may change accordingly if these names are given.

(4) In order to depict the four classes of society i.e. *Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra* should be followed by *Śarmā, Varmā, Guptā and Dāsa* etc. The names. These are *Śarmā, Varmā, Guptā and Dāsa* etc. The designations so given were the indicator of expertise in particular function during ancient time. The people today are stressing on

Varṇa system based on the existing profession and trying their best to get support for this new ideology in scriptures. Every one knows well that the *Ārya Samāja* sect is also extending strong support to them and thus, doing miscarriage of *Vedic* principles. The abovesaid extract from *Gṛhyasūtra* makes crystal clear that *Vedas* etc. all scriptures and rationalism too support the *Varṇa system* based on the birth. *Svāmī Dayānanda*, the promoter of *Āryasamāja* also had accepted the aforesaid extract from *Paraskara Gṛhyasūtra* in the ceremonial procedure devised by him without any contentions or pleas otherwise. The followers of this sect should see now whether it has not instructed addressing the son of *Brāhmaṇa* as *Śarmā*, that of *Kṣatriya* as *Varmā* and that of *Vaiśya* as *Guptā* since the day, the *Nāmakaraṇa* ceremony is performed ?

Further, whether new born baby of ten days is given designation *Śarmā*, *Varmā* etc. on the basis of any gesture made by him ? Actually, it is not done. One should consider this designation is an indicator of the expertise coming down from the hieracy of his forefathers in any particular profession or acts since long long ago.

WHEN IS NĀMAKARAṆA CEREMONY TO BE PERFORMED ?

As per the instructions given in **Gṛhya Sūtra,** this ceremony should be performed when ten nights, since birth of child are passed. It has been stated–

दशम्यामुत्थाप्य पिता नाम करोति (पार. गृ. सूत्र)
Daśamyāmutthāpya pitā nāma karoti (Para. gr. sutra)

The author of **Gobhila Gṛhyasūtra,** gives three option for it–

जननाद्दशरात्रे व्युष्टे शतरात्रे
संवत्सरे वा नामधेयकरणम्। (गो.गृ.सूत्र प्र.)
Jananāddaśarātre vyuṣṭe śatarātre
saṁvatsare vānāmadheyakaraṇaṁ. (Go. gr. sutra pra.)

Viz. one should perform *Nāmakaraṇa* ceremony on eleventh day, one hundredth day or on completion of a year, since the day of birth of child.

There is no difference of opinion about the eleventh day since the day of birth. As ten percent children out of the total deaths of children in labour room, are dead within the ten days since their birth, it is reasonable to leave the first ten days. As per *Āyurveda* approach, the mother of new born baby feels weakness in body because of ceaseless secretion of blood upto ten days after delivery. On completion of ten days, she is somway recovered. Her presence is most important in the ceremony, hence, it is performed on the eleventh day.

The options given by *Govila Gṛhyasūtra* are exercised only when the mother of baby is too weak to attend the ceremony or suffering from any ailments. Hence, *Nāmakaraṇa* can be made after one hundred days. In case, the father of the baby is out of country i.e. in foreign, he can return within the period of a year. Hence, this last option is made therein.

——★★★★——

ABOUT NIṢKRAMAṆA CEREMONY
(Exposure before sun)

शिवे ते स्तां द्यावापृथिवी असंतापे अभिश्रियौ, शं ते सूर्य आतपतु शं
वातु ते हृदे। शिवा अभिक्षरन्त्वापो दिव्याः पयस्वतीः। (अ. ८/२/१४)
Śive te stāṃ dyāvāpṛthivī asantāpe abhiśriyau, śaṁ te
Sūrya ātapatu śaṁ vātu te hṛde. śivā abhikṣarantvāpo
divyāḥ payasvatīḥ. (A.8/2/14)

Viz. O'baby , may the abode of sun (*dyuloka*) and earth at the time of your exposure before sun be benevolent, pleasure pouring and gracious. May! the sun give you light, may pure wind get entrance in your heart and may the divine rivers *Ganges*, *Yamunā* etc. fetch clean and tasty water for you.

The abovesaid hymn is indicating the elements on support of which the man gains manly energy with extreme urge and thoughtful feelings. Importance of this hymn is beyond the understanding of that three or four months child but it has top significance for the parent whose ambitions and desires are centred on him.

This hymn indicates all things necessary for human life succintly. It is our misfortune that the common people in India are unable to understand the most useful things explained in these *Vedic* hymns. They consider reciting human at the beginning of every work as mere ostentation. There was also a time when very hymns given more importance than the prescription of a doctor. The people at present are so busy as neither they have leisure nor they feel its necessity. We see that the middle lower class of society is compelled to pass their life in narrow hutments denied of pure air, sun light and pure water to drink. They finally, suffer from T.B. or likewise disastrous diseases and leave behind them mere bacteria of these ailments for future generations.

This **Vedic hymn** explains that the child should be placed at a open space, the sky wide spreaded, duly radiated by sunlight, availability of oxygen abundantly and the water as well. Who does give attention to these things in *Niṣkramaṇa* ceremony in this modern age? They understand only when the doctors are satisfied with considerable payment of money as fee for treatment of ills and he only suggests walking in open space, give filtered water to drink and expose before the sun.

All acts done under this ceremony are intended to maintain the child healthy. This ceremony is performed in the fourth month when sensory as also executive organs of the child's body become able enough to bear the sun heat and the blowing wind in open space. It was the intention of the authors of *Sūtras* that the child should make to walk daily, give open bath so that his body could avail power to bear the heat and cold thereby become sturdy and healthy. It is surprising that the practical aspect of this ceremony is actually followed more in western countries then in India. When we see English women carrying tiny-tots daily in open air, the tangible explanation of– **'शं वातो वातु ते हृदे'** *'Śaṁ vātā vātu te hṛde'* starts making echo in our ears. The activities under this ceremony like exposure of baby before sun, carrying him at temples and exposure of his body before the moon at night, not only system of praying for enhancing life enegy in baby but these simultaneously produce the baby's love also for the nature. ***It further imparts education to the parent that they should not develop home keeping habits in the baby but allow him inhaling fresh and pure air under the wide opened sky.***

——★★★★——

ABOUT *ANNAPRĀŚANA* CEREMONY
(First offering with food)

शिवौ ते स्तां व्रीहियवावबीलासावदो मधौ ।
एतौ यक्ष्मं विबाधेते, एतौ मुञ्चतो अंहसः ।। (अथर्व, ८।२।१८)

Śivau te stām brihiyavāvabilāsāvado madhau.
Etau yakṣmaṁ vibādhete, etau muñcato aṁhasaḥ.

(Atharva 8/2/18)

Viz. O' baby ! may *barley* and *rice* be power giver and nutritious for you as both these things resist the body from the infection of T.B. etc. ailements and being divine grains, these absolve or keep away the man from committing evils.

The magnifincence of *Annaprāśana* in abovesaid hymn has been highlighted. This ceremony is performed when the baby attains six or seven months age and his digestion power is grown to the extent that he can digest the food easily. The teeth also start sprouting at this age. Alkali elements for the quick growth of teeth are therefore, required to the body of that child. In case, the parent do not take care of this requirement by feeding him on salty foodstuffs etc., they themselves start eating soil etc. things creating health hazard ultimately. Hence, the parent should bring this fact in their attention within time.

This ceremony is an indicator of the time from where, the child should be given cereal diet as gradually there starts reduction in his breast feeding habit from this day.

This ceremony further tells us that the usual diet of a man is food and not the flesh at all. The modern man has dashed down this fact and rule of balanced diet. He has thus, become omnivorous and its result is not far to see. Look that where are now existed the Sattva tendencies which can only had by feeding on cereal diet ? Selfishness, envy and mutual hate has posed dagerous situation of family feuds and the world wars. An accretion in the doctors' clinics day-to-day is

the chief reason and result of such flesh diet and arbitray food habits. Further, the T.B. and other allied diseases are caused only when the man starts using/ eating such prohibited food.

"Piercing pain due to flesh eating"– a book has described the opinions given by certain foreign scholars about the persons eating flesh to which I could peruse and saw that ***all disastrous diseases are caused as a result of feeding on flesh diet.*** After a thorough examination made on the patients suffering from sinus, all kinds of infections relating to teeth, eyes and ears, ailments of intestines, appendicitis, *Dr. Douglas Mcdonald, Sir James Sieer,* M.D.F.R. C.P., *Prof. Kith, Mr. Horace Flecature, Dr. Mc Ford* etc. foreign physicians have unanimously accepted the fact that these all ailments grip the people because of their eating flesh. Flesh diet is not the topic here to discuss hence, we cease here. It is enough to understand that flesh diet is not the usual or natural food for the man.

In course of **Annaprāśana ceremony** in the process, a number of items like books, pen, toys, sweets, weapons and arms in lump are put before the child and he is then put on ground from the lap. ***It is examined that for what thing he is attracted. His future hobbies are estimated by the thing caught or chosen by him because he himself encouraged in that direction. This is a psychological process.*** It has been oftenly observed that the parent seldom try to see the real interest of the child and start him sending school just when he attains an age of four or five years. The process runs continuously upto the eight and ten years. Even if the child is not interested in study, he is compelled to attend the school. The teacher also compels him to read books without observing his self-interests. He fails in his classes frequently yet the parent do not try to understand where the shoe is pinching. The ultimate result, the child gets no fruit of education due to his regular failures. The invaluable part of his own life in which he had to prepare himself for the future course of struggle, is Lost due to the ignorance of the parent.

We came across a number of boys who would have performed some remarkable things in their life had they provided with the training as per their self interest. One of my friends is most enlightened and devotee to *Sanskrit* language. He imposed his

interest on his son and managed for teaching him *Sanskrit* but he did not take any interest in that language. His actual interest was in drawing and it was seen that he could not resist his temptation for art even in school, at home, at the time of study and while playing game. When the parent locked the doors in order to resist him from going out in summer months, he would get up from the bed when convinced of his parent are sleeping and would sit near the doors. He had made some water colours in the clay lamps (Deepakas). He then would do practice on drawing. He would hide drawing items within seconds when he would guess that his parent are awaken. This was due to fear of parent as they have imposed *Sanskrit* on him. On a fateful day, my friend at last caught him red-handed. He brought the sketches drawn by him and showed. I suggested him for his admission in any art studio but he did not give ear to such suggestion. Instead of this, he pressed him to do enormous labour in study on *Sanskrit* language. As an ultimate result, he neither could achieve any success in study nor could become an expert artist. Thus, the parent crush the inborn interests of their children however, undeliberately and they suffer throughout their life.

It is therefore, necessary that we should under this ceremony understand, the hobbies and interests of the children and then try to support by possible means him in his desired field.

——★★★★——

ABOUT *CHŪḌĀKARAṆA* CEREMONY

निवर्तयाम्यायुषेऽन्नाद्याय प्रजननाय
रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय।   (यजु० अ० ३ मं० ३३१)

Nivartayāmyāyuṣe'nnādyāya prajananāya
Rāyaspoṣāya suprajāstvāya suvīryāya.   *(Yaju.3 mam. 331)*

Viz. O'child! your *Muṇḍana* (razing hair from the head) is being done for your longevity, making you able to eat food, for production, for enhancement in prosperity, for virtuous children and for making you worthy to gain force and valour. This is the eighth ceremony made for enhncement of force, age and glory. The earlier seven ceremonies fall in the category of rectification of

REQUESTOR'S NAME:

the defects crept in *Saṁskāras*. These are as cleaning of iron ore extracted from the mines. As the clay stuck to iron boulders is removed, temper is given, and rubbed in order to remove impurities, these ceremonies remove all defects stuck to the baby due to his ten months long dwelling in the womb. *Cūḍākaraṇa*, *Upanayana* etc. four ceremonies introduce qualities in him **Viz.** the specific human virtues are introduced in him.

According to–**'चूड़ा क्रियतेऽस्मिन्'** *'Cuḍākriyate smin,'* ***this ceremony is meant by giving cūḍā (braid) to the child.*** As per the hymn–**'शिखा चूड़ा शिखण्डस्तु'** *'Śikhā cūḍā sikhaṇḍastu'* etc. *cūḍā* is meant by braid. The authors of **Gṛhy sūtra** have stated–

> अथैनमेकशिखस्त्रिशिखः पञ्चशिखो वा यथैवेषां
> कुलधर्मःस्यात्। यथा शिखा निदधात्येके।
> *Athainamekaśikhastriśikhaḥ pañcaśikho vāyathaiveṣām*
> *kuladharmaḥsyāt. yathā śikhā nidadhātyeke.*

Viz. As per the family traditions, the child should be allowed to keep one, two or three braids.

With these instructions, holding braid has been provided at the time of this ceremony. The time allocated for this ceremony is the first or third year from the birth of the child when he has alreddy passed the first but risky phase of babyhood. As per Physiology, it is the time when several type of ailments may cause due to sprouting of the teeth. His body appears weak and hair fell–off. Hence, our learned hermits have made best efforts to defend the child from these unhealthy effects by providing for this ceremony.

The next name of this ceremony is **Muṇḍana Saṁskāra**. It is beneficial to cure the skin ailments. The temperature of the body is reduced when the hair on head are razed except the braid. The abscess, pimple, dysentary etc. ailments that originate due to excess body temperature are thus, naturally avoided.

The hair rising again after razed once do not fall–off because these make their strong roots. The renowned volume on **Āyurveda** i.e. **Caraka Saṁhitā** conforms the averments delivered by *Manu* etc authors of *Smṛtis* and indicate that these are based on the reality. While describing the advantages of *Muṇḍana* and shaving, the hermit **Caraka** has stated–

> पौष्टिकं वृष्यमायुष्यं शुचिरूपं विराजनम्।
> केशश्मश्रुनखादीनां कर्तनं सप्रसाधनम्।। (चरक सूत्रस्थान, ५, सूत्र ९३)
> *Pauṣṭikam vṛṣyamāyusyam śucirūpam virājanam*
> *Keśaśmaśrunakhādīnām kartanam saprasādhanam.*
> *(Caraka. sutrasthana 5 sutra 93)*

Viz. The health, beauty, age, purity (Cleanliness) and look–enhances when one does shave, cuts nails and combs the hair in regular timeintervals. A Massage with butter on head after *mundana* has been provided for. It makes smooth, tender and energetic, the marrow fibres of the brain. Having this, the mental power of the child is increased in future. Lower temperature on head is the symbol of the man's health. The senior people consider sign of health if hands and feet are warm but the head is cool. Hence, this ceremony is must to perform in order to keep the child healthy and glad.

We already have stated that the hermits have told the purpose of this ceremony to enhance the force, age and glory of the child. We state in this context that there was a time when this tradition was pervading in all countries of the world. All nationals of different countries were properly known to the importance of holding braid.

We would have to understand first, the composition of human body to explain the relation of braid with accretion of wisdom, energy, age and glory. Only then, we will enable to evaluate the abovesaid averment of learned hermits as true. The **Vedas** inspire as–

> दीर्घायुष्ट्वाय बलाय वर्चसे शिखायै वषट्
> *Dīrghāyuṣṭvāya balāya varcase śikhāyai vaṣaṭ*

Viz. (1) touch the braid for attainment of longevity, energy and glory. *Smṛtis* say–

> सदोपवीतिना भाव्यं सदा बद्धशिखेन च।
> विशिखो व्युपवीतश्च यत्करोति न तत्कृतम्।।
> *Sadopavītinā bhāvyam sadām baddhaśikhena ca.*
> *Viśikho vyupavītaśca yatkaroti na tatkṛtam.*

Viz. Dvijas (Brāhmana, Kṣatriya, vaiśya) should always put sacred thread on their shoulders and a knot to braid is must. All acts whatever are performed will prove fruit less if done without sacred thread and the braid.

Thus, the braid has been stated important while performing the religious rites. What is the reason for being fruitless the religious rites, if these are performed without braid on the head ?

In this context when you put an eye on the composition of human body, the brain is the nucleus of all physical activities. All mental and physical activities are made under the control of brain. If this brain or mind is healthy, the body of the man naturally will enjoy physical health and will able to see one hundred springs in his life span as per— शतम् जीवेम शरदः 'Śataṃ jīvema śaradaḥ'. We should remember that the basic secret of longevity is hidden in fair diet and behave ***i.e.*** a regulated routine and power of descretion is must for imposition of well check on routine. The braid plays an important role in enhancement of that power hence, the hermits suggest holding a braid on head.

As per an episode in **Harivaṁśa Purāṇa,** the braid not only enhances knowledge but it also has direct nexus with energy, valour and glory. It is said that hermit *Vaśiṣṭha* had a world ruler disciple namely, *Sagara*. His father was killed by some kings from western region under a joint conspiracy. *Sagara* promised taking revenge for such death of his father and started attacking on those kings. They all panicked and finally visited *Vaśiṣṭha* and requested him to defend them. *Vaśiṣṭha* consoled them and summoned *Sagara* to make a shift from his promise, he had made to kill them. As *Sagara* had promised one side, and now on the other side, his preceptor was willing their defence. Both these were equally important as the former would prove him violator of promise and the latter would consider as dishonour to preceptor. He called the council of learned people in order to arrive at an appropriate conclusion. It had been finally decided that the hair on their heads should be razed alongwith the braid. As and when it was done, those kings became non-impressive and dull. Thus, *Sagara* could satisfy the promise and complied with the order of his preceptor simultaneously. In brief, ***removal of braid was not less than death of the man in the opinion of the hermits having supreme conscious on the importance of the braid.***

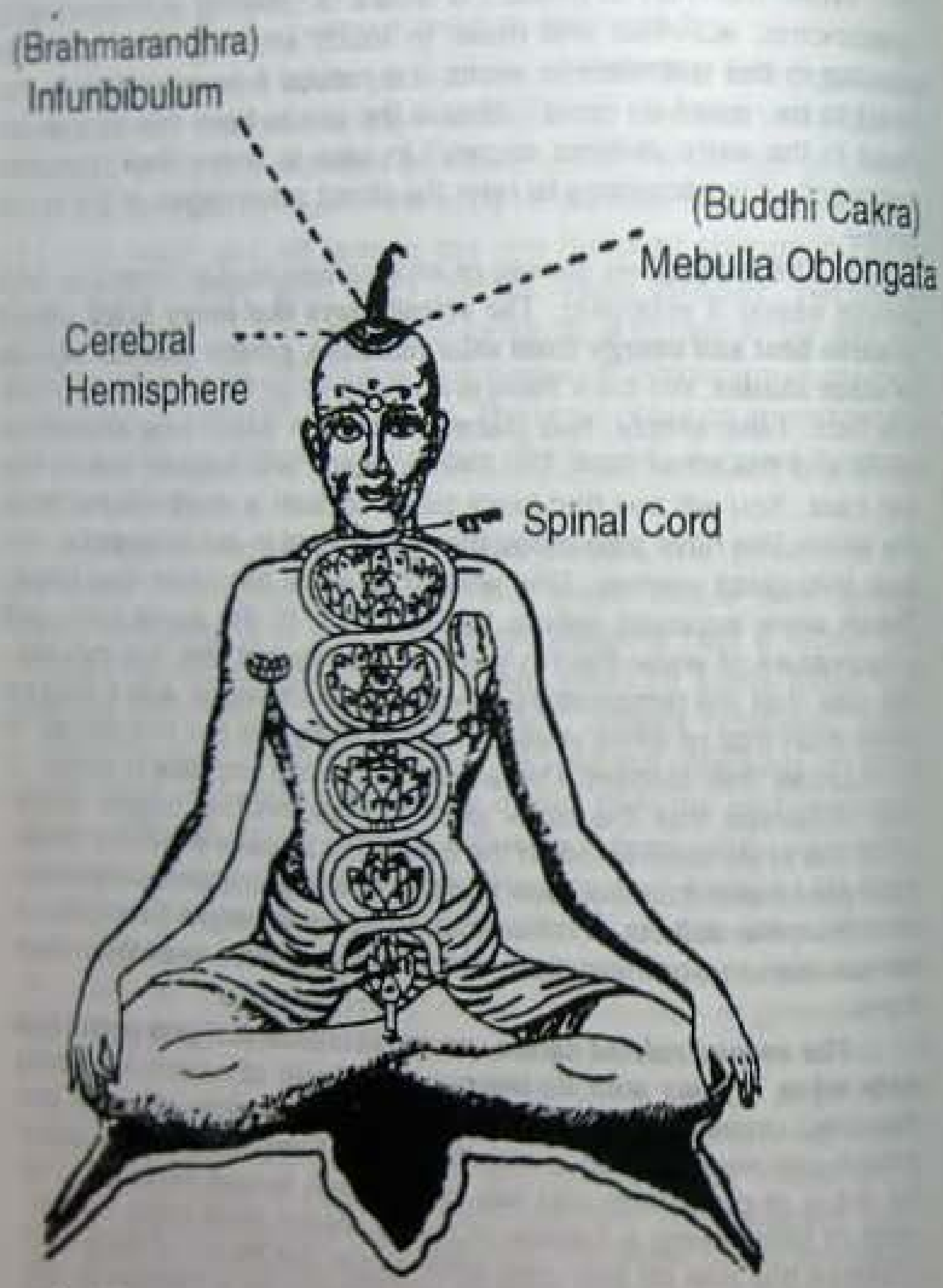
——★★★★——

WHY SHOULD THE MAN HOLD A BRAID ?

When the man at present is aware of differing economic and uneconomic activities and miser to touch anything if no profit is pouring in this materialistic world, it is natural if he asks why is the braid to be raised on head? What is the use to keep this cluster on head in the extra civilized society? In view to erase their baseless approach, it is necessary to refer the direct advantages of the braid here—

1. The **braid** gives senses or informations to our conscious and always keeps it enlarging. ***The science says that every black object absorbs heat and energy from solar radiation, greater than the objects of other shades.*** We think there is no need to go far in order to prove this fact. Take simply, two pieces of cloth in which one should be white and the other dark. Dip them in water and expose before the sun heat. You will see that black piece of cloth is dried quicker than the white. We have also made this experiment in our laboratory. We took two glass vessels. One was white while the other was black. These were exposed before the sun heat at the same time and temperature of water filled in them was measured after five minutes. We saw that the temperature of water in black vessel was 5 degree more than that of white vessel. Subsequently, we put two pieces of cloth under their bottom. These were also white and dark in colour. It was observed that the black cloth started emitting smoke earlier while the white cloth followed the trend after lapse of a minute. These examples make it crystal clear that the dark object absorbs more sun heat than the objects of other shades. We see people having black complexion in southern part of India because of excessive heat there.

The second rule of nature, we see that each unit gets perfection only when it joins with its integra. All objects of nature are being operated under the similar rule. The abundant flow of rivers get solace only when it merges with the ocean. Every matter is attracted by virtue of gravitation and falls down when thrown vertically. The wick of lamp being a fraction of sun is always seen rising upside. Observe this rule on your own body as per the theory of body and universe. The *scriptures* consider our *wisdom* as a *fraction of the sun*. Hence, ***Gāyatrī hymn*** i.e.— ॐ भूः भुवः स्वः 'Om Bhū Bhuvaḥ Svaḥ' etc. is recited daily for the pleasure of god sun and getting more the power of wisdom and discretion by his grace. The *western scientists* have also accepted the sun as the basic cause of life force



Buddhi cakra is near *Brahmarandhra* and just below the braid

by saying – ***"Sun is the first cause of life"***. In order to rise up the wisdom and life force, the fraction of sun god, the hermits have provided for holding a cluster of hair not less in quantum than a cow hoof. ***This hair cluster assists us attaining more wisdom by speecific attraction of wisdom enhancing power from the sun god.***

2. Now look at the picture drawn here with attention, you will see that *Buddhicakra* lies just *below the braid*. It is a cluster of minute capillaries. *Brahmarandhra* is also located near it. At the spot just above these, it is the seat of immortal *Brahma* on the lotus having *one thousand petals*. When a man does *meditation* on that *Parama puruṣa* (the supreme soul) in accordance to the method told in scriptures or does study on *Vedas*, the immortal element so originated gets insertion in this thousand petal lotus but having its fastest speed, instead of resting here, it tries to exit from head in process to merge with the sun god, the treasure of this unit. ***If man has braid and it is well knotted ; this element collides with it and stored in that thousand petal lotus. In case, the braid is not tied at the time of prayer, that element cannot merge again with the sun because the cluster of hair create retardation but it is sure that it merges with the space.*** This is the reason, our learned *hermits* have suggested a braid well tied particularly when the man is taking bath, doing *Saṁdhyā*, *japa*, *homa*, study and when making gift. As per ***Manu Saṁhitā***–

स्नाने दाने जपे होमे, संध्यायां देवतार्चने।
शिखाग्रन्थि सदा कुर्यादित्येतन्मनुरब्रवीत्।। (मनु संहिता)

Snāne dāne jape home, sandhyāyām devatārcane
Śikhāgranthiṁ sadā kuryādityetanmanurabravīt.
(Manu Saṁhitā)

Very *immortal element* has been addressed by a few scholars as *Aura*. The western scientists address this power as mysterious force.

One more power **known as virilic power** is spreaded over the entire lithosphere which can be inserted in the body by regular concentration or meditation. It increases energy and the wisdom both. On account of continuous meditation, *all saints, greatmen* and *yogis* are automatically blessed with this *invisible power* and they

impress the minds of several thousand people. We attain a state in which the power existing within body resists from exit and loss through hair roots or apertures and more power from the nature is stored therein–but this all only when, these are perverted and can store more liquid. The school going children hold oftenly such tricky inkpots. The same state of a man with his braid tied, should be understood.

A ***renowned western thinker*** and commentator ***Maxmuller*** has mentioned about the power obtained by this braid–

"The concentration of mind upwardsñsends a rush of this power through the top of the head."

It means, the human mind can hold very easily through his braid, the flow of ***virilic power.***

In the confirmation of the same fact, *Svāmī Dayānanda* has given the following extracts from ***renowned scientist* of western world *Victor E. Cromir* in his *"Dharma Vijñāna".***

"In meditation, one receives the virilic influx, while concentrating one pour it out. It one however, concentrates one's mind upon God ,there is an outgoing and inflowing process set-up. The vertical concentration of the mind sends a rush of this force through the top of the head and the response comes as a fine rain of soft magnetism. These two forces cause a beautiful display of colour to the higher vision, the out pouring from above is beautiful beyond description."

(Viril Kalpaka)

3. ***The spot where braid grows in called as pinal joint as per physiology.*** A special ductless gland namely, *pituitary* is located just below it. A special type juice is formed in this gland. It spreads over whole body and enhances growth as also energy. These glands get extra support from the braid to carry on their function continuously upto prolong period. The man not only lives longer life span but his conscious also remains active and unaffected.

We reproduce some extracts of the articles composed by the western scientists on the basis of the inventions made by them during some years ago–

Sir Charles Lyuksa–"The braid has straight nexus with that essential organ of human bdoy by which conscious increases and all other organs are directed. Since the day, I have come to know

GURUDEV
RAVINDRA NATH TAGORE

Noble Prize Winner

YOGI RAJ
SRI AUROBINDO GHOSH

World famous Intellectual

MAHARSHI
MAHESH YOGI

International Yogic Guru

The relation of lengthy hair with intelligent mind.

BENJAMIN FRANKLIN

Inventor of the lightning rod and a stove

JAMES WATT

Improved the design of the early steam engine

DMITRY MENDELEYEV

Father of the periodic table of chemical elements

The relation of lengthy hair with intelligent mind.

this fact; I also hold braid on my head."

Dr. Haiavamana– " I have gone over the Indian culture during my stay there for several years. The Indians hold braid on their head since long past and a description on braid is also observed in ***Vedas***. In Southern part of India, a braid measuring cow hoof is held. It covers about half of the head. I am highly impressed of the eccentric mind they had. A braid or hair on head are really advantageous. I have immeasurable faith on *Hindu* religion. I myself have become habitual of holding braid. (Gurard Magazine No. 258 Page 122, 1899).

Having abreast with the above scientific facts, not only Indians but alomost all western scientists, thinkers, sophisticated authors and poets held braid on their heads but you will see lengthy hair like matted hair swinging down from head in them. We can say them *pañcaśikhī* as the distinction made by the authors of *Smṛtis*. We are making representation of the portraits of the orient and western scholars in order to make clear understanding of the readers. They will at a glance, understood the relation of lengthy hair on head with intelligent mind.

4. In the opinion of certain orient thinkers, a cardinal nerve is spreaded over whole body and it is called *Suṣumnā* (spinal cord). ***The nerve shown with red colour in the picture is that nerve which covers the whole body and ends when it is reached in the brain.*** The specific porous fractions of it opens just below the spot for the braid. Very spot is ***Brahmarandhra*** and it is the centre of the wisdom. It is said that in course of prespiration in body, the hair at the spinal centre release energy from the body. In order to resist that energy for its use in promotion of the mental power and physical stamina, a tie on braid has been provided/suggested. Certain Western Philosophers too have affirmed this principle–a renowned ***Dr. I.E. Clark M.A.D.*** has stated–

–"On my tour to China, I saw the chinese holding long hair like Indians on half part of their head. I repose faith on each rule in *Hindu* religion recognising them as scientific since the day, I invested this fact. Holding braid is not mere religion of *Hindus* but it is also a typical phenomenon of the discovery made by the ancient hermits".

Similarly, ***Mr. Erl Thoman*** states at page 1994 in yearly issue of Alarm magazine 1921–

–"The Hindus defend spinal cord by holding braid while the people in other countries do efforts for its defence either by raising lengthy hairs or putting hats on their heads. Holding braid is the most important among these measures."

(5) There is no doubt on the strength of human body as it can bear even fatal injuries yet the man survives. However, certain places in body are so sensitive as a slight blow may cause the death of the man. These spots are called as sensitive places. A number of sensitive places have been described in **Āyurveda**. One such sensitive place or spot is found on the middle portion of the braid about which the author of **Suśruta** states–

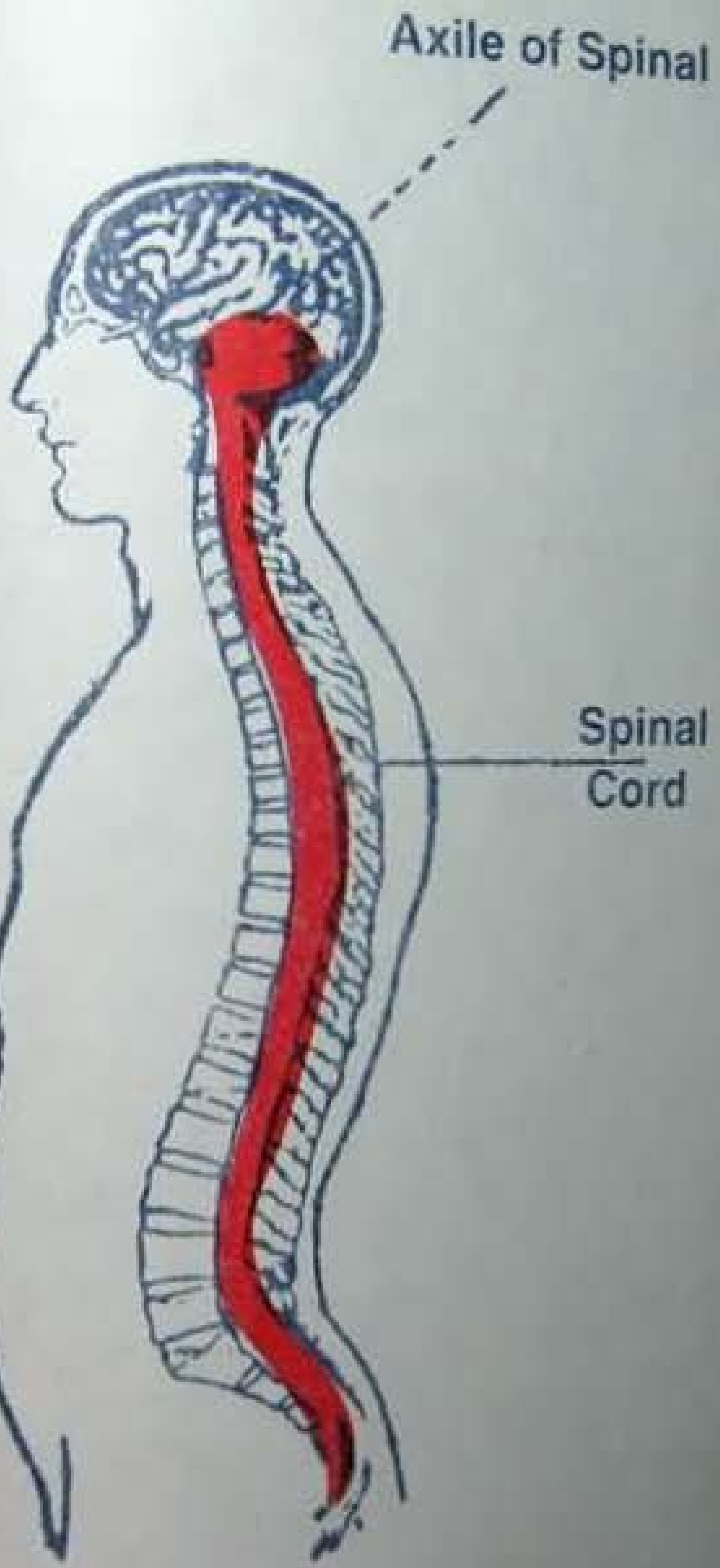
मस्तकाभ्यन्तरोपरिष्ठात् शिरासंधिसन्निपातो
रोमावर्तोऽधिपतिस्तत्रापि सद्योमरणम्। (सुश्रुत ६/७१)

Mastakābhyantaroparisṭhāt śirāsandhisannipāto
Romāvarto'dhipatistatrāpi sadyomaraṇam. *(Susruta 6/71)*

Viz. A spot upper side forehead where a whirl of hair is found, there exists an assembly of all nerves and joints and it is called, the master sensitive spot (*Adhipati Marma*). A slight blow at this spot causes death of the man.

A braid is the shield gifted by nature for this most delicate and fatal sensitive place. It protects this not only from the sudden injuries but also from severity of summer and chilled winter. The foreigners wear hats for protection of this sensitive place. Mimicry of this, can be seen in India by the ultra-modern society. However, one can imagine whether a braid weighing few grams and gifted by nature is good or a hat weighing about half kilogram, for protection of this sensitive place.

You may pose a question that what importance may be of a braid *vis-a-vis* a hat ? However , no less virutes you will see in braid in comparison with the hat if you could see it from the angle of material science. You can understand this thing by certain examples. All people know and recognise the wool. It is the same hair as grow on the head of a man. Hence, there is no surprise if these are equal. Wool is abundantly used in worldly dealing and this entire world is familiar with its characteristics. Hence, we will familiar properly with the characteristic of braid after an introduction with these.



(a) The first characteristic of wool is to protect the body from the feeling of cold outside. **For example**–take animals. The nature has given dense hair on their body so that they can defend them from the chilly cold. The Himalayan bears etc. animals are defended due to dense hair on their body otherwise the chilly weather would have killed them.

(b) It protects the body from the outside heat like the cold. You will have observed that the ice blocks are wrapped by gunny bags or blankets in order to protect them from melting. The woollen fabric does not allow the outside heat to enter inside. Thus, ice is not melted.

(c) The wool does not allow the currents of electricity to enter from outside and to exit from there. Hence, an electrocuted man can be rescued by putting blanket around his body because the electrictity current is resisted when it is touched with the blanket. The woollen and silk fibres are therefore, wrapped around the electric cables and other apparatus.

When the hair fall-off from body (i.e. wool) has this property to resist electric current, there is no surprise if the hair grown on body bear them. Hence, it will not exaggeration to say that the braid on human head protects the most sensitive part ***(Adhipati Marma)*** of the body.

(6) A braid is a sacred social symbol of **Āryans**. All castes, sub-castes, communities subsequently formed within them seldom left the braid holding on their heads and thus, it has maintained integrity. It is very thing which has intertwined the huge *Hindu* society spreaded over several lakhs square miles in the world with a garland of unity. This cultural and religious unity is worth appreciable. All societies and communities have ascertained various type of symbols for quick recognition of respective society and members of the party. These generate mutual love and unity among them. ***For instance***–*Turkish* caps in *Muslims*. *Cross* in *Christians*, hair and dragger in *Sikhs*. *Om* sewed caps in *Ārya Samāja*, *Gandhian* caps in *Congress party*, *black caps* and *half pants* in *R.S.S.*, green uniform of the attendants etc. are the marks of identity in those parties or and societies.

However, plunge in some more depth and see that being these symbols artificial as also expensive, a fear of their missing is not ruled out. A time may also come when a man forget taking such symbols with him due to one or other inavertance. In such circumstances, he cannot be allowed to enter and join the meeting or conference etc. Now, when we try and test braid on this alter, we see it a cheap, simple and natural symbol which need'nt care and never lost. It remains with man through out his life and bless him with social affection and sympathy as indicator of being his *Ārya*. In case, that man dies at any place where society is unknown to him or in a state of igorance; this braid will inform the people that he belongs to **Sanātana Dharma** and should be given funeral.

Importance of braid was disclosed before the *Hindus* when internal disturbances or communal riots took place in 1947. The *Hindu* community educated on western pattern of education had otherwise, cut off their braids before that riot took place. The glorious history of this small cluster of hair was sinking before the eyes of the descendants of **Hakikat, Joravar Singh** and **Fateh Singh**, who had put at stake their life on the question of braid keeping. It was the scenario prior to said event that the so-called *Hindus* cut off their braid and started declaring the moral victory of *Muslims;* the same braid which was kept untouched even amid the unsurpassable diplomacy of the Englishmen. A revolutionary change took place at such crucial time. India got freedom and the Britishers departed for ever yet the sparkle of communalism given air by them since several years burst like a volcano. It resulted the partition between India and *Pakistan*. The former was *Hindu* and the latter was *Muslim* colony. It was the dream of *Mr. Jinnah* which he saw several years in past and then turned in reality. What was then the place for *Hindus* there. The hatred feeling of muslims then fuelled the fire of riot to so disastrous extent that stamped in the heart of the mankind. We saw that time, the braid and sacred thread were only marks for identity in *Hindus*. It was most difficult to make a safe escape from the blood stained land of *East Punjab* and *Western Bengal* without these two marks. When the *Hindus* filled with fury taking revenge from their enemies, only braid and sacred thread were the marks to save the suspectd people.

We saw that the fashion prefering clerks in offices and collegiate students who once had cut-off their braids, again growing in order to defend them from the massacre. Thus, one should consider it, his sacred duty to hold braid symbol of *Hindu society* if he can not understand or deny to understand its other importance.

BRAID AND DIFFERENT RACES IN THE WORLD

Although the tradition of braid holding has been extincted and the people of races other than *Hindus* have cut-off their braids due to their ignorance. However, there was a time when all races in all countries used to hold braid. A story on **Samson Agonostis** is illustrated in **Bible, the holy book of Christians.** It is said that he was a great hero. His enemies exercised all measures to defeat him but all were failed. Finally, they came to know that he has grown a braid on his head and it has made him unsurpassable. They cut- off under a trick when he was sleeping and then he was defeated. This story reveals that once the *Christians* were also known to the importance of the tuft or braid.

The extract from the article composed by **Dr. I. E. Clark**, as we have discussed earlier highlights the tradition of braid holding in *China*. **The Talamad, a holy book of Hibru** race bears several illustrations which *prima-facie* tell the tradition of braid holding prevalent in that race too.

The **Muslims** cut-off their braid yet they could not made free to them. It has come out by piercing their caps. If you doubt on this averment, look at their caps wherefrom a bunch of black silk analogous to braid, swings to and fro. Whether this is not the moral victory of braid.

Thus, braid has an important role to play in human life from the angle of religion, science, culture, society and history. ***A history of several lakh years of traditions has been annexed with Āryans when we talk about them.*** The history of evershing galanty of the warriors like ***Śivāji, Guru Govind Singh, Hakikata*** etc. is the history of braid and sacred thread. The brave boy ***Joravar Singh*** and ***Fateh Singh*** defended it till they were sealed behind the walls and dead. Ours modern approach of neglection for them is a cause of concern. ***It is our duty to revive this glorious tradition of holding***

braid for the growth of energy, longevity, virility and wisdom. It is equally important for all races and even for mankind as a whole as for Hindus.

——★★★★——

ABOUT SACRED THREAD CEREMONY

AN APPROACH OF SCRIPTURES

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रिस्तिस्त्र उदरे बिभर्ति तं जातं द्रष्टुमभियन्ति देवा ।।

(अथर्व ११/५/७)

Ācārya upanayamāno brahmacārinaṁ krnutegarbhamantaḥ.
Taṁ rātrististra udare bibharti taṁ jātaṁ
drastumabhiyanti devā. (Atharva 11/5/7)

Viz. *Ācārya* holds the child as if in his womb by providing him with thread ceremony and instructions to keep *Brahmacarya*. This *brahmacārī* lives with his preceptor for three nights and then entertains, the rebirth in the form of *Dvija*. The gods also come to see him in this new form of life.

This thread ceremony falls at the eighth place in the series of the ceremonies to be performed by a man in his life time. It bears the most importance and irrespective of modern society's neglecation for other ceremonies, it is still performed in one or other forms. This ceremony is being propagated in wider scale in this advanced age. The extra-ordinary publicity has created some cascading effects causing certain detriment to the value of this ceremony. People either eligible or ineligible, have started wearing thread on their shoulders by adopting one or the other manners. The people learned **Vedas** shall be in pain instead of any pleasure to see such broad scale publicity of this ceremony as it has lost its specific identity and authority both.

The authors of scriptures have provided this ceremony for the three *Varṇas* i.e. *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* but it brings shock to the heart when we see that these people have put aside it, while the non-dvija castes are rapidly adopting this trend and thus, feeling proud of becoming *Brāhmaṇa* in their narrow approach of thinking.

They consider it a magic thread which requires no penance, austerity and control either physical or mental. Publicity is being made that mere wearing thread on shoulders, will lift them up at the highest rung of the social ladder. Such publicity indeed is doing injustice to this sacred ceremony as the following extracted portion of "*Āryasamāja kā Itihāsa*" **(the history of Ārya Samāja)** composed by **Pundit Naradeva Śāstrī Vedatirth** reveals–

"Sacred threads are being put on the shoulders of several thousand *Śūdras* (*Antyajas*) while several crore children of *Brāhmaṇa*, *Kṣatriya* and *Śūdras* are living without thread ceremony and posing them as *Śūdras*, nobody is talking least pain to provide them with thread ceremony. Nobody has any care for their education and training. God knows what is this going on and what will take place in future? No criterion as eligible and ineligible, fit and unfit, suitable and unsuitable is being given any thought. It has been spreaded as ailment that just on wearing threads, they even tell their thrue caste. Thus, an adversity has gripped the society in its cruel hands. The people willing upliftment, think on the measures but not on mere mimicry. ***(The History of Aryas samāja.)***

We will discuss on the question of eligibility and ineligibility criterion a little way ahead but say only here that thread ceremony is one of the most significant and essential ceremony for which such blind attraction among people particularly ineligible is being seen.

The learned hermits have shown peculiar honour more than other ceremonies to this thread ceremony by posing it as an element of *Dvija*. Without this ceremony, the *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* have no identity. This ceremony is required to solemise even after birth taken from parent who had in their life also performed this ceremony. They shall acquire the right to be addressed as *Dvija* only when this ceremony is performed by them. They can not participate in any religious acts unless this ceremony is solemnised. It has been stated–

'न ह्यस्मिन्युज्यते कर्म किञ्चदामौञ्जीबन्धनात् । (मनु २/१७१)

Na hyasminyujyate karma kiñcadāmauñjibandhanāt. (manu 2/171)

Viz. A dvija has no right to perform any rites unless thread ceremony is preformed. As per this averment of *Manu*, neither he

has right to do **Saṁdhyā**, prayer etc. nor worth considering in the category of *dvija*. This is the second birth caused by participation of *Ācārya* and *Gāyatrī*, the mother of *Vedas*. As this birth gives body having immortal knowledge than the mortal bulky body made of matters; this second birth has more importance than the first birth–

तत्र यद् ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ।। (मनु २-१७०)
Tatra yad brahmajanmāsya mauñjībandhanacihnitaṃ.
Tatrāsya mātā sāvitrī pitā tvācārya ucyate. (Manu 2-170)

Viz. Thread ceremony or *Maunji Bandhana* is a birth bestowing with an element of *Brahma* in which *Gāyatrī* is mother and *Ācārya* acts as father.

The parent as *Sāvitrī* and *Ācārya* are greater than the parent who gives birth to mere fleshy body made of five bulky matters because they lead the child to know *Brahma*. **Manu** has truly honoured *Ācārya* with the words– **'गरीयान् ब्रह्मदः पिता'** *'Garīyān brahmadaḥ pitā'*.

However, the misuse and abuse to this sacred ceremony as being made by the mass is shameful and the pen is afraid of describing it all. Observing their scenario, the heart weeps and the moral decay of the *Āryans*, the best civilized race in the world appears before eyes in its thousand forms. ***Hindus are surviving because of holding braid and wearing sacred thread. It entire past history is nothing else but a history of braid and thread. The Ārya race had crossed successfully, the transition period of the world civilizations. The invaders always made the target of their attacks to the braid and thread and I think this is all known to the persons well read to the Indian History.*** During the regime of *Buddha* kings, they made target, the sacred thread for their atrocity and the Mughals inflicted barbarity on *Hindus* as they hate observing them in sacred thread. Some of them used to compel several thousand people to cut-off their sacred thread everyday for which they promised that without snatching the threads weighting fifty kilogram; they would not take their food. However, the *Āryans* protested against this nuisance. They atrocity and saved their sacred thread at the cost of their lives. However, we see presently that the

masses are less interested in wearing this thread on their shouldrs. That symbol of historical victories has lost its lustre now. We should shy on such acts which are being made by our own brothers. How is it shameful to state that we deem it now valueless and unimportant? ***The other races are doing search for the ancient symbol of their culture and religion and accepting them with reverence while on the other side, we Hindus are putting aside this important ceremony and its symbol.*** Whether this act can be said any way positive and a step towards development? It is true that certain people wear this thread throughout their life but they seldom make it ready themselves by knitting through spindle and *carkhā*. It is surprising to note that *this thread has been made a commodity like other consumables and people buy it from the market.* We have seen several people who buy and wear this thread from the market. The thread so prepared is mere a bunch of three or six fibres and we cannot designate it as sarced thread. Particularly because neither purity nor the procedure for its preparation is given thought. Far to say about recital of hymns at the time of spinning them.

A fraction either half or more than half of the people who hold this thread on their shoulders, put it because their self- interests one or other way are annexed with such doing. They neither take care of the responsibility accrued as a result of wearing this nor the rules and bye-laws. For them, sacred thread is merely a cotton string to be put always on shoulders because the scriptures suggest and it can be used for keeping safely, the keys of their caskets, boxes, almirahs. In the words of poet lauerate **Maithiliśaraṇa Gupta**–

यज्ञोपवीती देख उनको धन्य भाग्य सराहिए ।
पर चाबियों के बांधने को डोर भी तो चाहिए ।
Yajñopavītī dekha unako dhanya bhāgya sarāhie.
Para cābiyoṅ kā bāndhane ko ḍora bhī to cāhie.

It is a good mean to cater their routine needs. In an irony on such people, ***a renowned poet Sūdraka,*** in his play made a thief *Savilaka* thief to deliver following dialogue-

एतेन मापयति भित्तिषु कर्ममार्गम् ।
एतेन मोचयति भूषणसम्प्रयोगान् ।।

उद्घाटनं भवति यन्त्रदृढे कपाटे।
दंष्टस्य कीटभुजगैः परिवेष्टनञ्च।। (मृच्छकटिक अं ३, १६)

Etena māpayati bhittiṣu karmamārgaṁ.
Etena mocayati bhūṣaṇasamprayogān.
Uddhāṭanaṁ bhavati yantradṛḍhe kapāṭe.
Daṁṣṭasya kīṭabhujagaiḥ pariveṣṭanamca.

(*Mṛcchakaṭika aṅ 3, 16*)

Viz. the sacred thread is of more importance for a *brāhmaṇa* and particularly for me as it can be used as measuring tape when I measure the wall for burglary. The ornaments of children and women can be taken off smoothly when they slumber at night with its help. It is equally useful to unlock the vaults/ caskets (as a bunch of keys these people tie with it) and it resists the poison to take a flow in the blood if suddenly any insect, snake or scorpion bites as it can be used for tying that spot.

WHETHER THE SACRED THREAD FULFILS THE WORLDLY DESIRES ?

A number of doubts about sacred thread are raised by the common people now a days. We see that *Manu* had prescribed the age as eight, eleven, twelve for *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* respectively and they should have perform this ceremony at right time but it is not being performed even at the age of twenty and twenty five years. Certain people perfoom this ceremony at the time of marriage, some other auspicious occasions. A large chunk of society say that it was held on any holy place and we have adopted it as a tradition. Perhaps, they consider it as a thing in the memory of their visit at pilgrimage. **Svāmī Dayānanda** considers it a mark of *Vidyā* (art/education) and thus, declared it as a school certificate. They say that only educated people should hold it irrespective of the pattern or system of education. If this view is accepted, it is not necessary to recite and understand the connotation of hymns in *Saṁdhyā*. It means an English educated man can hold this thread but a *dvija* not literate enough to recite *Saṁdhyā* is denied of holding this mark of *Vidyā*. Be it for a while, a mark of education but why then the same provision of age as seven, eleven and twelve years for

Brāhmaṇa, *Kṣatriya* and *Vaiśya* as contemplated in *Manusmṛti* had been accepted by him? Whether there is any consistency between these two different things. *How a boy having seven years age can be educated to the extent holding this mark of education?* It means this provision is contradictory in itself and holds no water.

We see that several thousand *Brāhmaṇas* with sacred thread are designated as *Dvija* but there are *Śūdras* well educated, not with this thread can not be said *Dvija*. Hence, treating sacred thread as mark of education is mere ignorance and stretch of imagination. Similarly, the people considering it as a mark of *Hindu* also are in confusion. All *Śūdras* without thread are *Hindu* and this fact is known to all. It is said that *Mahatma Gandhi* had visited at a festivity held in *Gurukula Kangaḍī*. He was without thread that time. The *Brāhmaṇas* present there, enquired *Gandhi*, its reason. *Gandhiji* said, tell me first, the advantages of holding these items. They all replied that these are symbol of being *Hindu*. *Gandhi* laughed at this and said–"The whole India knows me and honour as *Hindu* even without the thread. Hence, I need'nt holding it". We say that it is mere ridiculous approach towards the scientific principles laid down by those learned hermits to deem these things as symbols of Hinduism. The outcome of abovesaid false assumptions indicate appear only that the people have no faith for sacred thread and they neglect it. *We see that a policeman and army soldier puts his heavy uniform on body even if it is summer month and his body is badly soaked with prespiration yet we feel sacred thread burdensome.* Same is the feeling of people who put heavy leather belts round their necks yet never put this thread on thier shoulders.

At this juncture of renaissaance for *Hindu* culture, it is must for all of us to see and remove all defects crept in our disposition. Some years ago, the people used to state that they are mere slave and how can they follow their own religion? ***We are now enjoying freedom hence, it is our duty to think for revival of our glorious culture which was defended by our forefathers at the cost of their lives. We should join all scattered links of this chain and revive this ever glorious culture in the dawn of independence.*** As a step to this campaign or revival, it is necessary for us to bring in the scientific and factual explanation of the theories laid down by our revered hermits before

the public by which we can remove the false concepts as prevailing today.

Why ? is in its so broad form on the topic of sacred thread as it will require a full volume to compose separately on solution and answer to them. However, we take only major topic for discuss like- - Why is to put thread on left shoulder? Why does it require special preparation? Why different slabs of age for thread ceremony in *Brāhmaṇa* etc. *dvijas*? etc.

These queries are necessary to solve as one can not understand the importance of thread without first duly understanding them. *It is then usual that our obeisance will take a flow to conceive it in our behavioural life.* Hence, we now start with this noble cause.

WHAT IS SACRED THREAD ?

The word **Yajñopavīta** is a compound word consisting of the term '**Yajña**' and **Upavīta**. It means a thread enabling to participate in offerings (*Yajña*). It has been stated in **Veda**---------------

यज्ञो वै विष्णुः (शतपथ (१।१।१।२)

Yajño vai viṣṇuḥ (Śatapatha 1.1.1.2)

The omnipresent almighty god is appreciated and addressed with the term "Yajna". Thus, the meaning of Yajñopavīta is "one that leads to supreme soul". **Smṛtisara** explains this term as under--

यज्ञाख्यः परमात्मा य उच्यते चैव होतृभिः ।
उपवीतं ततोऽस्येदं तस्माद् यज्ञोपवीतकम् ।।

Yajñākhyaḥ paramātmā ya ucyate caiva hotṛbhiḥ.
Upavītaṁ tato'syedaṁ tasmād yajñopavītakaṁ..

Besides above, the compound with middle foot omitted i.e. *Yajñe Sanskṛtamupavītaṁ* interprets the term *Yajñopavīta* as purified thread. As this ceremony is performed with offering, the second meaning is also consistent. *Upanayana* too is the next synonym to this ceremony which is meant by the child to be taken to preceptor. In the opinion of some commentators *Yajñārthaṁ upavītaṁ yajñopavītaṁ* means the thread held for the offering (*Yajña*). It means a thread giving all rights to hold offerings, is called

Yajñopavīta.

It is necessary to understand in this matter that the abovesaid meaning of the compound words seldom say that this thread should be held only when the man is participating or holding any offerings (*Yajña*) and it has no use to hold at the rest of time other wise than *yajña*. One should not treat it like a neck tie, shawl or sheet of cloth which is put aside after return from the meeting or party or among gathering of the people. The authors of **smṛtis** have stated— **'सदोपवीतिना भाव्यं सदा बद्धशिखेन च'** *"Sadopavītinā Bhavyaṁ sadā baddhaśikhena ca"*. It means the thread should be held and braid tied at every moment. We could see **Vedic Rahasya** composed by *Bhairava Datta Śarmā "Gauḍa"* in which we observed a number of things appeared illusive and we concluded that only to satisfy his ego to become superior knower of *Vedas*, his interpretation has mis-disrected the public. He writes— A garment of yellow, red or white shade was given during ancient period to the man either consecrated or under the process of consecration for wrapping it from shoulder to the waist which was subsequently converted in a string due to miserness or greed. It is neither a ceremony nor any hymn for putting it on body as found in *Catuḥsaṁhitā*. No *muhūrta* for sacred thread has been prescribed. It is beyond the limit of *Gṛhyasūtras* that child should wear thread in course of his attending the preceptor for learning. Perhaps the present form of sacred thread has been adopted from *Jainism* on account of prolong acquaintance with them. Its name being *Janeu, jineu, janeū* is an indicator of this fact etc.

The readers can understand the essence if any is lying with abovesaid things. The author above has at somewhat other place, provided the solution on the queries raised/comments made on *Aśvamedha* etc. hymns in the same book by *Ārya Samāja* followers. It makes **ex-facie** that he is the follower of Sanatana Dharma. However, it is surprising that inspite of being *Brāhmaṇa*, Upanisad as part of *Veda*, he merely has arrived at unprecedented confusion on the basis of *Catuḥsaṁhitā* for flaying the thread ceremony. Thus, he has made an effort to build a castle on considering *Catuḥsaṁhitā* as **Upaniṣads** say **'यज्ञोपवीतं परमं पवित्रं'**—*Yajñopavītaṁ paramaṁ pavitraṁ"*. *Ārya Samāja* followers recite this hymn in course of

offering sacred thread to the people of their sect and when *Svāmī Dayānanda* had also resorted to *Upanišads* and *Brāhmaṇa* as part of *Vedas*; why then emphasis so heavy given to *Catuḥsaṁhitā*.

Had the holding of sacred thread beyond the rules of *Gṛhya Sūtras* and were it mere substitue for the garment, why then the procedure of preparing this thread in appendix to **Kātyāyana Gṛhyasūtra** would have been explained as – "अथातो यज्ञोपवीत क्रियां व्याख्यास्यामः" *"Athāto yajñopavīta kriyā vyākhyāsyamaḥ"* in beginning and "इत्याह भगवान् बोधायनः" *Ityāha bhagavānbodhāyanaḥ*– at end. It is noticeable that so lengthy hymn would have not given. When this is the position, how can it be said that holding sacred thread is beyond the rules framed in *Gṛhya Sūtras*? Where it would be if not in *Gṛhya Sūtras*? the term *Janeū* is mere common identity of this thread and it is not good to construe it as an origin of acquaintance with *Jainism* because it is mere stretch of imagination hence, untenable. Further, we see that any thread addressed as *Janeū* is not held in *Jain* community. Actually, the preceding synonym of the term *"Yajña"* is *"Yajana"*. By the passage of time, the letter *"Ya"* was omitted and only *"Jana"* was added with "U" letter of *"Upavīta"* and thus, an abbriviated form of *"Yajana upavīta"* became *"Janeū"*. **For example**–*Panta* is abbreviated from of the term *"Pandita"* in hill areas to which we still see prevailing. If such imagined plea is accepted, the people will say that *Śikha* (tuft) was also adopted by *Hindus* from *Sikhs* because there is plenty consistency with the terms sikh and skihā. The comment on the *muhūrta* (fixed age) for thread ceremony is also imagine based. It is the same as if a man says *muhūrta* for marriage ceremony is found in *muhūrta* volumes but one can not fined *muhūrta* for *saptapadī* anywhere. When thread holding is a part and parcel to thread ceremony why would there a separate requirement of *muhūrta*? Succinctly, it can be said that nobody should confuse the term *"Yajñopavita"* in meaning otherwise than "a thread to be held for offering".

The term **"Brahma Sūtra"** demonstrates the sacred thread as it has been stated in **Smṛti Prakāśa**–

सूचनाद् ब्रह्मतत्त्वस्य वेदतत्त्वस्य सूचनात्।
तत्सूत्रमुपवीतत्वाद् ब्रह्मसूत्रमिति स्मृतम्।।

Sūcanād brahmatattvasya vedatattvasya sūcanāt.
Tatsūtramupavītatvād brahmasūtramiti smṛtam.

Viz. since this *sūtra* (formula) informs *dvijas* about *Brahma Tattva* and knowledge of *Vedas*, it is called *Brahmasūtra*.

The visible supreme soul is addressed as Yajña and invisible as *Brahma*. As this thread leads a man to attain both, it is equally addressed as *Yajnopavīta* or *Brahmasūtra*. The *Brahmasūtra* etc. should also be understood in the similar manner.

BRIEF ACCOUNT OF THIS CEREMONY

This ceremony can be addressed with any names either it is *Upanayana*, *Yajñopavīta*, *Bratabandha*, *Maunjī Bandhana* etc. These all names are given on the basis of one or other acts to be performed at the time of solemnisation of this ceremony. The term *Upanayana* is meant by education under preceptor. On the completion of this ceremony, the child was handed over to preceptor for study duing another period. It was then the duty of preceptor to make him enlightened, civilized and educated citizen of the nation. He used to keep the child in congenial atmosphere and simultaneous to teaching, he was trained on behavioural aspects. This was the reason, the children used to come back at their homes on completion of their study, duly learned and enlightened. At the time of sending the children to preceptor or when this ceremony performed, a grand function was hosted. In the homes where this ceremony is still performed, a function not any way smaller than the marriage ceremony is arranged. The people who have observed this function–with gathering of guests, friends and relatives, all invited people including the respected personalities of the area or locality enjoy this day, the women in the family decor them with fine garments and ornaments; they all recite prayers and learned *Brāhmaṇas* do *Veda pāṭha* with fluent speech - can only know the phenomenal influence of this ceremony.

These all functions and festivities have direct nexus with the psychology. When the child is sent first time at his school, the fear that appears on their face is no way less than that of an animal compelled to enter in shed or what the culprit feels while proceeding

REQUESTOR'S NAME: HANZ LAUREN OSMAN

his steps to jail. Even an imagination of it fills them with fear. Ours great psychologists were duly known to this fact hence, they designed this ceremony as grand function. It vigorates the children, expels the fear of teacher from their hearts and the love and affection given to them on this occasion, inspires them to visit at the door of the teacher for study. The different acts performed in course of this ceremony in progress would undoubtedly generate interest for learning in the heart of the children. When the teacher on the same day would put his hand affectionately on the right shoulder of the child and recite–

> मम व्रते ते हृदयं दधामि मम चित्तमनुचितं तेऽस्तु।
> मम वाचमेकमना जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यम्।।
>
> *Mama vrate te hṛdayaṃ dadhāmi mama cittamanucitaṃ te'stu. Mama vācamēkamanā juṣasva bṛhasapatiṣṭvā niyunaktu mahyaṁ mahyam.*

Viz. O'child ! I entertain you with heart. Do practice always to make your mind and heart well match with me. Practice to listen my speech with concentration. May, *Bṛhaspati*, the preceptor of gods join you with me. -The child would usually introduce with the intention and love of the teacher for him. The teacher preaches Gāyatrī hymn with *praṇava* (the syllable *om*) on the strength of which prayer, the child has to make his *Brahmacarya* successful. We already have described in preceding pages that, *Gāyatrī* is his only mother during the state of Bachelorhood and he is thoroughly led by her. He enjoys health and knowledge by sucking her breast of knowledge.

The bachelor after he has got consecration from the preceptor, is sent for alms. This act presently is performed assuming as if a play but the hermits had incorporated it with scientific angle. When we put a vigilant eye on the pattern of running the schools and colleges at present, it becomes ex-*facie* that either it is DAV or Gandhi Memorial college; all run with the fund collected as subscription from the public. However, this subscription or alm is collected not by students but by their guardians, the trustees of the institutions and likewise other people. It is collected either with salute at door to door or forcibly from the public by applying one or other tactics. *We intend to*

say that the teaching institutions still run with the alm from the public and only its name is otherwise. As the students are also charged with fees, such schools can be said fed with quasi-almed fund. The institutions of teaching during ancient age were named as *Gurukula* or *Ṛṣikula* and the pattern was just different. It is true that these were also run with the food begged from the public yet all childern of rich, poor, king or pauper used to obtain education without any fee charged. *Ācarya* used to observe all with one eye *i.e.* unbiased and children from different caste and creed live together in an amicable atomsphere. Lord *Kṛṣṇa* and *Sudāmā* were also the disciple of similar school and became fast friend since they studied there. The students so taught in *Āśramas* used to invest their qualification for the prosperity of the nation. They used to accept minimum consideration or remuneration for the services rendered and thus, think it their duty to pay- off the debt of nation by rendering more and more public services. The people graduated (*Snātaka*) from these *Āśramas*, administer the superior position in the state but they would never forget the education they acquired on the alms from the public. Hence, *the amount of taxes and other imposts collected from the public would not be consumed for catering to personal needs and luxuries and sincerely be deposited in the exchequer from where it would be utilised on public works. They would neither live in palatial bunglows nor cast a burden of several thousand rupees on the Govt. Exchequer.*

In order to see the activities of the graduates consecrated successfully in those *Āśramas*, we would like to put a heed at the career of one such hermit *Lomaśa* in *Satyayuga*. His longevity was uncountable in years yet did not think even for construction of a cottage for him. He would put a leave of *palāśa* tree on his head if it is raining and thus, had passed his whole life. We are not intended to describe about *Viśvāmitra* and *Vaśiṣtha* in *Treta Yuga* who lived in cottages made of thatch. We do not say anything about the hermitage of *Sāndīpanī* of *Dvāpara* but we would like to show you the face of a simple man of about two thousand years ago who had uprooted the vast empire of *Nanda* dynasty merely at an eye wink and lifted up a poor child at the height of the throne and thus, made him a most prosperous and renowned king of India.

Please, follow us when we are preparing to visit at his dwelling. Yes, you are true, it is forest at a long distance from the city but not so as beyond the approach of the common people. Look at this cottage erected on the bamboos and thatch. This is the residence of Ācarya Cāṇakya, the prime minister of king *Candragupta*. He conducts the politics from the same place so powerful as it governs the entire India. Look at the compound of this cottage, the person seated on *kuṣa* grass with *Kaupīna* on body; he is *Cāṇakya*. Now see what is lying in the cottage? May it possible that there would exist all means of luxuries and entertainment like the modern ministers. Hence, it would all right to see this cottage from inside. Oh! No, nothging like this is here. Now listen what **Bhāratendu** says–

कहुं परे गोमय शुष्क, कहुं सिल परी शोभा दै रही।
कहुं तिल, कहुं जवरासि लागी बटुन जो भिक्षा लही।।
कहुं कुस परे कहुं समिध सूखत भारसों ताके नयो।
यह लखो, छप्पर महा जरजर होई कैसी झुकि गयो।।

(मुद्राराक्षस, तृतीय अंक)

Kahuṁ pare gomaya śuṣka, kahuṁ sila parī śobha dai rahī.
Kahuṁ tila, kahuṁ javarāsi lāgī baṭuna jo bhikṣā lahī.
Kahuṁ kusa pare kahuṁ samidha sūkhata bhārasoṁ tāke nayo.
Yaha lakho, chappara mahā jarajara hoī kaisī jhuki gayo.

(Mudrārākṣasa, tṛtīya aṅka)

Viz. Somewhere the dry cowdung and a boulder is seen. There are sesame seeds and barley lying which the students had brought in alms. A pile of *kuśa* grass at one place and the woods at other. The cottage due to load of woods has pressed from the roof down and seems as if it will fall down shortly.

This is the scenario of the great *Cāṇakya's* residence who has so maganetic force of mind that devastation can be brought merely at an eye wink. Now shift your mind to think and see the modern students who acquire education from the colleges run with quasi alms fund in Delhi. The professors also have so rare persons that don't talk of the common people, it is tough to access at them for the rich people. The last but the most important part of thread ceremony

are the preachings given to the child prior to his entrance in **Brahmacharya**. These not only assist him in making his student life successful but also on the strong support of these rules, he measures the expected heights of his career subsequently. Who does impart such education to the child in modern era ? And who does make proper compliance made by those students? The result of this deficiency is prima-facie. The new plants of nation's nursery singed untimely due to arbitrary acts and thoughts developed in them. *The comb and mirror will go with them daily. They would forget the books but not their comb. They would comb hair even when lectures are going on and the professor is busy with teaching. Their pockets would bear the portraits of heroines and booklets of filmy songs. No worry if books are not read well, they would learn a filmy song daily.* We now come back and see the education which is imparted by *Ācārya* at the time of this ceremony performed and thus, feel proud of our ancient hermits who had given all awareness to the students prior to their visit at *Gurukula*. What the modern students can do after completion of their degrees, the mind retards and the future of India appears sinking in marsh.

The preachings include the student will–not to eat honey and meat, avoid taking bath in rivers flowing with high speed, should abandon eight types coition, keep at distance from the *dramas*, gatherings, should not smear perfumed powders, collyrium, scented oil etc., should keep a distance from bad habits like playing cards, visit at casino etc. and should not involve himself in flattery, back biting, condemning, boasting, false statement.

These rules are violated so severely in modern schools and colleges that even a separate volume would fall short for the descriptions of the nuisances and evils committed by the so-called students. However, due to paucity of space, we finish this context with major glimpse referred hereinabove.

WHEN HAD THIS CEREMONY BEGUN ?

A historical determination of the origin and beginning of sacred thread ceremony is beyond the access of human mind. It is not of the origin thousand of million years ago but it relates to the period when

REQUESTOR'S NAME:

the entire creation merged with the devastation (*pralaya*) and after lapse of prolong period when the human-beings were created and when they became sensitive mind as god awareness. At that renaissance period, the virgin beam of knowledge was sprouted. It first stimulated the mind of our great hermits and they revealed that feeling as *Veda*. As *Veda* also envisage about this ceremony, it is good if we imagine the origin of thread ceremony prior to realisation of god. We have referred to certain hymns at the beginning of this topic, which duly supports our statement.

In the sacred hymn for holding thread, a brief but clear description of the origin of it, is existed. It can assist us in determination of the time when this ceremony was originated. This hymn falls as below –

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ।

Yajñōpavītam parama pavitraṃ prajāpateryatsahajaṃ purastāt.
Āyuṣyamagrayaṃ pratimuca śubhraṃ yajñopavītaṃ balamastu tējaḥ.

This hymn is recited by all people at the time of holding sacred thread but there would rare people seriously understood to the meaning conveyed by it.

We have already told that nobody is entitled to participate in any religious acts including reciting *Vedas* and japa on *Gāyatrī*.

कृतोपनयनस्यास्य व्रतादेशनमिष्यते । (मनु–२/१७३)
Kṛtopanayanasyāsya vratādeśanamiṣyate. (Manu 2.173)

–As per this instruction of lord **Manu**, a man can assert his right to listen and read *Vedas* only when this ceremony is duly performed. All people know that *Brahma* is the creator of this whole universe. At the time phase of *Mahāpralaya* (the great devastation), this whole universe is immersed into water and nothing else than water can be seen in all directions. Lord *Brahmā* at this crucial period, appears as Parabhahma do extension of creation with the support of *Vedic* knowledge the same way as he did during previous Kalpa (a period of several crore centuries). "ब्रह्म ब्रह्माऽभवत्स्वयम्" "*Brahma brahmā bhavatsvayam*" (*He himself is the first knower, preacher and professor of Vedas*). Here a question may be posed as how lord

Brahmā got the right to learn Veda and do preaching? Who had made this ceremony to be performed by him ? Whether he did study and preaching on *Vedas* without thread ceremony? If the things are the same, it would mean that this ceremony is merely a mark of education or society invested by the successive hermits.

In reply we would say nothing was as questioned because these were as a clarification made in the hymn recited at the time of holding sacred thread. *Veda* says–"sacred thread is most serene and it has been originated with lord *Brahmā* at the beginning of creation. It provides with energy, virility and longevity. Hence, it should be held".

It is clear from this hymn that lord *Brahmā*, the creator held this thread and had obtained the right to study and by virtue of very knowledge so derived from *Vedas*, he could create universe exactly as it was in previous *Kalpa*–; "यथापूर्वमकल्पयत्" "*Yathāpūrvamakalpayat.*" It is also clear that sacred thread is unborn exactly as *Vedas*. The ceremony was not commenced by the successive hermits and it has not invented

AS PER THE MODERN THINKERS

We had categorically stated in preceding pages that the beginning and origin related data of sacred thread ceremony are inaccessible and beyond the limit of human mind yet certain modern thinkers have made some ridiculous efforts to plunge in this direction and thus, had made some averments merely by stretch of imagination. Readers may guess such ridiculous approach from the oipinion referred to by **Lokamānya Tilaka** being given below. These thoughts are not only of *Tilaka* but these also represent truly, the thoughts of all modern orient as also western thinkers on Indian culture. He writes-

Mṛgaśirṣa constellation is known as *prajāpati* and *Yajña* in *Vedic* terms. Once upon a time (about 6000 century B.C. in the opinion of Tilaka), start of the year was deemed by this constellation and this month in *Sanskrita* is therefore, called **"Agrahāyaṇa"**. From the beginning to the end of the year,

numerous kinds of offerings were held. In the orbit of *Mrgaśirṣa*, some stars are found in the shape of *Mekhalā*. Having seen this mekhala of *Mrgasirās*, or *prajāpati* or *Yajña*; ancient *Aryans* started holding *mekhala* and sacred thread. A string or a piece of cloth tied around the waist in course of participation in offerings was called *Yajñopavīta* or sacred thread (*Orāyana*). Readers may understand the reasonability of above imagination without any special efforts. We do not want to enquire why *Āryans* had not copied the other heavenly bodies including the sun, moon etc. as symbol like *Mrgaśirṣa?* The sun also is addressed as prajapati in *Vedas* as–**''प्रजापतिर्वै सविता''** *"Prajāpatirvai Savitā"* (*Bṛhadāraṇyaka*). Besides it, as all offerings etc. are oftenly performed in the day time and these people could adopt any mark analoguous to the sun but they had not did this. Further, we do not want to ask them if the offering and sacred thread were mere copy of those stars, what was then need for separate procedure in order to prepare it ? The very *Brāhmaṇa* volumes telling the frequent holding of offerings from beginning to the end of every year, bear a separate procedure for preparing this thread. It makes ***ex-facie*** the fact that sacred thread is not a mark copied from any object but a symbol ofs the responsibilities, duties and generous feelings which have been assigned by almighty to *dvijas*. Hence, any imagination likewise are baseless and ridicuIous altogether.

PERVASIVENESS OF SACRED THREAD

The symbols anologous to sacred thread are found oftenly in all countries and among all races of the world. *These are indicative of the fact that all races of the world were once an inseparable part of the Āryan race* but with the passage of longer period, those were declined from *Āryan* culture or forgotten the system either due to their ignorance or migration in several countries of the world. However, several rites and traditions including religious symbols are still prevalent in their residuary fractions.

They put these symbols considering it tradition but absolutely unknown to the mystery vested with them.

MUSLIMS

The muslims put *Tābīja* or *Gaṇḍā* round their neck like sacred thread, the *Maulavīs* give them these for enhancement of energy, stamina etc. Besides, they put on their left shoulder, a piece of red cloth or a red string like sub-cloth in our language in course of *Tājiyas* which is performed as *Śrāddha* in *Hindus* but called so in its declinated form. They consider it necessary for the emancipation of the deceased muslims. It is mere copy of *Hindus* putting sacred thread on the right shoulder (*Apasavya*) at the time of *Śrāddha*. The *Muslims* tie a white piece of cloth around their neck when they go on *Haza*.

CHRISTIANS

The christians of Roman Catholic branch, tie always an woollen thread analoguous to sacred thread around their waist. They put three knots on it like sacred thread. They take special care of maintaining its purity and the protestant Christian monks also tie a string around their waist and consdider it as religious ceremony. As per existing tradition in England, the king also manages the religious affairs as Arch-Bishop. One can easily see the string tied around waist of the king in his Arch-bishop uniform.

PERSIANS

The Persians put a string around their waist and consider it as a cardinal organ of their religion. This string is prepared with recital of prayers and homage. Analoguous to Indians, they recite special prayer as under–

फ्राते मजदा ओवरत् पौखनिम् आयम्य ओं धनेम् स्तेहर
पाए संघेम् मैन्यु-तस्तेम् बंधुहिम् दा एनम् भज दयास्निम् ।।

Phrāte yajadā ovarat paukhanim āyamya om dhanem stehara
Pāe sanghem mainyu-tastem bandhuhim dā enam bhajadayāsnim

Viz. *Majadā* or the symbol of *Sanina* religion, o'star decked *kuśtā*, you were held *Majadā* during ancient period.

SIKHS

It is true that on account of suppressions exercised by the British Government and presently, under the influence of greed for acquiring some special political rights; the Sikhs have abandoned holding sacred thread but the promoters of this sect from *Guru Nānaka* to *Guru Govind singh* all had held sacred thread with the same procedure of ceremony as performed by Hindus. This fact is approved from their works and the acts performed by them during their life span–

GURU NĀNAKA

असविध श्री नानक गतिदानी।
उपदेश ने की उचरत बानी।।
वदन वदन विप्रत बरि आई।
यज्ञोपवीत दिया पहराई।। (ना.प्र. ४२)
Asavidha śrī nānaka gatidānī.
Upadēśa ne kī ucarata bānī.
Vadana vadana viprata bari āī.
Yajñopavīta diyā paharāī. *(Nā.pra. 42)*

THE SIXTH GURU HAR GOVIND SINGH

गुरु निदेश सुन विप्र तब शुभ जञ्जु कर धार,
कर पूजा गुरु पुत्र गर लागो प्रोहित डार।
हरि गोविन्द कहो हम गरे जञ्जु हरि अस पाई,
कुल प्रोहित कुलरीति कहि पाइओ गर हर्षाई।।
(गु.वि.पा. अध्याय ५ अंक ९)
Guru nideśa suna vipra taba śubha jaju kara dhara.
Kara pūjā guru putra gara lāgo prohita ḍāra.
Hari govinda kaho hama gare jañju hari asa pāī,
Kula prohita kularīti kahi pāio gara harṣāī.
(Gu.vi.pā. adhyāya 5 aṃka 9)

THE NINTH GURU TEGA BAHADURA

तिलक जंजु राखा प्रभु ताका,
कीनों बड़ो कलू मही साका। (दशम ग्रन्थ विचित्र नाटक अ. ५)
Tilaka jañju rākhā prabhu tākā.
Kīnoṃ baḍo kalū mahī sākā.
(Daśama Grantha Vicitra Nāṭaka a. 5)

THE TENTH GURU GOVIND SINGH

It has been stated in Pantha Prakāśa about the the physical beauty at the time of marriage of Guru Govind Singh that–

पीत पुनीत उपरना धोती जोती रवि नव छाजै।
पीत जनेऊ मनो वदन शशि पै विजरी बिजुरी भ्राजै।।
Pīta punīta uparanā dhotī jotī ravi nava chājai.
Pīta janeū mano vadana śaśi pai vijarī bijurī bhrājai.

BAUDDHA

The Bauddha scriptures reveal that Gautama Bsuddha also was with sacred thread. The expert sculptor has aptly shown the cluster of hair on his head by beautifully inscribing on the stone and a very thin sheet of cloth on his upper body. The *Lāmās* put a cord around their waist. It is made of wool and well tied.

WHEN SHOULD BE THE THREAD CEREMONY SOLEMNISED ?

The authors have directed distinct time for people in accordance with their *Varnas*. It has been stated in this context–

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम्।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः।। (मनु २-३६)
Garbhāṣṭame'bde kurvīta brāhmaṇasyopanāyanam.
Garbhādekādaśe rājño garbhāttu dvādaśe viśaḥ. (manu2-36)

Viz. The time for thread ceremony is 8 year from the birth of the child if is from Brahmana Varṇa. it is eleventh year if he is *Kṣatriya*

and twelfth year from the year of birth (the ten months of womb living is also counted) if he belongs to Vai'sya varṇa. If due to any special circumstance, it could not be done at exact age, at the age just double is prescribed for this ceremony. It means at sixteen for *Brāhmaṇa*, twenty two for *Kṣatriya* and twenty four for *Vaiśya*. **Manu** has stated in the context–

आषोडशाद् ब्राह्मणस्य सावित्री नातिवर्तते।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विश: ।।

Āṣoḍaśād brāhmaṇasya sāvitrī nātivartate.
Ādvāviṃśātkṣatrabandhorācaturviṃśaterviśaḥ.

In case, this next chance is also missed, the *dvija* then becomes a *Brātya* (**Viz.** declared as ineligible for this ceremony throughout his life span because declinations set for *Sāvitrī japa*)

Simultaneous to the abovesaid age limits, the composers of **Gṛhya Sūtra** have assessed particular season in seriatim to the *Varṇas*. It has been stated–

वसन्ते ब्राह्मणं ग्रीष्मे राजन्यं शरदि वैश्यम् ।।

Basante brāhmaṇaṁ grīṣme rājanyaṁ śaradi vaiśyaṁ..

Viz. In case of *Brāhmaṇa*, it should be held in spring season, it is summer for **Kṣatriya** and pleasant (**Śarada**) in case of **Vaiśya.**

WHY IS MADE DIVISION OF TIME ?

A question may be posed that when the time is exclusive and integrated and when day-night, *Caitra-Vaiśakha*, *Ghaḍī-prahara* etc. are all artificially made by humanbeings for behavioral accomplishments; what is then need for distinct age and season? Why should the act auspicious like thread ceremony, not solemnise any of the day in a year as per–

यस्मिन्कस्मिन्दिने मर्त्यो श्रद्धा भक्ति समन्वित:

Yasminkasmindine martyo śraddhābhaktisamanvitaḥ

Viz. A man can perform benevolent and auspicious deed with defective and reverence on any of the days.

It is true that the unity and integrity of the place and time is must

but the contender in the meantime can not shut his eyes from all perceivable phenomenons that divide the same lithosphere in fertile, barren, watery and dry, plain and uneven and the same is automatically divided in day and night, winter and summer etc. varied divisions. We see that *Verkhoyansk*, a place in *Syberia* bears a temperature less than 95 degree from zero and even mercury is freezed there. Look this differentiation in several regions of India. We see that a man requires quilts and blankets during summer months in *Simla* while a bed sheet is enough in *Chennai* even during the winter months. One side, a state of J & K is seen full of green vegetations, fountains, lakes where the nature appears as a beautiful spinster while Rajasthan region on the other, where one can see nothing than sand spreaded in periphery of several miles. If a man wants to grow grapes but selects *Māravāḍa* for plantation, it is true that he will completely wash hands from the investment made there. One should therefore, accept the fact that the nature itself has assessed a particular time for the growth of everything and the things grow whenever that time is arrived. This particular phase of time is called the season of the concerned objects. We see that mango season falls in July and August months and orange season falls in November and December months. The wheat crop would ripe only in April and May months and it can not be grown during september– October months irrespective of efforts made by the human beings. The time is one and exclusive but the changes made by the nature determine the importance of the particular time and place. Only experts in respective topics know this fact while common people loom in ignorance.

The importance of particular phase of time in religious rules and procedures is recognised by all sects and communities. *Svāmī Dayānanda* says– *Sīmantonnayana* ceremony should be performed on the day when the moon is with the male constellations like *Mūla*. He has thus, revealed his faith on the *Muhūrta* (the time phase). The *Muslims* consider the Friday as the holy day and Christians consider the Sunday as the resting day of the Supreme Soul (god). The *Buddha* and *Jainas* have special affection for *Aṣṭamī* and *Caturdaśī*. During *Asoka's* regime, violence of all kinds were prohibited on the *Caturdaśī* day.

The seriatim of the age and season as per *Varṇas* ascertained by the great hermits with their intuitive power, that also is not mere bland provision but a fact based entirely on the nature science. It is the time, the act performed in which, fructifies in countless times. Please, look at the following rationales invented by revered hermits as a result of plunging deep and have relation in depth with the human power–

1. The learned hermit **Yajñavalkya** in **Bṛhadāraṇyaka Upaniṣad** has stated thirty three gods while engaged in collocution with the hermit *Śākalya*–

सहोवाच महिमान एवेषामेते त्रयस्त्रिंशत्त्वेव देवा इति। कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्या एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशावित।। (बृहदारण्यकोपनि.९-२)

Sahovāca mahimāna eveṣamete trayastriṃśattveva devā iti. katame te trayastriṃśadityaṣṭau vasata ekādaśa rudrā dvādaśādityā ekatriṃśadindraścaiva prajāpatiśca trayastriṃśāvita.

(Bṛhadāraṇyakopani.9-2)

Viz. Who are thirty three gods? These are—8 vasu, 11 *Rudra*, 12 *Āditya*, *Indra* and *Prajāpati*. Vasu among gods are in the form of *Brāhmaṇa*, *Rudras* are in the form of *Kṣatriya* and *Āditya* are in *Vaiśya* form. As the hymn states–**"अग्निः प्रथमो वसुभिर्नोव्यात्"** *"Agniḥ prathamo vasubhirnovyāt"*- *Agni* was originated very first in *Vasus*. As per **'ब्राह्मणोऽस्य मुखमासीद्'** *"Brāhmaṇo'sya mukhamāsīd"* and **'मुखादग्निरजायत'** *"Mukhādagnirajāyata"*, *Brāhmaṇa* and fire were originated from the mouth of *Virāṭ* and fire is varied ways related to *Brāhmaṇa*. The *Brāhmaṇa* and fire are the siblings. The authors of *Smṛtis* stated the fire as preceptor to *dvijas* as per **'गुरुरग्निर्द्विजातीनाम्'** *"Gururagnirdvi jātīnāṃ"* and he is considered as an adorable god of *Brāhmaṇas* . The eight *Vasus* has homologuous relation with *Brāhmaṇas*. The *Brāhmaṇa* accumulates power in direct acquaintance with these eight *Vasus*. Hence, thread ceremony of *Brāhmaṇa's* son in eight years is all relevant.

Rudras are eleven in number. These also are the gods having aggressive nature because of being in them, the *Rājas* property in abundance. The *Upaniṣads* also describe them as adorable god of *Kṣatriyas*. Hence, this ceremony meant for accumulation of power in

Kṣatriyas is made at eleventh year because of it being the best time phase.

Ādityas are twelve in number and these provide maintenance to the world yields and flourishes with their grace. These are worshipped by *Vaiśyas*. Hence, as per the number of adorable god, the *Vaiśya* should perform this ceremony for their children when they attain the age of twelve years as it would enable them to accumulate wealth and prosperity.

The composer of **Pāraskara Gṛhya Sūtra** writes about the extension of this creation–

गायत्र्या छन्दसा ब्राह्मणमसृजत्,
त्रिष्टुभा राजन्यं, जगत्या वैश्यम्।
Gāyatryā chandasā brāhmaṇamasṛjat.
triṣṭubhā rājanyaṃ, jagatyā vaiśyam.

Viz. The *Brāhmaṇas* were originated from the *Gāyatrī* rhyme, the *Kṣatriya* from *Triṣṭubha* and *Vaiśya* were originated from *Jagatī* rhyme.

The *Bṛhadāraṇyaka Upaniṣad* discusses on *Gāyatrī* etc. rhymes as under- **"अष्टाक्षर हवा एक गायत्र्यै पदम्"** (बृ.उ.५-१४-१) *"Aṣṭakṣaramhave eka gayatryai padaḥ* (Br. U. 5-14-1) **Viz.** One foot (*pāda*) of *Gāyatrī* rhyme is consisting of eight letters. Hence, which other time than eighth year of age for *Brāhmaṇa's* son may more suitable? When *Gāyatrī* consists of eight foots why then the child entertaining it would not get the ceremony to be performed at the eighth year of his age?

There are found eleven letters in each foot (terms) of Tristubha rhyme. The *Kṣatriya* originated from it should therefore, perform the ceremony when he attains the age of eleven years. It is all relevant and outright. Similarly, each foot of *Jagatī* rhyme consists of twelve letters and the composer of scriptures have considered twelfth year as more suitable for the thread ceremony of *Vaiśya's* son.

(3) Assessment of season at the time of thread ceremony also has been made in view to establish coordination with the nature of the respective *Varṇas*.

We see and actually, it be that *Brāhmaṇas* always hold a cool

temperament. They live away from the anger but aware of their self-pride. The spring season too is tender as neither it makes the people to suffer chilly cold not severe sun strokes as people have to bear in summer months. This season is all balanced and full of nature beauty. Hence, the season has an excellent matching with the nature of *Brāhmaṇa*. The *Brāhmaṇa* avails just double energy if this ceremony is performed in spring season.

The pleasant (*Śarada*) season we see in the form of prosperity as all cereals are stored, the sky looks clear with balanced temperature. The nature of a *Vaiśya* is analoguous as he holds the store of grains and other consummables with him. This season further is the best for commerce. The composers of Scripture have therefore, preseribed this season for the thread ceremony of *Vaiśya's* son.

ESSENTIAL RULES FOR THREAD CEREMONY

The mystery of success lies absolutely on the compliance with the rules made for any of the project or tasks. It is true that much or less advantages may come to the man even if he has not complied with the rules but sometimes, it reverts in so big losses we cannot even think of. The restrictions imposed by the rules are *sine-qua-non* to observe strictly. Either you are healthy or ill, the rules still lie. In case, you are sick, it is the firet rule to visit at Doctor and comply the prescription with strict adherence. He will suggest the medicines to be taken at particular time, put a check on common diet etc. in the form of his prescription. Follow his suggestions or fall in grip of disastrous diseases. We mean by saying that every task bears an inventory of rules and the man would have follow them for achieving desired success. Our scriptures in the similar fashion have provided for certain rules for thread ceremony and these are mandatory to observe by the child consecrated on this ceremony. The people comment that all provisions made for religious rites have now lost their lustre and *Vedas* have also become meaningless. The hymns recited at the time of thread ceremony guarantee the health, energy and virility but how many persons we can see as gifted with these powers? These people say that the health of Indians is more deteriorated than the foreigners who seldom perform any such

ceremonies. They still are found healthy, wealthy and energetic. Hence, they say what is the use of reciting **"यज्ञोपवीतं बलमस्तु तेजः"** *"Yajñopavītam balamastu Tejaḥ"*? It has become all blank and *non-est*. The people making such comments forget in the meantime, the aspect of compliance with the rules framed therein by the people having consecrated on this ceremony. When people are careless and not punctual to observe the rules, how then the fruits described there, they can receive. When prescription of a physician is not followed, what the medicines may do? *Hence, it is advised that the people should follow all the rules pertaining to this ceremony and enjoy roubst health and virility. They will then see that the rules framed by our learned hermits are all true and vital in themselves.*

(1) The thread should be of pure cotton and hand made.

The thread should be made of pure indigenous cotton and spinned by the man himself exactly as the procedure explained by the composers of scriptures. It is the first rule for holding this sacred thread. In case, the man has no time to spin the cotton, a *Brāhmaṇa* virgin or married woman can do this for him. However, the so-spinned thread should be intertwined by the man himself. It has been stated in context-

ब्राह्मणेन तत्कन्यया सुभगया धर्मचारिण्या
ब्राह्मण्या वा कृतं सूत्रमादाय। (कात्यायन-परिशिष्ट)

Brāhmaṇēna tatkanyayā subhāgayā dharmacāriṇyā
Brahmāṇyā vā kṛtaṃ sūtramādāya. (*Kātyāyana-pariśiṣṭa*)

This rule stimulate every person to live self-depend for his works and should keep affection for the indigenous goods. The hermits have not made this thread for a considering commodity which may be bought from the market. It is noticeable that the things sold in the market have nothing to bear with spirituality. Our father of Nation, *Mahatma Gandhi* had made once a rule that only the people should wear self made by him using fabric by spinning it on *Carkha*. Thus, the people sitting idle were denied of the right to put *khadi* garments on their body. The same rule applies in the matter of holding this sacred thread. It says that only dvijas able to manufacture in themselves, have right to hold it.

2. **It should always with the man**– The sacred thread should

always be with the man throughout his life. It is not like a neck-tie or scarf to wear oceasionally. It is not even put off from the corpse and the man rides on pyre with this thread. Only a stage the scriptures have described at which it is put-off and seldom hold again till last breathe. This stage is called *Smārta Sanyāsāśrama*, a stage when the man proceeds towards–'ब्रह्म सत्यं जगन्मिथ्या' *Brahma satyam jaganmithyā*. His soul at this stage is so developed that the bondage of time and place are left behind. Only then he can abandon this thread. We see people so careless that it goes to the washerman with the shirt or left hanging on hinge, sometimes, its fibres are cut still remains on shoulder, it remains unchanged when someone in the family is dead or born. Such carelessness gradually arrives at the climax and we then start saying it a mere string. We all should therefore, take care of this vital thing from which we expect attainment of health, energy and virility. It is suggested that one should change it for new if it is cut or torn, if someone die or born in family, if touched with a woman in her menses, *cāṇḍāla, corpse* etc., after *Śrāvaṇī* (The day of *Rakṣa Bamedhan*), eclipse on moon or sun.

सूतके मृतके क्षौरे चाण्डालस्पर्शने तथा।
रजस्वलाशवस्पर्शे धार्यमन्यन्नवं सदा। (नारा. संग्रह)
Sūtake mṛtake kṣaure cāṇḍālasparśanē tathā.
Rājasvalāśavasparśē dhāryamanyannavaṃ sadā.
(*Nārā. saṅgraha*)

मलमूत्रं त्यजेद्विप्रो विस्मृत्यैवोपवीतधृक्।
उपवीतं तदुत्सृज्य धार्यमन्यन्नवं तदा।। (सायण)
Malamūtraṃ tyajēdviprō vismṛtyaivōpavītadhṛk.
Upavītaṃ tadusṛjya dhāryamanyannavaṃ tadā.. (*Sāyaṇa*)

WHY SHOULD IT BE AROUND EAR WHILE EXCRETING /URINATING ?

Gṛhya Sūtra provides for wrapping the sacred thread around ear while the man is attending the call of the nature i.e. urinating or excreting. It says–

दिवासन्ध्यासु कर्णस्थो ब्रह्मसूत्र उदङ्मुखः।
कुर्यान्मूत्रपुरीषे च रात्रौ चेद्दक्षणामुखः।।

Divāsandhyāsu karṇastho brahmasūtra udaṅmukhaḥ.
Kuryānmūtrapurīṣe ca rātrau ceddakṣaṇāmukhaḥ.

Viz. one should arin are facing north with sacred thread folded round the right ear in the day and evening and do it facing south at night.

On this scientific provision, some people even including a few theists raise doubts. They ask **why should it be warpped on ear only and not on other organs and further why only right ear is chosen for the same?** If someone is afraid of its being vitiated with the flow of urine or nightsoil, it can be put on the head or on the shoulder. Hence, we think it appropriate to remove their doubts as under–

AN APPROACH OF SCRIPTURE

As the upper protion of the human body being centre of conscious, recognised as most serene yet the right ear has been given some special importance by our scriptures. They say–

आदित्या वसवो रुद्रा वायुरग्निश्च धर्मराट्।
विप्रस्य दक्षिणे कर्णे नित्यं तिष्ठन्ति देवताः।।
Ādityā vasavo rudrā vāyuragniśca dharmarāṭ.
Viprasya dakṣiṇe karṇe nityaṃ tiṣṭhanti devatāḥ.

Thus, the *Āditya, Vasu, Rudra* etc. gods reside in the right ear. The learned hermits thus, recognised the importance of right ear and suggested holding sacred thread around it when whole body is considered vitiated in course of urinating and excreting.

FROM THE ANGLE OF HEALTH

The rules prescribed by scriptures embed several oulooks with them simultaneously. When we want to test this rule from the angle of health, we see that in the middle of human body, there are semen sacs. The red colour nerve proceeding from here is addressed as *Lohitika* or blood vein. It starts from within human body as a result of metabolic functions are pushed out from the nine apertures but the semen is discharged only from penis or anus. At the time of exerting pressure for latrine or urine, this semen starts ejaculating or discharging. The man hardly can trace such discharge and

gradually, dangerous disease grips the body. When this nerve is anyhow prevented or its flow is resisted; no fear of discharge of semen caused even if it is traced or remains untraced. The hermits having intuitive power provided for penetration on ears (*Karṇa Vedha*) and alternatively, made a provision to tie right ears while defecation or urination. It serves thus, two purposes simultaneously i.e. puts the thread serene and defends the semen from wasteful discharge.

BEHAVIROL OUTLOOK

From the angle of etiquette or behave, the thread wrapped around the right ear acts as an indication for the other people that man concerned is not in pure state of body. They thus, wait unless the man regains purity by cleaning his hands and feet with soil and water and puts his thread in proper order. We see that the people brought up in modern culture do not give special attention to the procedure of regaining purity after defecation or urination. This is the reason, the bacteria stick to the finger tips and inside nails, cause subsequently a number of ailments. Thus, the advantage of wrapping sacred thread around the ear gives stimulation to take care of purity and all people can understand such purity as important.

THE METHOD OF MAKING SACRED THREAD

This thread generally, is a string made of joining nine thin fibres of the cotton filaments. However, these nine fibres are to be prepared under a special method. It can not be made by mere intertwining arbitrarily some fibres of cotton. If it is made so, there will remain no difference between it and a common string.

WHY IS THERE A SPECIAL METHOD ?

We have already told in preceding pages that sacred thread is symbol of the all responsibilites, duties and liberal feelings assigned by god with *dvijas*. The simple meaning is that it imposes restrictions on the activites not permitted by the scripture and *Vedas*. If these responsibilities and restrictions are not kept in mind, it will not remain anything special than a simple string. To make aware of and refresh the conscious, our learned authors of scriptures have provided for

special method to prepare this sacred thread. Again it has been provided that the holder of this thread will prepare it himself so that in course he is engaged with the process, curiosity will take place in us and avail their outright solution from the family priests and *Ācāryas* time to time. It will not only shatter the ignorance lying within us but we will know also our preparedness from bearing a heavy burden of liability on our shoulders in the form of holding a cotton thread. In case, we abstain from preparing it ourselves or prepared it arbitrarily without following the due procedure or bought from the market; it will impossible in the circumstance to bring in our mind; all these important lessons which can we refresh only when prescribed time, labour and devotion is given to this task.

What are the spiritual aspects we intertwine or undertake while preparing this thread for us, shall be highlighted a little ahead. It is first to explain the method of making this serene thread. The hermit **Kātyāyana** says-

अथातो यज्ञोपवीतनिर्माणप्रकारं वक्ष्यामः। ग्रामाद्बहिस्तीर्थे गोष्ठे वा गत्वाऽनध्यायवर्जितपूर्वाह्ने कृतसंध्योऽष्टोत्तरशतं सहस्रं वा यथाशक्ति गायत्रीं जपित्वां ब्राह्मणेन तत्कन्यया सुभगया धर्मचारिण्या वा कृतं सूत्रमादाय भूरिति प्रथमां षण्णवतीं मिनोति, भूवरिति द्वितीयां, स्वरिति तृतीयां मीत्वा, पृथक् पलाशपत्रे संस्थाप्य, आपोहिष्ठेति तिसृभिः, शन्नो देवीत्यनेन सावित्र्याचाभिषिच्य वामहस्ते कृत्वा त्रिः संताड्य, व्याहृतिभिस्त्रिवलितं कृत्वा, पुनस्ताभिस्त्रिगुणितं कृत्वा, पुनस्त्रिवृतं कृत्वा प्रणवेन ग्रन्थिं कृत्वोंकारमग्निं नागान् यमपितृन् प्रजापतिं वायुं सूर्यं विश्वान् देवान् नवतन्तुषु क्रमेण विन्यस्य सँपूजयेद्। देवस्येत्युपवीतमादाय, उद्वयं तमसस्परीत्यादित्याय दर्शयित्वा यज्ञोपवीतमित्यनेन धारयेदित्याह भगवान्कात्यायनः। (कात्यायन परिशिष्ट)

Athāto yajñopavītanirmāṇaprakāram vakṣyāmaḥ. grāmādvahistīrthe goṣṭhe vā gatvā'nadhyāyavarjitapūrvāhne kṛtasandhyo'ṣṭottaraśatam sahastraṃ vā yathāśakti gāyatrīṃ japitvāṃ brāhmaṇēna tatkanyayā subhagāyā dharmacāriṇyā vā kṛtam sūtramādāya bhūriti prathamāṃ ṣaṇṇavatīṃ minōti, bhūvariti dvitīyām, svariti tṛtīyām mītvā, pṛthak palāśaputrē saṃsthāpya, āpōhiṣṭhēti tisṛbhiḥ, śannō dēvītyanēna sāvitryācābhiṣicya vāmahastē kṛtvā triḥ santāḍya, vyāhṛtibhistrivalitaṃ kṛtvā.

punastābhistriguṇitaṃ kṛtvā, punastrivṛtaṃ kṛtvā praṇavēna granthiṃ kṛtvōkṅāramagni nāgān yamapitṛn prajāpatiṃ vāyuṃ sūryaṃ viśvān dēvān navatantuṣu kramēṇa vinyasya saṁpūjayēd, dēvasyētyupavītamādāya, udvayaṃ tamasparītyādityāya darśayitvā ṛūjñōpavītamityanēna dhārayēdityāha bhagavānkāty-āyanaḥ. *(Kātyāyana pariśiṣṭa)*

Viz. We explain now the method of making sacred thead. The man should visit at any holy place, temple or cowshed away from the border of the village on any day allowed for study after *Saṁdhyā*, prayer etc. routine and *Japa* on *Gāyatrī* hymn duly made. The cotton to which he using should be spinned by any *Brāhmaṇa* or daughter of *Brāhmaṇa* or by a married spouse of *Brāhmaṇa*. He should wrap this cotton fibre at the roots of four fingers including 96 time around the thumb with reciting **'भूः'** *'Bhuḥ'* and then put it on the leaf of bastard teak after duly unwarpped from the fingers. It should again be wrapped the same way with reciting **'भुवः'** *Bhuvaḥ* and then with reciting **'स्वः'** *'Svaḥ'* third time. The three hymns i.e. **'आपोहिष्ठा'** *'Āpohiṣṭha'*, **'शन्नोदेवी'** *'Śannodevī'*, **'तत्सवितुः'** *'Tatsavituḥ'* should then be recited in course soaking them in water, keeping in left hand and giving jerk thrice. It should then be given thrice fold with three hymns recited and *Brahma* knot should be put with recital of *Praṇava* (*Om*). The gods *Omkāra*, fire etc. should then be invoked and given seats on its nine filaments. It should then be exposed before the sun with reciting **'उद्वयं तमसस्परि'** *'Udvayaṁ Tamasaspari'* etc. hymns and finally put on the shoulder with a recital given to **'यज्ञोपवीतं परमम्'** *'Yajñopavītaṁ paramaṁ'* hymn.

The method provided by *Kātyāyana* has been accepted in other *Gṛhyasūtras* with slight modification. The authors of *Smṛtis* like hermit *Devala* to have extended their full support to it. A common man falls in surprise and his mind guesses it as mere ostentation for befooling the innocent public. However, it is not so intended. All above activities are scientific and held mystery within them. When we duly understood them, we feel ourselves grateful to those learned hermits who had perceived these elements more than several lakh years ago and made the mankind aware of them for their successful life.

WHY ARE DETERMINED 96 FOLDS FOR SACRED THREAD ?

It is a most important question that why only 96 folds are prescribed for intertwining the sacred thread ? Why not 95 or 97 and what will go wrong if one less or much fold is given? Less folds may cause any harm but much folds should pour with more fruits– **'अधिकस्याधिकं फलम्'** *"Adhikasyadhikaṁ Phalaṁ."*

The above question to some extent may be reasonable but he should observe in hehavioral world that a certain quantum is considered a factor for the success in some matters. Slight less or much quantum brings in mere reversion and the purpose is defeated in toto. The students of Chemistry know very well that valancy of matters in certain quantum beings in existence, an innovative by-product having distinct properties than the principal matters joining each other.

For an instance, the molecules of carbon are given a certain but different temperature and thus, these are converted in diamond, graphite and charcoal. The common people know that a mixture of honey and butter two *tolas* each becomes poison. However, its slight less or much quantum never converts in toxic effect. Thus, we see in this world that a certain quantum of the things causes accomplishment of the project proposed. Hence, 96 folds for sacred thread are not any way irrevelevant even if we see it from the angle of materialistic rule. *I think, the readers would satisfy with this solution to the query raised.* Our scriptures tell the following rationale for the same act :-

(1) **Gāyatrī** is known as the mother of *Vedas*. It is pervaded in all *Vedas* as a mother pervades in the bodies of her sons in the form of flesh, blood, marrow etc. matters irrespective of her body being separate from the sons*. *Gāyatrī* is consisted of twenty four letters. As it pervades in four Vedas, the sum of total letters thus, becomes 24× 4=96. Since, the *dvija* child acquires the right

***comment**- According Ayurveda, the seman, bones, virility, veins, nerves etc. are originated in human body by the semen of his father while blood, marrow, flesh and stomach are originated by the ovulic juice (Raja) of his mother. All merits and demerits inherent to the semen and ovulic juice exist basically in the human body and this is the main reason for communication or spread of gene related diseases from on to another body.

of *Gāyatrī* and *Vedas* both; the *Vedas* keeping in view this number, have provided for holding sacred thread prepared with 96 folds. In the following hymn (*Kārikā*), the *Ācāryas* have described very feeling–

चतुर्वेदेषु गायत्री चतुर्विंशतिकाक्षरी।
तस्माच्चतुर्गुणं कृत्वा ब्रह्मतन्तुमुदीरयेत्।। (शिष्टस्मृति)

Caturvēdēṣu gāyatrī caturviṃśatikākṣarī.
Tasmāccaturguṇaṃ kṛtvā brahmatantumudīrayet. (Śiṣṭasmṛti)

(2) Our body is constituted with the twenty five elements. The three properties ie.e. *Sattva*, *Rājas* and *Tamas* always dwell within it. Thus, this body with twenty eight components survives in this world upto a number of *Saṁvatsaras* divided in *Tithi*, constellations etc. varied fractions. This life is not without but with certain aim.

It is seen that a major chunk of society rely on the principle of "eat, drink, be merry" and considers it as a slogan of civilized society yet the hermits, considering each moment of life as grace of god, duly utilised it fully and put forward a perpetual aim of attainment of *Brahm* before mankind. They said it is possible only when the man reads *Vedas*, the apex source of divine knowledge and follows the rules stated therein in all walks of his life. When we again do a sum total of all these ingradients of human body including the aim of life; it becomes 96. **For instance-** Elements- 25, properties -3, *Tithis*-15, days-7, constellations-27, *Vedas* -4, time (kalā) -3, months-12, = 96 in total.

In an appendix to **Sāmaveda Chāndogya**, it has been stated clearly in solution to the question on 96 folds–

तिथिवारश्च नक्षत्रं तत्त्ववेदगुणान्वितम्।
कालत्रयं च मासाश्च ब्रह्मसूत्रं हि षण्णवम्।।

Tithivāraca nakṣatraṃ tattvavēdaguṇānvicatam.
Kālatrayaṃ ca māsāśca brahmasūtraṃ hi ṣaṇṇavam.

3. The dictum- **'लक्षं तु चतुरो वेदा लक्षमेकं तु भारतम्'** "*Lakṣaṁ tu caturo Vedā lakṣamekam tu Bhāratam*" the number of *Vedic Ṛcas* has been told one lakh in all. Lord *pātanjali* too has mentioned same number in his *Mahābhāṣya*. Out of one lakh hymns, eighty thousand hymns are related to rituals, sixteen thousand to the procedure of worship and four thousand hymns have direct nexus with

knowledge. A *dvija* is entitle to perform the acts and worship from Bachelor stage to *Vānaprastha* (Departure to forest) and he acquires the right of attaining knowledge when he enters into the fourth *Āśrama* i.e. *Saṅyāsa* (reclusion). As per abovesaid provision made in *Vedas*, the man consecrated on thread ceremony acquires a right to recite and walk within the border of ninety six thousand hymns. Hence, it is all reasonable to wrap this thread 96 times while it is prepared. He would get the right of reciting the rest four thousand hymns when no need for the sacred thread which is for the people walking on the road leading is left. This is the reason, the braid and thread both are removed when the man enters into *Saṅyāsa*.

The theologists have provided as under about the length and thinckness of the sacred thread–

पृष्ठवंशे च नाभ्याञ्च धृतं यद्विन्दते कटिम्।
तद्धार्यमुपवीतं स्यान्नातिलम्बं न चोच्छ्रितम्।।
सिद्धार्थफलमानेन धार्य स्यादुपवीतकम्।
यशोहरमतिस्थूलमतिसूक्ष्मं धनापहम्।।

Puṣṭhavaṃśē ca nābhyāca dhṛtaṃ yadvindatē kaṭam.
Taddhāryamupavītaṃ syānnātilambaṃ na cōcchritam.
Siddhārthaphalamānēna dhāryaṃ syādupavītakam.
Yaśōharamatisthūlamatisūkṣmam dhanāpaham.

Viz. *Dvijas* should hold sacred thraed touching navel upto waist and upper side on the shoulder. Neither short nor little lengthy than it. Its thickness should be like the mustard legume. In case, it is more thick, it will cause hitting effect on the fame while its being thinner, it will destroy the wealth of the man. This provision sets right only when 96 folds are given to the sacred thread in course of its preparation. When this principle on very outlook was tested in *Vedic* laboratory in *Ṛṣikula Brahmacaryāṣrama, Haridvāra*, it was seen that a thread prepared with 96 folds accessed to exactly at the waist while other threads made on different scales could not stand on the test. Whatever has been stated about its thickness, it is not anyway fictitious statement. All people know that a thread having more thickness than a mustard legume would appear ugly and *prima-facie* exhibit unexpertise of its maker i.e. the man himself as the people laugh

at him thus, shattering effect on his prestige. Its being too thin will prove costlier as it will break again and again.

5. According to palmistry, the dimension of human body is found in the range of 84 to 108 finger (*Aṅgula*) and its right.

We think, **the readers will after due perusal on all the above solutions made by different Ācāryas from different angles—come finally at a conclusion that the provision pertaining to the dimension of sacred thread has been duly ascertained.**

WHY ARE THREE FIBRES AND THREE CIRCLES ?

The digit three has its special place in all fields of material and metaphysical as also in celestial field. There are three main *Vedas* i.e. *Ṛg., Yaju, Sāma,* three *lokas*—the earth, space and abode of sun god (*Dyuloka*), three properties— *Sattva, Rajas* and *Tamas*, Three chief gods a- *Brahmā, Viṣṇu* and *Maheśa*, three fires—*Gārhapatya, Āhavanīya* and *Dakṣiṇa* and three *varṇas* entitle to hold sacred thread—*Brāhmaṇa, Kṣatriya* and *Vaiśya*. When all these are in three numbers, it is all matching if three fibres are used for preparing the sacred thread. When this entire world is governed by the three powers of the nature, three properties are found in each particle, the preparation of sacred thread with three fibres and three circles is not a thing beyond understanding.

One more reason for this can be stated that it is held by the people during *Brahmacarya, Gṛhastha* and *Vānaprastha* i.e. three *āśramas*. When the man proceeds towards the root of knowledge (*brahma*) on his entrance in fourth *Āśrama* i.e. *Sanyāsa Āśrama*; he need'nt hold this sacred thread.

As a man is led to divinity by holding sacred thread, these three fibres are intertwined vertically with reciting *Vedic* hymns. This process appears as if stimulating him to move upward, i.e. from mortal to immortal and from man to god.

Subsequent to prepare with above method, this thread added with three fibres now becomes a thread consisting of nine fibres. These nine fibres are not ordinary but dwelling places of gods. The authors of *Gṛhya Sūtra* have stated that, nine gods should be invoked and given seats on it when the thread is so formed. As per

the theory of spritualism, such honour to god will stimulate our heart with their specific qualities. He should imagine—I have held the thread on which the gods having qualities of virility, patience, purity etc., am filled with virility, patience, purity etc...." The imaginations of this type certainly give a buoyancy to accelerate our moral and character development—*the readers can easily understand and realise it very easily.*

A conceptual existence of these gods on sacred thread controls the caprice mind of a man and lead him towards the way of welfare and glory. It suppresses rubbish thoughts and uplifts auspicious and benevolent thinking. As the people involved in nefarious acts are afraid of the king, the mind of such man fears doing anything wrong under assumption of being gods residence on the sacred thread. We see that whenever the man tends to commit wrongs, he first put out his sacred thread. He starts thinking it mere ostentation. Thus, his mind feels relax from the burden of morality as it is then charged on otherwise direction. By removal of the symbol of divinity resisting him from committing any evil, he takes a sigh of relief as there is no sense of fear in him. He is then free to do whatever he likes without any restrictions and controls. It proves that something there was existed in sacred thread which was creathing a sense of fear in him for committing any wrong.

Now we would like to introduce our readers with the nine gods so summoned and requested to take a seat on sacred thread. Following in this context has been mentioned in **Chāndogya** (appendix)—

ॐकारोऽग्निश्च नागश्च सोमः पितृप्रजापती।
वायुः सूर्यश्च सर्वश्च तन्तुदेवा अमी नव।।
ओंकारः प्रथमे तन्तौ द्वितीयेऽग्निस्तथैव च।
तृतीये नागदैवत्यं चतुर्थे सोमदेवता।।
पंचमे पितृदैवत्यं षष्ठे चैव प्रजापतिः।।
सप्तमे मारुतश्चैव अष्टमे सूर्य एव च।।
सर्वे देवास्तु नवमे इत्येतास्तन्तुदेवताः।।

Ūmkāro'gniśca nāgaśca somaḥ pitṛprajāpatī.
Vāyuḥ sūryaśca sarvaśca tantudevā amī nava.

Oṃkāraḥ prathame tantau dvitīye'gnistathaiva ca.
Tṛtīye nāgadaivatyaṃ caturthe somadevatā.
Pañcame pitṛdaivatyaṃ ṣaṣṭhe caiva prajāpatiḥ.
Saptame mārutaścaiva aṣṭame sūrya eva ca.
Sarve devāstu navame ityetāstantudevatāḥ.

We refer to its substance which tells the name of gods and the properties vested with them as under–

Sr. No.	Name of God	property
1.	*Omkāra*	Yield of knowledge (*Brahma*)
2.	Fire	Virility
3.	*Ananta*	patience
4.	Moon	exhilaration
5.	*Pitṛa*	Affection
6.	*Prajāpati*	Sense of providing maintenance to children
7.	Wind	purity
8.	Sun	essence of vital energy (*Prāṇatva*)
9.	*Sarva Deva*	All virtues

WHY IS GIVEN BRAHMA KNOT TO THE SACRED THREAD ?

We have told in the preceding page that one should recite *Omkāra*, the *Praṇava* hymn and put a *Brahma* knot on the sacred thread when it is ready. On account of being its indicative of *Brahma*, it is called *Brahmaknot*. This entire world has been created by *Brhamā* and finally it will be merged with *Brahma*. As per **'हरिरेव जगद् जगदेव हरिः'**: *'Harireva Jagad jagadeva hariḥ'*, this whole world is mere an illusion created by very *Brahma* and beyond it, there is nothing in this world. A man however, forgets this essence and involves him in worldly illusions like sensuality, anger, greed, affection etc. Could a man always remember this fact at every moment, this thread lasts on *Brahma* knot from this angle.We see a trend is prevailed in this behavioral world that the people in order to keep anything always fresh in mind, put a knot in a garment. The proverb *"to set a knot"* is used in the sense that man will remember the thing once told to him. This knot from this angle too awares a man always

of his aim to attain *Brahma*. The *praṇava* hymn (*Om*) in itself is the key hymn to all *Vedas*. The letters *a+u+m* represent *sattva*, *rajas* and *tamas* as also the three regulatory powers of this universe i.e. *Brahma*, *Viṣṇu* and *Rudra*.

Thus, setting a *brahmaknot* with *om* syllable on lips ***ex-facie*** tells the tradition about merger of everthing finally with Brahma. How excellent is this presentation of the ultimate essence of knowledge? Everyone can easily understand it and act acordryly. A meaning to set one, three or five knits above the Brahma knot according to the distinction of ones *Gotra, pravara* etc. is to defend the tradition coming down from one's forefathers under which they performed the religious rites and ceremonies and earned name and fame in their life time. This trend makes people always aware of the great deeds performed in their family since long-long past thereby they also frame and accomplish their career with industry, penance and truthfulness.

WHY IS PROVISION OF TWO SACRED THREADS ?

(क) ब्रह्मचारिण एकं स्यात् स्नातकस्य द्वे बहूनि वा (आश्वलायन गृह्यसूत्र)
Ka brahmacāriṇa ekaṃ syāt snātakasya dve bahūni vā.
(Ashva. gr. su.)

Viz. The bachelor should hold one sacred thread but a Snataka (Greaduated from Gurukula) should hold two or more than two threads.

(ख) यज्ञोपवीते द्वे धार्ये श्रौते स्मार्ते च कर्मणि।
तृतीयमुत्तरार्थे च वस्त्राभावे तदिष्यते।। (हेमाद्रि)
Kha yajñopavīte dve dhārye śraute smārte ca karmaṇi.
Tṛtīyamuttarārthe ca vastrābhāve tadiṣyate. *(Hemādri)*

Viz. Two sacred threads should be held in order to execute the ritual known as **'श्रौत स्मार्त कर्म'** *"Srauta Smarta Karma"*. In case, a sheet of cloth for covering shoulders (shawl etc.) is not available, one can hold the third also.

Aquestion as to why is this to be done, gets its clear solution from the hymn quoted in part (b) above. it says the only duty of Dvija child in course of *Brahmacarya* is to perform *homa* and do study under the direct eye and care of his preceptor. The scriptures put

that *Batuka* (student) away from the complicated burden of *Karmakāṇḍa* (rituals). This is for giving him chance to concentrate on study. We see that the modern education pattern also keeps the students away from the political conflicts. It is rather different thing that they involve deliberately in the politics or allured by certain political parties to act on their behalf. As that student or *Batuka* has not to act worldly affairs like the acts done by the man entered in couple life, the composers of *Gṛhya sūtra* have provided for a single sacred thread. The same student on completion of his study or having graduated at Gurukula; requires to perform two type of acts i.e. *Śrauta* and Smarta. Hence, the scriptures prescribe two threads for him as representative to the both acts. A certain people say that the second thread represents the man having wife joined with his life. They are meant by referring to the time when this second thread is held **Viz.** entrance into couple life subsequent to *Samāvartana* ceremony. Hence, on account of its holding just when the man sets knot with wife, it is not irrelevant to say that this second thread is shared with wife. Apart from it, one more ground substentiating is that it enables the man to attain the tangible and intangible both type Brahma.

DELIBERATION ON A PLEA ADVOCATING THREAD CEREMONY FOR WOMAN AND SUDRAS

The toxic effect of the conflicts taking place in the matter of civilization, culture and various others in this modern age, can be observed easily everywhere. It has shivered at once the reinforced foundation of the castle of faith and obeisance stood on human heart since immeasurable past. We see the people now shifting from deliberation on scriptures (Śāstravāda) to mere logic, an unending stream of undue and baseless queries merely to satisfy ego and in the meatione, through adequate study. Thus, fanatic approach towards religion prima-facie is observed in the masses. They have started calling religion to their self-made approaches based on pretty interests, passions and mere temptation to satisfy one's ego. Our Vedas, the learned hermits by virtue of their intuitive powers and the authors of *Smṛtis* had authorised three *Varṇas* (i.e. *Brāhmaṇa, Kṣatriya* and *Vaiśya*) to perform thread ceremony and hold thread

throughout their life with strict adherence to the rules provided for. The others were not allowed to bear this responsibility particularly because they were already assigned several works to perform and it was thought that they cannot bear more burden. However, we see keen interest in them to hold thread and by hook and by crook, they are now performing this ceremony. On the other side, the abovesaid responsible *Varṇas* are giving no honour to the authority conferred with them.

In order to substantiate them eligible to hold sacred thread and do study on Vedas, these peopel extend surprising logic based on mere stretch of imagination, adulter in that ideology; the facts contempleted in scriptures and *Smṛti* as also *Purāṇas* and they mould them according their own thes is or ideology with enormous labour made in that direction.

We think it necessary to highlight on this topic because without this, this complete discussion on thread ceremony would remain inchoate. Hence, we discuss here on very topic.

A plea is raised on part of the so-called reformers of the society that what may be the reason for keeping at distance, the *sūdras* and women from thread ceremony when everthing in the nature like the sun, moon, stars, wind, water, forests, mountains, birds and animals etc. are without any discrimination provided by the almighty? By this plea, they want to express that it is man made effort and not of scriptures by which the women and *sūdras* are not given right to hold sacred thread. According to them, it is not good to restrict a few people from acquiring knowledge or in other words, authorise only a certain class of society. Equal rights to mankind should be given for practising these benevolent acts/rites and ceremonies. It is un just to deny the *sūdras* of this right and it amounts to direct protest against the equal right of learnign ex-facie given by Vedas. The hymns like **'यथेमां वाचं कल्याणीं'** '*Yathemāṁ vācaṁ kalyāṇīṁ*' etc. and historical evidences are the burning proofs of equal right for study on *Vedas* and thread ceremony given to each man and woman during ancient period.

We come across likewise pleas and logic not once but several

times nowadays. The people were attracted more this side when the professors of Theology Deptt. in Hindu University, *Banāras* did not allow *Kalyānī Devi*, the daughter of *Maulavī Fājila, Mahesh Prasad*, M.A., who was professor of persian longuage in the same university. This event aroused a revolution in the peaceful atmosphere of the University. The reformers and certain Vedas learnt people started writing a number of articles in protest to that event. Several books intended to give authority everyone for study on Vedas get published by these people.

When we brought that event under our eyes, we observed two type of people involved in that protest. The first were intended to authorise all people for study on Vedas in the name or on the basis of scriptures and Vedas while the others have no proofs from Vedas and scriptures to substantiate their ground but they only raise their blank and baseless pleass/logic. The former say that there is nothing mentioned in Vedas which would have imposed any restrictions or prohibitions on certain people of the society in order to deny them of authority or right to read Vedas. They say that such is the doctrine laid down by certain narrow minded orthodox as it gets no support from any orient scriptures. In order to make the climate cloudless, it is therefore, necessary to put forward the extracts of *Smṛtis, Purāṇas* etc. scriptures which could substantiate the prohibition imposed on the women and *Sūdras* to do study on Vedas and to hold sacred thread. This is only way to rebut the so-called two prong grounds being raised by the modern people.

It is first to understand here that thread ceremony and study on Vedas are interrelated to the extent the body and the vital air (*Prāṇa*). To solemnise thread ceremony or to hold sacred thread is with an ultimate result of offering (*Yajña*) and Brahma **Viz.** study on Vedas. In plain words, thread ceremony is performed so that the man concerned could assert the right of holding *Yajña* and do study on Vedas. The terms **Yajñopavīta** *and* **Brahmasūtra** (thread of brahma) **ipso-facto** are indicative of this fact. Similarly, the offering and Brahma (Veda) become meaningful only when a practise on them is made after thread ceremony. Neither offering can be held nor study on Vedas can be made without holding sacred thread. The provision for one therefore, is the provision for

all these three acts, and prohibition for one equally applies on them all. We are now reproducing some extract from scriptures and one should not confuse for other two acts if one act is restricted or authorised at one place and nothing is mentioned about other two.

CERTAIN AUTHORITIES ON PROHIBITION OF RIGHT

(क) स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानी द्विजानाम्।

(अथर्व १९/७१/१)

Stutā mayā varadā vedamātā pracodayantām pāvamānī dvijānām. (Atharva 19/71/1)

Viz. May *Gāyatri*, the mother of Vedas which has power to purify *Dvija* (i.e. *Brāhmaṇa, Kṣatrirya, Vaiśya*), endow me with stimulation (knowledge).

(ख) सावित्री प्रणवं यजुर्लक्ष्मीं स्त्रीशूद्राय नेच्छन्ति। सावित्री लक्ष्मीं यजुः प्रणवं यदि जानीयात् स्त्रीशूद्रः स मृतोऽधो गच्छति, तस्मात्सर्वथा नाचष्टे स आचार्यस्तेनैव स मृतोऽधो गच्छति। (अथर्व नृसिंह पू. ता १/३)

Sāvitrīṃ praṇavaṃ yajurlakṣmīṃ strīśūdrāya necchanti. sāvitrīṃ lakṣmī yajuḥ praṇavaṃ yadi jānīyāt strīśūdraḥ sa mṛto'dho gacchati, tasmātsarvathā nācaṣṭe sa ācāryastenaiva sa mṛto'dho gacchati. (Atharva nrasingh pu. ta 1/3)

Viz. A right to recite Gayatri hymn, the *praṇava* (om), the offerings contemplated in Yajurveda is not for women and *Sūdras*. In case, they stubbornly assert it, they will fall in the hell after death. In case, any *Ācārya* preaches them, he shall also fall in the hell after death.

(ग) स्त्रीणां शूद्रान्धपंगूनां बधिराः पतिताश्च ये।
क्लीबानां नैव काणानां वेदविद्याधिकारिता।।

(अस्यवामीय सूक्त आत्मानन्द भाष्य)

Strīṇāṃ śūdrādhampaṅgūnāṃ badhirāḥ patitāśca ye.
Klībānāṃ naiva kāṇānāṃ vedavidyādhikāritā.
(Asyavameeya sukt atmānand bhāsya)

Viz. Right to study Vedas is not given to women, Sudras, blinds, lame, deaf, mis-conduct, impotent and one eyed men.

(घ) आचार्य उपनयमानो ब्रह्मचारिणं वृणुतेगर्भमन्त: ।(अथर्व ११/५/३०)

Ācārya upanayamāno brahmacāriyām
vṛnutegarbhamantaḥ. (Atharva 11/5/30)

Viz. *Ācārya* just after completion of the thread ceremony for his disciple (*Brahmacārī* not *Brahmacāriṇī*); keeps him in his close acquaintance upto three nights. The gods even prompted to see him when he after three nights, returns from the close acquaintance of *Ācārya* because of his being so enlightened.

(ङ) ब्रह्मचारी एति समिधासमिद्ध:
काष्र्णं वसानो दीक्षितो दीर्घश्मश्रु: (अथर्व ११/५/६)

Brahmacārī eti samidhāsamiddhaḥ
Kārṣṇaṁ vasānoṁ dīksito dīrghaśmaśruḥ.(Atharva 11/5/6)

Viz. A *brahmacārī* having long beared, with stag hide and *mekhalā* on body fetches fuel (woods) for holding *yajna* (offering). (Imagine here whether any women would be with long beared).

(च) वैवाहिको विधि: स्त्रीणां संस्कारो वैदिक: स्मृत: ।
पतिसेवा गुरौ वासो गृहार्थेऽग्निपरिक्रिया ।। (मनु १/३७)

Vaivāhiko vidhiḥ strīṇāṃ saṃskāro vaidikaḥ smṛtaḥ.
Patisevā gurau vāso gṛhārthe'gniparikriyā. (manu 1/37)

Viz. Participation of women in marriage ceremony is equal to the thread ceremony, her sevices to husband amount to study in *Gurukula* and conducting domestic chores is like holding *yajña* (offering).

(छ) न वै देवा: सर्वेणैव संवदन्ते ब्राह्मणेनैव
राजन्येन वा वैश्येन वा ते हि यज्ञीया: ।

Na vai devāḥ sarveṇaiva saṃvadante brāhmaṇenaiva
rājanyena vā vaiśyena vā te hi yajñīyāḥ.

Viz. A virgin, spinster, half-learnt, stupid, sick and the man whose ceremonies have not been performed, can not be made Hota (participant to the Yajña)

(ज) नैव कन्या न युवतिर्नाल्पविद्यो न बालिश: ।
होता स्यादग्निहोत्रस्य नार्तो नासंस्कृतस्तथा ।। (मनु ११/६१)

Naiva kanyā na yuvatirnālpavidyo na bāliśaḥ.
Hotā syādagnihotrasya nārto nāsaṃskṛtastathā.(Manu11/69)

Viz. All ceremonies of women save as otherwise the marriage are performed without reciting hymns.

(झ) तूष्णीमेता: क्रिया: स्त्रीणां विवाहस्तु समन्त्रक: । (याज्ञ शिक्षा १/२/१६)

Tūṣṇīmetāḥ kriyāḥ strīṇāṃ vivāhastu samantrakaḥ.
(Yāgya. śikśa 1//2/16)

Viz. As there is differences in the matters like *Brahmacarya* etc., a woman can not be equated to the man.

(ञ) तस्या यावदुक्तमाशीर्ब्रह्मचर्यमतुल्यत्वात् । (मीमांसादर्शन १/२/२४)

tasyā yāvaduktamāśīrbrahmacaryamatulyatvāt.
(Meemānsādarshan 1/2/24)

Viz. As the rule made by scriptures prevails, one can not be given any right only on ground that he can do that work. When women are not allowed to hold sacred thread, how can they then be given a right to participate in *Yajña*? Only a son born from *Dvija* can become Hotā (participant to yajna).

(ट) सामर्थ्यमपि न लौकिकं केवलमधिकारकारणं
भवति, शास्त्रीयेऽर्थे शास्त्रीयस्य सामर्थ्यस्य
अपेक्षितत्वात् । शास्त्रीयस्य च सामर्थ्यस्य
अध्ययननिराकरणेन कृतत्वात् । (१/३/३४)

Sāmarthyamapi na laukikaṃ kevalamadhikārakāraṇaṁ
Bhavati, śāstrīye'rthe śāstrīyasya sāmarthyasya
Apekṣitatvāt. śāstrīyasya ca sāmarthyasya
Adhyyannirakarnen kritatvat (1/3/34)

Viz. Hence, *sūdras* have no right to hold Yajña.

(ठ) अयं स होता यो द्विजन्मा । (ऋ १/१४९/५)

Ayaṁ sahotā yo dvijanmā. (Ṛg. 1/149/5)

Viz. It is gross mis-carrige of religion if you make the *Yajña* held by sudras. How will you make *Yajña* to be done by *Sūdras*?

Wherever you are found making *Yajña* performed by *Sūdra*, we shall condemn you as it is in justice.

(ड) तस्मात् शूद्रो यज्ञेऽनवक्लृप्तः । (ऋ १/१४९/५)
Tasmāt śūdrō yajñē'navakirptaḥ:. *(Rg. 1/149/5)*

Viz. A woman, *sūdra* and mis-conduct Dvijas have no right to study three Vedas.

(ढ) 'अपि तत्रभवान् वृषलं याजयति' अहो
अन्याय्यमेतत्। कथं नाम तत्रभवान् वृषलं
याजयेत्। यच्च यत्र वा तत्रभवान् वृषलं याजयेद्,
गर्हामहे अन्याय्यमेतत्। (स्वा. दयानन्द लकारार्थ प्रक्रि. पृ. २६२,६३,६४)
Api tatrabhavān vṛsalaṃ yājayati aho
Anyāyyametat. katham nāma tatrabhavān vṛsalaṃ
Yājayet. yacca yatra vā tatrabhavān vṛsalaṃ yājayed,
Garhāmahe anyāyyametat.
(Sva. dayanand lakararth prakri. page 262, 63, 64)

(ण) स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा। (श्रीमद्भागवत)
Strīśūdradvijabandhūnāṃ trayī na śrutigocarā.
(Śrīmadbhāgavata)

(त) ब्राह्मण क्षत्रिय वा वैश्य के घर से अग्नि ला (सँस्कार विधि पृ. २३७)
Brāhmaṇa kṣatriya vā vaiśya ke ghara se agni lā
(Samskarvidhī page 237)

Readers can arrive at a conclusion themselves by observing the abovementioned and several other authorities propounded in Vedas, *Smrtis* and *Purāṇas*, at a state where truth and false are distinguished. They will see that thread ceremony and right to read Vedas is not given to women and *Sudras* by our scriptures and it is not a creation of discriminative minds. In the presence of abovesaid one and half dozen proofs, the statements contending are mere tongue exercise and *ex-facie* demonstration of their ignorance or little knowledge on the orient literature.

A few more things are also noticeable apart from the aboves proofs as these will further assist in removal of clouds thickened on this topic.

(1) The **Vedas** say about the time suitable for thread ceremony

as– **'वसन्ते ब्राह्मणमुपनयेत्, ग्रीष्मे राजन्यम्, शरदि वैश्यम्'** *'Vasante brāhmaṇamupanayet, grīṣme rājanyam, saradi vaiśyam'*. **Lord Krsṇa** has expleained spring as one of his outstanding appearance- **'ऋतूनां कुसुमाकरः'** *'Ṛtūnām kusumākaraḥ'*. Hence, the *Brāhmana* child having divine property, spring season is told suitable for thread ceremony, the summer is told suitable for *Kṣatriya* child because of his having valorous and brave like the sun in his youth and *Śarada* season is told suitable for *Vaiśya* child because of having his equipped with the power to provide with maintenance. However, the scriptures could not find any suitable season for the thread ceremony of *sūdra* child. In case, they are given right to perform thread ceremony which season may be suitable for it and why? In reply to this query, it is said that first person who advocated for providing śūdras with sacred thread i.e. *Svāmī Dayānanda*: could not assess any season for them as he states in *"Saṁskāra Vidhi"*-

"The child designated as Brāhmana should be given thread ceremony in spring, the child designated as Kṣatriya should be given thread ceremony in summer and the child designated as Vaisya should be given thread ceremony in Śarada (Pleasant) season."
(Saṁ. Vi. Page 334)

Thus, he has only suggested time of three *Varṇas* and nowhere told anything about the ceremony of *Sūdras*.

2. Similarly, **Svāmī Dayānanda** is also agreed to the- **'अष्टमेऽब्दे ब्राह्मणम्, गर्भैकादशे राजन्यम्, गर्भाद् द्वादशे वैश्यम्'** *'Āṣṭame, bde brāhmaṇaṃ, garbhaikādaśe rājanyam, garbhād dvādaśe vaiśyam'* as mentioned in Veda which says provision of age for only three Varṇas. As this hymn too does not explain the age of *sūdra* child for thread ceremony, the question as why and at what age, thread ceremony to be given to *sūdras* is left uncompounded or unanswered in scriptures.

(3) As per the direction of Vedas, the child proposed for thread ceremony has to submit himself at altar for offering in juxtapose to the preceptor subsequent to the hair on head are razed/cleaned. The *Ācārya* puts sacred thread on his shoulder there. He is then given the symbol of *Brahmacarya Āśrama* like *Kaupina*, stick,

mekhala etc. to put on body and the erstwhile garments, he has to put off. The *Ācārya* then receives him in his custody and lives with him at Gurukula until Brahmacarya period is over and directed by Acarya to go back to his home. *Svāmī Dayānanda* conforms this fact by saying- "The child on the proposed day for thread ceremony, should be given a bath in the morning and make him seated in east facing posture". The next question arises whether this ceremony as propounded by Vedas and supported by *Dayānanda*, can also be given to the virgins? Again whether they would have to live in Gurukula for learning and penance or this rule will not apply on them? In case, we resort to the next method, any authorities to this effect should then be mentioned in scriptures. Perhaps, someone may also say that why is there any need of performing this ceremony and one may easily put the thread on his shoulder. As there is no authority stand behind such arguments, these are mere stretch of imaginations thereby untenable. In case, these are given effect, the resultant thread so put being mere copy or mimicry; would bring no change in mental and behavioural disposition of the man concerned for the better mode of living while it is necessary to attain the supreme objective of humanlife.

4. A worldly or behavioural outlook makes ex-facie the thread ceremony and study on Vedas by women as unjustified because they mostly remain vitiated by body owing to natural compostion. Hence, they cannot or hardly can observe the rules for holding sacred thread. We see that women get menses every month, pass several years in frequent pregnancy, their body takes longer time to regain purity after delivery and their hands are mostly busy on cleaning, washing and removing the excreta and urine of their babies. The spot of putting sacred thread (i.e. breast) in case of women, is no better than the playground of the baby with his hands and feet full of dust and impure things. Further, the baby sucks milk several time in the day and night thereby it is vitiated. In case, the thread is given to her, why the baby will not start playing with the same?

5. The nature itself has made the woman weak by her body. Its reason is that the body of girl child is formed in womb with more ovulic juice (*Raja*) but a few quantum of the semen from father. The semen falls at the seventh place in the list of metals (*Dhātus*) while

the ovulic juice (*Raja*) falls at the third place. The former is modest in temperament while the other is acute or over-excited. Hence, the latter is always weak. The semen builds the organs providing stong support to the body like bones while ovulic juice builds the body delicate and elastic with all organs. Hence, it can be said that the woman is built weak by nature itself. Her body does not allow observing tough rules of *Brahmacarya* upto twenty five years and can not do mental labour to the extent Vedas are read. **Brahmacarya is meant by strong control on semen.** The girls are with Raja instead of semen and they are unable to control it. It starts secreting after twelve year monthwise in persuance with the nature laws. ***When this is the position, she even does not entitle to Brahmacarya because of so early ejaculation in the form of menses. As only Brahmacari is given thread ceremony and a right to study Vedas;*** she is not entitled to perform both of these acts. The Raja or ovulic juice of woman is known as "flower" and considered it as an indicative of its being capable to bear fruits from that state. It means the nature gives indication to perform her marriage ceremony and not to send at Gurukula for study purposes. In case, she is compelled to read *Vedas*, the excessive penance and labour exercised there would hit hard her power to bear pregnancy thereby those will become weaker and the children would have to bear its consequences as they will born very weak.

As the authors of **Smṛtis** had assigned the service right to the last *Varṇa* i.e. *Śūdras* and made him scot-free from the tough labour as required for doing study on Vedas and holding the sacred thread, the woman has been assigned liability to look after and serve her family including husband and made free the liability of holding sacred thread and doing *Yajña* (offerings). By the same service, she used to do social reforms as also make her life meaningful in the sense of attainment of emancipation.

(6) It is impossible to pronuciate the hymns with the several types of tone i.e. *Udātta, Anudātta, Svarita* etc. with full accuracy in the absence of healthy body and the throat, our scriptures state–**'स्त्रीणां शूद्रान्धपंगूनां'** *'Strīṇām Śūdrandhapangūnām'* and denied the right of women and *Śūdras* in perspect of doing study on *Vedas*. Thus, the right to read *Vedas* takes care of perfection

in clear and pure pronunciation of the hymns quoted therein. It is must indeed because a least mis-spelt hymn may cause harm instead of doing anything good as the scripture states– 'स वाग्वज्रो यजमानं हिनस्ति' "*Vāgvajro yajamānaṁ hinasti*". It is easy to understand that the *Dvijas* sons practice since long-long past *Vedas* and this prolong practice has been perfected with hereditary support and they pronunciate the hymns without more endeavour and exertions. How this can be done by the sons of *Sūdras* who in the fanatic move of present society, try to involve them in study on *Vedas*? We can clearly say that it is impossible. We have seen that certain Englishmen who had done prolong practice in *Saṁskrita*, still are unable to pronunciate properly, the letters emanated from the teeth (Dantya). they can be heard saying–Bolate ho (you say)" as "Bolaṭe ho." Same case is with other languages. We see only Englishmen can speak pure English and the Arab national speaks purely the Arabian language and inspite of prolong company with them and practice with keen devotion; nobody other can speak so accurately and in pure pronunciation these languages. Hence, it will mere mirage to expect pure pronunciation of *Saṁskrita* from the *Śūdras*.

उच्चौ निषादगान्धारौ नीचावृषभधैवतौ।
स्वरितप्रभवा: शेषा: षड्जमध्यमपंचमा: ।।

Uccau niṣādagāndhārau nīcāvṛṣabhadhaivatau.
Svaritaprabhavāḥ śeṣāḥ ṣaḍajamadhyamapañcamāḥ.

Viz. The tone as *niṣāda* and *gāndhāra* in *Udātta*, *Ṛṣabha* and Dhaivata in *Anudātta* and the rest *Ṣaḍja*, Madhyama and *Pañcama* fall under Svarita. When this is the position, how the women having delicate tone can emanate the tone like *Ṛṣabha* and Dhaivata? And further, how can a *Sūdra* use them? Hence, the intuitive hermits have made *puranic* system for them in place of Vedic system of practice. They are graced and should never feel it as any humiliating approach for them.

We are afraid of prolix and volume increase, otherwise this topic is explanable to the extent that a separate volume can be composed on it. As the context requires precise and succinct highlight; we therefore, constrict our hand at this juncture.

Our second step is to discuss on the grounds the Indians impressed by the Western education considering it authentic but actually these are fallacies and myth created by them under the stretch of imagination. However, it is true that their style of representation is so elegant as the common and innocent people acecpt them as true and somewhere it is seen that they are misdirected. In order to rebut such fallacious grounds, we would like to highlight the actural state of affair on the basis of the proofs found in *Vedas* and *Purāṇas*. It is really surprising that these so-called educated people rely least on the facts and proofs yet sieve-up and forward some excerpts from Vedas and *Purāṇas* in order to hit them as a whole. They feed on the same dish but then condemn it and suggest others not to eat on it. To what extent, they deem themselves intelligent; should they introspect themselves and then realise their stand? They would say before public that the *Vedas* and *Purāṇas* are outdated and not for the use of twenty first century people. In the words of Pandita *Dīnānātha Śastrī*, "These people sometimes, would accept any commentary on any unpopular volume wherever they would see that it is in support of the plea raised by them. Sometimes, they deny accepting anything quoted authentically in the baseic volumes like *Vedas* and *Purāṇas*. In their opinion, the description of ghosts and devils (*Pretas*) etc. in *Vedas* is without proof while they consider as solid proof to the despription of women's participation in *Japa* (silent prayer) if they see it anywhere in these volumes".

Now, we are going to put on trial, the virtual proofs accepted by these so-called scholars of modern society.

ABOUT THE SHADOW OF PROOFS DEEMED AS AUTHENTIC-AN AXE ON SCRIPTURES

(क) यथेमां वाचं कल्याणी मावदानि जनेभ्य: ।
ब्रह्मराजन्याभ्यां शूद्राय चार्याय चारणाय च।। (यजु: २६ R)

Yathemāṃ vācaṃ kalyāṇī māvadāni janebhyaḥ
Brahmarājanyābhyāṃ śūdrāya cāryāya cāraṇāya ca
(Yajuḥ 26/2)

(Meaning as per Dayānanda commentary) O' people! preach for benevolence as I preach on speech in the form of four Vedas originated in the world for gods, *brāhmaṇa, kṣatriya, vaiśya, sūdra* and *Antyajas* having wives, attendants and who are virtuous.

The abovesaid meaning of the hymn as per commentary made by *Dayānanda Sarasvatī* either suffers from the innocent lapse of truth or such is made by him in order to appease the English bred people. It appears as mere stretch of imagination vested with his intelligent mind? Yet contradiction, mis-construction, repetition, non-est expression etc. defects can be easily seen in this mode of derived connotation. They forget it being commentary on an authentic volume like *Veda* as he has created distortion in the actual meaning by adding some extra words. The phrases like–**"O" people! I god", "Wife attendants etc.", Antyaja having good characteristics", "do preaching good, same way all of you"** have been added additionally by him otherwise such phrases are not existed with the original hymn. One thing more ridiculous is that the hymn supporting women and *sūdras* in the matter of doing study on *Vedas* is not complete in itself. Perhaps, he would have thought having a disclosing effect on the self-framed meaning to the hymn and left it incomplete. The complete hymn we state hereinbelow–

यथेमां वाचं कल्याणीमावदानि जनेभ्यः।
ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च।
प्रियो देवानां दक्षिणायै दातुरिह भूयासम्।
अयं मे कामः समृध्यताम्। उपमा अदो नमतु। (यजु. २६/२)

Yathemāṃ vācaṃ kalyāṇīmāvadāni janebhyaḥ.
Brahmarājanyābhyāṃ śūdrāya cāryāya ca svāya cāraṇāya ca.
Priyo devānāṃ dakṣiṇāyai dāturiha bhūyāsam.
Ayaṃ me kāmaḥ samṛdhyatām. upamā ado namatu.
(Yajuḥ 26/2)

A perusal on this complete hymn does clarification that neither the god is the speaker of this hymn nor it says anything as to given equal right of *Vedas* study to all people. A test to understand the real meaning of any hymn is to know the *Ṛṣi*, god and *viniyoga* of concerned hymn. In case, one does not know these three, it is

impossible for him to digest the real meaning of the concerned hymn. *Svāmī Jī* in his commentary has stated– **'यथेमां इत्यस्य लौगाक्षी ऋषि ईश्वरो देवता।'** *"Yathemāṃ ityasya laugāsirṣī Īśvaro devatā"* **Viz.** *Ṛṣi Laugākṣī* is the promoter of this hymn and its *Devatā* is Isvara. The meaning of god is also noticeable. It has been stated– **'या उच्यते सा देवता'** *"Yā ucyate sā devatā"* or **'यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः स मंत्रो भवति'** *"Yatkāma Ṛṣiryatyāṃ devatāyām-ārthapatyamicchan stutiṃ prayuṅkte taddaivataḥ sa mantro bhavati"*. It says that the topic proposed in Vedic hymn or adorable or worth addressing god will the god of the concerned hymn. The proposer or who addresses so, will *Ṛṣi*. In plain words, the person describing is *Ṛṣi* and the topic for description is god.

Thus, when the god of **'यथेमां'** **"Yathemām"** hymn is **'ईश्वर'** *"Īsvara,"* he will be the topic of description and not topic itself, he will be adorable by *Ṛṣi* not adored himself. *Ṛṣi* will speak about him and he himself will not become speaker. When he is not speaker then how is the meaning given by Dayānanda to it as–"People, As I Isvara......" etc. formed? By doing or referring to this way, the Isvara himself has become the speaker of this hymn **Viz.** Ṛṣi and how then he remained god? And again how a god or Isvara wish for the fruit as **'प्रियो देवानां भूयासम्'** *"Priyo devānām bhūyāsam"*– **(May I become beloved to gods), 'अयं मे कामः समृध्यताम्'**– *"Ayaṃ me kāmaḥ samṛdhyatām"* **(May my wish be fulfilled).' 'माम् अद उपनमतु'** "Mam ada upanamatu" **(may that fruit I obtain).** It is certain that a god will never wish for anything as he is immortal and intangible. How is it strangeful that *Svāmī Jī* and his followers could not understand this measgre matter inspite of their being so intelligent.

This matter again gets clarity from the successive hymn. They hymn **'यथेमां वाचं'** *"Yathemāṃ Vācaṃ"* is the second hymn of twenty sixth chapter in Yajur Veda. The next hymn is– **'बृहस्पते अतियदर्यो..... तदस्मासु दविणं धेहि चित्रम्'** *"Bṛhaspate atiyadaryo........tadasmāsu draviṇaṃ dhehi citram"* (Yajuh 26/3). *Svāmī Jī* has considered the god to this hymn as *Īsvara*. Hence, *Īsvara* should be equally in both hymns eigther as speaker or the topic about which spoken. It is not possible at all that *Īsvara* will speaker in a hymn while the topic on the other. In this hymn, the *Ṛṣi* is praying *Īsvara* that "O" *Bṛhaspate* give me wealth". Whether one can dare to construe its meaning as "O"

Bṛhaspati! I the Isvara beg or pray you for the wealth" as *Svāmī* has done in the preceding hymn.

According to *Svāmī Jī*, the speaker of **'यथेमां वाचं'** "*Yathemāṁ Vācaṁ*" hymn is *Laugākṣī Ṛṣī*, hence, he himself is the subject to the verb "say or submit" (*Āvadānī*) as mentioned. The object to the verb **'आवदानि'** "*Āvadānī*" is **'वाचं'** "*Vācaṁ*" (*i.e.* speech). Hence, it is the speech made by *Laugākṣī Ṛṣi* and not that of speech of *Īsavara* in the form of four Vedas. When the speech in the form of Veda in this hymn is absent, it can be understood easily that how it will give right to study on Vedas to all. Perhaps *Svāmī Jī* has put aside his conscious to realise god as intangible and he cannot have wife, servants and attendants etc. as he has mentioned in his commentary and in course of interpreting this hymn. May it be his over engrossment hanging between the womb of *Vedas* and that of the section of society to which he was intended to give right of *Vedas* study.

Succinctly, neither this hymn is the speech of *Īsvara* nor an indicative of equal right for *Vedas* study for all. Here lies no question of speech made by *Vedas* no it is a topic to discuss who is eligible and who is not? What is going here in this hymn, merely denotes a prayer made by *Ṛṣi* for attainment of god grace to share this benevolent and philanthropic speech all Varnas i.e. *Brāhmana, Kṣatriya, Vaiśya* and *Sūdra*. As per **'दीयताम् भुज्यताम्'** "*Dīyatām bhujyatām*" that *Ṛṣi* wants to share the knowledge acquired by him among all Varnas. It is hoped that the people taking the meaning as given by *Svāmī Dyānanda* to this hymn, an instrument to substantiate Vedas" study for all; will see that it suffers from fanaticism or bias and not real meaning.

2. (क) यज्ञं दधे सरस्वती।

yajñaṁ dadhe sarasvatī.

(ख) सरस्वतीं देवयन्तो हवंते सरस्वतीमध्वरे तायमानो
सरस्वतीं सुकृतोऽह्वयन्त सरस्वती दाशुषे वीर्यंधात्। (ऋग् १० ।१७ ।७)

sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāno
sarasvatīṁ sukṛto'hvayanta sarasvatī dāśuṣe vīryadhāt.
(rg. 10/17/7)

Certain so-called scholdars refer the term "sarasvatī" to common woman and say that she is summoned for yajña through this hymn. However, it is synonym to the term "Vāgadhisṭhātrī" god and it is implied that he is summoned. He endows the client (Yajamāna) with virility and valour.

3. तं पत्नीभिरनुगच्छेम देवा पुत्रैर्भ्रातृभिरुत वा हिरण्यैः।
Taṃ patnībhiranugacchēma devā putrairbhrātrairuta vā hiraṇyaḥ.

This hymn undoubtedly provides for visiting at the place of offering in company of one's wife. She should be accompanied in course of offering made but it nowhere indicates her study on Vedas. This hymn incorporates the 'gold' etc. things but tell me whether they also are enable to do study on Vedas.

4. **अयज्ञो वा एष योऽपत्नीकः** *Ayajño vā eṣa yo'patnīkaḥ*: It can be said in explanation to "*Ayajño vā eṣa yo patnīkaḥ*" that any offering without the presence of wife is if made, it becomes non-est to the extent as if no offering has been made. This was the reason, lord *Rāmachandra* put a gold icon of *Sītā* as representative to her and thus, the proposed *Yajña* (offering) completed. However, as we have said in the preceding explanation, the wife can not read Vedas.

5. A certain scholars take **Gobbila Sūtra** i.e. **'प्रावृतां यज्ञोपवीतिनीम्'** (गोभिल २।१।१) "*Prāvṛtām yajñopavītinīm*" as a corraborative to substantiate that women can also hold sacred thread. They draw a meaning from this hymn as the women had held sacred thread. However, its real meaning is "a woman put the garment like sacred thread" **Viz.** simile "like" is used. This pertains to the context of marriage ceremony. The bridegroom gives a garment to virgin which should be put by her like sacred thread. While interpreting this hymn, *Svāmī Dayānanda* has stated–" The bride-groom should recite" ॐ "Om" or **'अकृतन् अवयन्'** "*Akrtan avayan*" and give a brief garment to the bride. That bride should put it like sacred thread". Nothing here is stated about the real sacred thread.

6. It is said that–**निर्मन्त्रास्तु क्रिया सर्वा विवाहस्तु समन्त्रकः। (मनु)** "*Nirmantrāstu kriyā sarvā vivāhastu samantrakaḥ*" (manu) is the hymn which should be recited by the bride at the time of marriage. We accept this contention of the appellant but it is mere folly to take

it as granted for the study of *Vedas*. It is only hymn recited by the women at that particular ceremony but does not give them licence to read *Vedas* also. Further, any child without having performed thread ceremony, can recite at the time of his father's funeral ceremony if father is dead before that ceremony. However, it is not a licence that he shall be entitled since that day to read Vedas even if thread ceremony is not duly performed.

7. It is said that the hymn– *'स होत्रं स्म पुरा नारी समनं वावगच्छति'।* "*Sahotram sma purā nārī samanam vāvagacchati*" provides for a visit of woman in the place of offering yajna like the men. they also are in fault because this hymn is only about *Indrāṇī*. The term "*Nārī*" is here meant by *Indrāṇī* and it becomes clear when the later or successive part of this hymn is read. It is- **'वेधा ऋतस्य वीरिणी इन्द्रपत्नी महीयते विश्वस्माद् इन्द उत्तरः'** "*Vedhā Ṛtasya viriṇī indrapatnī mahīyate viśvasmād indra uttaraḥ*". One can now see clearly that it says about Indra and his wife.

8. These so-called scholars explain the hymn–*अधः पश्यस्व मोपरि संतरां पादकौ हर। आनेकशप्लकौ दृशन् स्त्री हि ब्रह्मा बभूविथ।।* (ऋ. ८/३३/१९) "*Adhaḥ paśyasva mopari saṁtarāṁ pādakau hara. Ānekaśaplakau dṛsaṇ strī hi brahmā babhūvitha*" (*Rg.8/33/19*) as the women maintaining modesty by virtue of continuous practice on arts (*Vidyās*), who walk by covering their knees with garments and put their steps by all awareness of the up and down path...... such enlightened women can make their access even to Brahma". A student who has mere read "*Laghu Kaumudī*" (*Samskrita Grammar*) can understand the essence lying with such erroneous meaning. Who can say and on what basis the term **'पश्यस्व'** "*Paśyasva*" is meant by "They see". Hence, the meaning so derived is mere stretch of imagination and like deriving as *Tāravidyā* from the term *'तरुतारम्'* "*Tārutaram*" as its meaning. The actual meaning for this hymn is– "Dont's see at sky but bow on the ground below, put steps cautiously, take care that thy organs should not be unveiled, the soul itself has appered in you in the form of "woman". See that the woman is imparted education here and nowhere stated that she will make an access to Brahma.

9. Certain people confuse of the terms "*Bhīmā*" and *Jāyā*" appearing in "**भीमा जाया ब्राह्मणस्योपनीता**' (ऋ.१० /१०९ /४) "*Bhīmā jāyā brāhmaṇasyopanītā*" (Rg. 10/109/4). They do not think that

what is the relevance of the term "*Bhīmā*" with another term "*Jāyā*"? They derive its meaning as–"A Brāhmaṇa's wife becomes mighty to the extent dreadful by holding the sacred thread". In case, this meaning is accepted, it will become disastrous and create surprise that sacred thread is so eccentric thing as the modest and slim wife is turned into dereadul feature. Imagine that she was the wife of a *Brāhmaṇa* hence, thanks to god that the sacred thread was only held by her, what would be consequence, if it was held by a *Kṣatriya* and *Vaiśya's* wives? In brief, it can be said that *the people derive such riducculous meaning of the hymns and propagate the same before the common people.*

10. Further, the hymn– **ततः शैलवरः सोऽपि प्रीत्या दुर्गोपवीतकम्। कारयामास सोत्साहं वेदमन्त्रैः शिवस्य च।।** (शि.पु) "*Tataḥ Śailavaraḥ so'pi prityā durgopavītakaṁ. Kārayāmāsa sotsāham vedamantraiḥ śivasya ca.*" (*Śi.Pu.*) is taken as corraborative to substantiate that the women can also hold sacred thread. They say that as per this hymn *Śiva* and *Pārvatī* both had sacred thread. We have to state here that when this hymn pertains to the context of their marriage, how then thread ceremony was made at the time of marriage ? Whether thread ceremony is made in course of or simultaneous to marriage ceremony or in course of Brahmacarya (celibacy)? If we say it is made in course of marriage, what will in that circumstance, the wife should do i.e. whether she will perform domestic chores or visit at Gurukula for study? Hence, one should understand that one specific rite namely, *Durgopavīta* was performed by *Śiva* and not by *Pārvatī*.

11. One more hymn clarifies the position more apparently as :

> **यज्ञोपवीत मार्गेण छिन्ना तेन तपस्विनी।**
> **सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शिनी।।** (वा० रा० ६। ८१)
> *Yajñopavīta mārgena chhinā tena tapasvinī.*
> *Sā pṛthivyāṁ pṛthṛśroṇī papāta priyadarśinī.*
> (*Vā. Rā. 6/81*)

Above hymn is an averment of **Rāvana** before ***Śrī* Rāmacandra** in which an event of beheading *Sītā* articulated (**Viz.** articulated by illusion) has been referred to. It has been mentioned that Rāvana cut-off *Sītā* just form the organ on which sacred-thread is put, how-

ever, it has nowhere mentioned that *Śitā* was with sacred-thread when Rāvaṇā, in his averment, killed her. An exact meaning that hymn purports is-Rāvaṇa with his sword attacked and that weapon had cut-off Sitā's body in two part **Viz.** from left shoulder to right armpit. It means body of *Śitā* was cut-off from the spot for thread, into two parts. Nothing worth connotation on Sitā's being with thread is existed in this hymn.

12 सन्ध्याकालमना श्यामा ध्रुवमेष्यति जानकी
नदी चेमां शुभजलां सन्ध्यार्थे वरवर्णिनी॥ (वा० रा०)
Saṁdhyākālmanā śyāmā dhruvameṣyati jānakī.
Nadī cemāṁ subhajalāṁ saṅdhyārthe varavarṇinī.
(*Vā. Rām.*)

All commentators, in course of explaining this hymn have accepted its probable meaning that-***Śitā*** had visited at that beautiful river for listening to the call of nature and God both in the Samadhyākāla (**Viz.** the prescribed time in morning, noon and evening for concentration of thoughts on divine worship in any of the norms contemplated therein). Actually, this event had happened in the morning when lord **Hanumāna** in course of his search for Sitā; looked a river filled with fresh and cool water and began to think as if, *Śitā* is in *Laṅkā*, she would have certainly come this time near its bank. The purport may be any out of bath, call of nature, prayer etc. taking in mind, the womanly activities Saṁdhyā is a compound term which has a straight meaning-any manner for due prayer of almighty god. When things are such, how can then be said and prove that Sitā used to do study on Vedas?

13. Certain people are confused of the phrase "Juhotisma" (used to do **havana**) in- **'अग्निं जुहोतिस्म तदा मन्त्रवत्कृतमंगला'** (वा.रा.) "*Agnim juhotisma tadā mantravatkṛtamangalā*" (*Vā. rā*) hymn. The learned poet **Vālmiki** has brought in light this confusion *ab-initio* as one may duly understand by an eye on its preceding context. This context pertains to the time of *Rāma's* enthroning. *Kauśalyā* had called *Rtvijas* in order to complete that act without any disturbances. As the hermit has made clear by stating **'हावयन्ती हुताशनम्'** "*Hāvayanti hutāśanam*" phrase in preceding hymn, its real meaning is -"*Lord Rāma* saw his mother engaged with the *Havana* duly ar-

ranged by hermits". One should understand the root **'Hu'** as use to digest clearly the inherent meaning lying in the original hymn. No reason for the confusion will remain when this is done.

14. Certain people want to take as corraborative of the Female Hermits (Ṛśikas) like **Gārgī, Maitreyī** etc. who were known to **Brahma** and who had done study on *Vedas*. However, the exceptions so existed cannot shatter the common rule. If *Vedas* are known to certain women on account of celestial wisdom and intelligence acquired in the previous birth, it is not meant that all women should be given right to read *Vedas*. So far as the conceiving of the hymn is concerned, the birds like pigeon and animal like bitches are also in that list. ***The aphorism as Kapota Sūkta, Saramā Sūkta etc. are the Sūktas of the same effect. Should we understand from these exceptions that a pigeon and the bitch Saramā had done study properly by offering themselves in the service of their preceptors?*** If someone says so, it will only his gross mistake. Actually, it was the influence of the wisdom acquired in the previous birth which automatically enabled them to know *Vedas*. These are mere exceptions and generally, happening of such phenomenon is far impossible. *Readers may understand easily that how these examples can be made corraborative to substantiate the cause for all women?*

Thus, we give rest to this topic here as everything about thread ceremony and study on *Vedas* have been discussed.

——★★★★——

ABOUT SAMĀVARTANA (Convocation) CEREMONY (Alias completion of study and ready to enter behavioural world)

AN APPROACH OF VEDAS

युवा सुवासाः परिवीत आगात् स उ श्रेयान् भवति जायमानः।
तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः॥
Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ.
taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.

The man in his youth subsequent to thread ceremony and completion of the period of **Brahmacarya (Celibacy)** holds decent garments and enters in the couple life **(Gṛhasthāśrama)**. He on af-

tainment of this new birth, fills his bossom with the ***bona-fide*** and benevolent thoughts and the, most patient scholars, lead him to the progressive path.

The author of scriptures has provided for **Samāvartana** ceremony for the bachelor ***(Brahmacārī)*** who has completed his education or study on ***Veda*** with systematic manner while living in Gurukula or the institute of Education ***(Śikśālaya)***. This ceremony is still prevalent in one or other forms. In modern colleges, It is called convocation on completion of graduation and post-graducation. However, there is a sheer difference in its ***Vedic*** and that of its modern form. It is true that the Chacellor of the University also delivers a haranque on the occasion of convocation like the preceptors of ***Gurukula***, nothing like message of living a controlled or balanced life and an ideal life is given now-a-days for the Graduates gathering on that day. This is the reason, *the modern Institutes of Education alias the centre of luxury and bad habits can give only mis-conduct, autocratic and egoistic graduates which do nothing but inflict pains on the society wherever they get employment or do any other avocations.* The centres of modern education, can even not reprodure healthy citizen for the future due to their being loose character since the days they are enrolled in colleges. A majority of such graduates can be easily seen thin and lean with wrinkles on their faces like old or senior people. They only thus, increase the cases of T.B. , fistula etc. dangerous ailments.

The ailments abovesaid has direct nexus with the repeal and abandoment of the traditions and ceremonies as nothing like these is existed which can lead them towards the path of morality. *The hermitages of the learned preceptors equipped with the austerity and serenity in character have been replaced by the teachers in modern school and colleges.* When the teachers and professors, responsible for teaching; themselves are slave to passion and lust, it will mere folly to imagine that they would impart a sense of bachelorhood **(Brahmacarya)** among the students taught by them. *One can easily see the professors and teachers in theatres, clubs, casinos and likewise other places of luxuries and merriments at the cost of morality.* The so called students on completion of their study by hooks and crooks, when enter into the outer world and get any job or avocation, indulge themselves in the said luxuries at the cost of health, character and the money earned. Finally, they fall in the trap

of numerous dangerous diseases, we see that at the occasion of Samāvartana ceremony, the bachelors were given the key notes on modest and moral living in order to make them an enlightened citizen, an unique ideal of **'प्रजायै गृहमेधिनाम्'** **"Prajayai Gṛhamedhinām"** was put for analysis before them and thus, they are permitted to enter into couple life ***(Gṛhasthāśrama)***. Here also he was suggested to live a balanced life. The learned authors of Scriptures have provided for the following acts on the occasion of this ceremony-**For instance**- ***Gṛha-Yajña***, Conse-cration bath with eight pitchers, to put garments and ornaments and an speech on consecretion or convocation. These all acts are perfect in themselves from the angle of science and hold most importance. We have already discussed in detail about the worship of planets etc. in preceding chapters. We had told there about the influence and effect of the sun and moon etc. planets inspite of their location so distant from the earth.

——★★★★——

CONSECRATION WITH EIGHT PITCHERS

A consecration with eight pitcher water is the cardinal feature of this ceremony. These eight pitchers are put in a row in the eight directions and the bachelor takes bath with the water filled in them. This water duly spelled with the ***Vedic*** hymns being equipped or stimulated with celestial powers; not only endows the bachelor with healthy body and mind, but also awares him of eight type *Maithuna* (coition) which were prohibited during his bachelorhood. The graduated bachelor gets leave from the strict rules of bachelorhood till then observed by him and the prohibited items of that time like coat, shirt, shoes, umbrella, ornaments, scented oils, flower garland etc. are put on his body by his preceptor himself *yet he is alarmed not to think that he will do now arbitrarily whatever he likes and he will indulge himself in satisfying his lust and affection etc. defects instead of maintaining an ideal couple life.* He is made alert not to bring in his mind others' wife, story pertaining to her, any touch with the others' wife, any joke or merriment, embrace, an eye on her face, living in solitude with other's wife and do coition with her. It means he will avoid to indulge in such acts. The scriptures have provided for bath simultaneously with the water filled in eight pitchers perhaps for making him alert everytime from the above defects.

As the modern bachelors are never educated on this aspect of behavioural education, they feel in couplelife full of pains and pricks. When an innocent wife sees that her husband has love affair with another woman and he several time, repeats the days he passed with girl-friends during college days, a thunderbolt befalls on her innocent heart. She never live peacefully due to melancholia so created and it causes tensions everytime in the home. Finally, this pious relation ends with the divorce.

Another consequence for ignorance on this aspect of education causes lossof character among the youth boys as they continuously fill their minds with the thought of other's wife, start chatting/talking with them even on obsene matters, stare at them with words of irony or appreciation on their beauty. Finally, they fall prey to the several diseases. Hence, the main objective of this act is to keep in mind, always the digit of eight.

HOLDING GARMENTS AND ORNAMENTS

Garments and ornaments have specific place in the human life. These not only protect the body from the severe effects of summer, rain etc, but do also accretion or enhancement in his physical look. Best garments are considered as indicative of high standard of living and one can easily take a glimpse of the thoughts and economic condition etc. of the concerned man. A famous poet has stated- **'वासः प्रधानं खलु योग्यतायाः'** *"Vasaḥ pradhanaṁ khalu yogyatāyāḥ"*. **Viz.** the status and ability of a man is recognised by a glimpse at his garments and he receives honour in the society accordingly. The ocean had offered his beautiful daughter Lakṣmī to lord Viṣṇu as he has had beautiful ***pitāmbara*** (the upper garment) but this same ocean had offered dangerous poison to lord ***Śiva*** because he was naked ***(digambara)***.

The poet in above witty piece of verse, has aptly established the importance of garments and ornaments for human body. The use of oxymoron has been fairly and tactfully made herein. The prolong exercise of ten or twelve years as per respective Varna, the bachelor (Brahmacari) has to pass with simple garments like ***dhoti, kaupina, gāti*** etc. Wearing flower garlands, putting ornaments on body, doing massage, using soap for cleaning purposes, putting collyrium on eyes, looking face on mirror etc. things and acts were

strictly prohibited and he was not allowed at all. As a particular mode of living makes the man habitual and after lapse of several years, he does not want to do any modifications because of indifferent attitude for any changes, the bachelor also is less interested to adopt the style just contrary and different than that he practised since so longer period. However, the life after bachelor-hood leads him to accept all these things. He cannot receive any honour from the society if these things are not adopted by him. As these things provide protection and safety to his body, he may suffer if these are not adopted by him during the life after completion of bachelorhood. This is the reason, the preceptor himself makes the bachelor to dress with these garments, ornaments and cosmetics on this occasion. These things are held or put by him on his body when certain **Vedic** procedure is followed and respective hymns are recited. It indicates as if the preceptor himself is allowing him to put these things in his use since that day.

All hymns to be recited at this occasion describe the merits of the things used by the bachelor in course of solemnisation of this ceremony. One can duly understand the importance of those things.

LECTURE ON THE OCCASION OF CONVOCATION

Ācārya oftenly delivers lecture (Preaching) in course of the disciple is getting study under him unless it is completed. However, the lecture given at the time of convocation (**Viz.** when the study is completed) is of utmost importance and has its deep influence on the life of the disciple participating in the convocation. ***Each word of this lecture embeds the brief account of the whole passage of human life.*** It seems holding ordinary considerations and things of common life, yet this lecture has unique power to promote or demote the human life. This vital teaching is intended to touch and imprint in the heart of the bachelor so that he could apply it unforgettingly through out life because it is the last lecture on completion of the study. The bachelor should keep with letter and spirit, this lecture in his heart always afresh and exercise the points explained. We suggest our readers to see the broad pattern of this lecture in ***"Saṁskāra paddhatis"*** because we afraid of undue prolix.

—★★★★—

AN APPROACH OF MARRIAGE CEREMONY

ITS VEDIC PATTERN

(क) गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या
जरदष्टिर्यथा सः। भगो अर्यमा सविता
पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः॥ (अथर्व १४.१.५०)

(a) *Gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā*
jaradaṣṭiryathā saḥ. Bhago aryamā savitā
purandhirmahyaṁ tvādurgār hapatyāya devāḥ. (Athrva 14.1.50)

Viz. O' nice lady' I entertain your hand in order to get enhancement in luxuries. Live with me happily upto old age. The gods like ***Bhaga, Aryamā, Sun, Indra*** etc. have endowed you with me for the survival of household life.

(ख) ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः।
मया पत्या प्रजावति,संजीव शरदः शतम्॥ (अथर्व)

(b) *mameyamastu poṣyā mahyam tvadād bṛhaspatiḥ*
Mayā patyā prajāvati samjīva śaradaḥ śatam .

(Atharva.)

Viz. May! this wife accept the maintenance provided by me. O'lucky spinster! Jupiter, the preceptor of gods has blessed me with you. O' fertile lady (*Prajāpati*)! live with all defence and pleasure with me (**Viz.** your husband) upto the length of one hundred years.

The most cardinal and important among sixteen ceremonies is the marriage ceremony. This ceremony is not only the fundamental basis for all *Āśramas* but for the *Varṇas* also. Actually, it is the root cause for creation. From a wider angle, we see it as natural ceremony which joins masculine with the feminine. This process runs ceaselessly throughout the world among all organisms. The origin of the matters either minutest or largest molecule/particle, takes place by virtue of very process. Not only human beings, animals, birds etc. but all vegetations, medicines, creepers etc. autotrophs and aquatics get their birth as a result of male and female cohabition. All kinds of fruits, cereals, pulses, food-grains, flowers, medicinal herbs etc. are generated by virtue of the same process. The trees and plants bear pollens and ovules like semen and ovular juice ***(Raja)*** found in man and woman. Pollination takes place during appropriate season by wind, flies, bees etc. in plants and trees. The pollens thus, reach at the pistil and do germination or insemination thereby fruits

are formed. Among several plants, pollens and pistils both are found altogether but at little distance and insemination takes place when the wind blows.

Thus, we see that this entire world rests on the marital conscious. So far as mankind is concerned, this ceremony is solemnised different ways and methods as adopted by different communities, classes, societies, castes and creeds. Marriage ceremony is solemnised in an atmosphere of gaiety and entertainment in almost all countries. Each country or region has its set pattern of marriage solemnisation and varied activities and rites are performed at this occasion. *A number of rites and rituals added to marriage ceremony are found without support of any scientific basis and there being lack of metaphysical touch, these can not instil the couple in permanent colour of love and harmony.* Hence, such marriage ties are seen breached when the tide of youth is set at rest. One can see a number of divorce cases pending and piled in different Civil Courts and thus, the couple are separated shortly. The percentage of such failure cases of marriage has reached at ninety in foreign countries but our India being follower of **Vedic** pattern, meagre cases of such failures are still seen here as compared to them.

Perhaps hardly any assumption, exists among *Āryans* that treats marriage only a tie to enjoy material pleasure but it has celestial or metaphysical objectives to achieve. So far as assumption of other races is concerned, they do marriage only to satisfy their carnal desires (a momentary physical pleasure during intercourse) and nothing more than this. ***The Indian hermits have stated not only physical harmony of two bodies but also a harmony and union of the soul, mind and the vital air (Prāṇa).*** They state that this ceremony is not confined to satisfaction of lust and lasciviousness but to attain emancipation is the supreme goal of an ideal couple life (*Gṛhastha Dharma*).The *Āryan* couples consider this marital tie as not merely of present life but they are mates since several previous births and will remain so onward also. ***This is the feeling which has made Āryan couple strong enough to maintain this tie and live happily throughout life.*** The two persons (i.e. bride and bridegroom) not familiar to each other, surrender under this spirit when this ceremony is performed. *Their souls get affected so deep as if it were not the first night of their marriage but they know one another since several births in past.* It is not more contract for satisfaction of the physical passions and not

also a bargain but a bunking ideal of self-sacrifice, control and spritualogy.

DIFFERENT METHODS OF MARRIAGE CEREMONY

We have stated a little early that this ceremony is solemnised with varied manners and rituals in different countries. We think it appropriate to give a brief account here of the traditions practised in different countries, by several races and sects for perusal of our various readers–

England: On this occasion, the Christian bride and bridegroom appear in any Church. They exchange their hankies, rings etc. and listen attentively Bible from the monk. They then take a oath for living together equally in good as well as bad weather of life, poverty and prosperity, healthy state and sickness, with continued love for each other and take mutual care throughout life. The bridegroom while putting ring on the ring-finger of bride says– "I solemnise marriage with this ring and assign you with the worldly things in the name of father, son and the soul *Ulkuḍas*". Thus, with this rite, they join each-other as life mates.

Australia : The brother of bride takes a visit at the home of bridegroom with a burning splinter *(Maśala)* in his hand and the brother of bridegroom does the same by taking a visit at the bride's home just then; they are married.

Vāpara Islands : As per the rites prevailed here, the bride hides herself in a dark room and the bridegroom does effort to search her. In case, he is able to search her within fixed time, the marriage is solemnised otherwise; they are not allowed to marry.

Bulgaria : The bride and bridegroom both are pushed into a dark room for a week before their marriage. The marriage is solemnised thereafter if both are agreed to and accept one-another.

Jerusalem : A bandage of cloth piece is tied on the eyes of the bride and it is opened only when all rites of the marriage are performed.

Japan: White garments on the body of women are not considered auspicious for these occasions in Japan but garments of

the same shades are given to bride on the day of marriage. These garments are indicative of her being *Parakīya* (married).

Egypt : The bride and bridegroom here are not allowed to see each-other until the marital rituals are completed. This rule is strictly observed there.

In Koryak and Śabara races : The bride here lashes hard with stick on the body of bridegroom. The bridegroom happily bears the pain so inflicted in hope that he will enjoy the pleasure of intercourse after marriage. Then they are married if he is not departed.

Tibbet : The bride here is given milk to sip which is defiled by the bridegroom.

AN ABRUPT SCENARIO OF MARRIAGE CEREMONY IN ĀRYA SAMĀJA

In very context of marriage ceremony, it would not out of place to mention the system of marriage prevalent in **Ārya Samāja**. In order to make apparent before readers the procedure followed by *Ārya Samāja*, I would like to mention my personal experience herein. Once I was invited by one of my close friend in the marriage of his daughter and I visited there. This gentleman was unattached to any particular religion and absolutely liberal in this matter however, the bridegroom party was strong follower of *Ārya Samāja*. Hence, it was ascertained that marriage will strictly be solemnised as per the rites recognised by *Ārya Samāja*. The marriage ceremony started with honour to bridegroom, *Madhuparka Prāśana, Godāna, Kanyā dāna* etc. I observed that there was hardly any difference in the hymns recited as these are in *Sanātana Dharma*. Everything except worship of Lord *Gaṇeśa*, I saw there different than it is stipulated in *Sanātana Dharma*. My mind, when that process was going on, began to think on the mystery for which that important part extruded. In the meantime, the priest of *Ārya Samāja* called a muscleman and he quickly accessed to the altar. That man was with a pitcher full of water and a heavy log in his hand. My weaving pulses in mind suddenly dropped the subject matter unprocessed and made red-alert to see what has suddenly happened there. I in sheer

excitement, stood up and saw that nothing happened and the ritual of round taking (*Phere*) was under process. The bride was well decked with coloured garments and the bridegroom was behind her. That muscleman was just behind the bridegroom. I vehemently surprised to see that man when my eyes took him taking rounds with bride and bridegroom. The priest since beginning was giving broad explanation to the marital methods as adopted in *Ārya Samāja* and it seemed me as if impressing the spectators the high genius of *Dayānanda*. At this point also, he stated-'Gentlemen ! our *Svāmī jī* has laid down this method by taking in view, the safety of the bride and bridegroom. You know, the bridegroom is considered as king of the procession and a muscleman with stick in his hand is therefore, must for him as bodyguard akin to the ancient kings and emperors. This man can suppress the miscreants who do nuisance in course of this ceremony. The flames lifted up from *havana* may suddenly catch the garments and in that condition, this muscleman can extinguish the fire hence, he is carrying a pitcher full of water with him. This is the reason, he is addressed as Sturdy man (*Ḍṛdha puruṣa*').

My mind could understand the bridegroom as king and the muscleman as his bodyguard, but his presence at solitary moments in harem was beyond my understanding power. I know that *Phere* are indicative of those solitary moments hence, presence of a bodyguard was a new but ridiculous and irrelevant thing done by *Svāmī Dayānanda*.

Secondly, in case, the fire is erupted and it has gripped the whole pavilion, whether a pitcher full of water would suffice to control that fire? We therefore, advice the followers of *Ārya Samāja* that they should make previous arrangement of some people carrying *Maśaka* (leather sack) or that of fire brigade so that such devastating fire could be controlled. Further, a single muscleman cannot suppress the miscreants as they, would certainly in several number and commit nuisance intentionally. Hence, my second suggestion goes to them for keeping armed police force on the day of marriage. If for a while, we accept the first two things (viz. requirement of body-guard and water),what is the logic for the rounds taken by that bodyguard? It **prima-facie** substantiates the marriage of one virgin with two persons simultaneously. Whether there is any solution for such act?

Perhaps, it is exercised in *Ārya Samāja* like indirect entry of the second or prospective husband because this sect provides for the tradition of *Niyoga* (remarriage of a girl even when her first husband is living).

TYPES OF MARRIAGES

Manu has enuncited eight type of marriages by taking in consideration, the marriages solemnised by different races and the countries/regions. These are addressed as-

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ।। (मनु ३/२१)

Brāhmo daivastathaivārṣaḥ prājāpatyastathāsuraḥ.
Gāndharvo rākṣasaścaiva paiśācaścāṣṭamo'dhamaḥ.
(manu. 3/21)

Viz. The eight type marriages are- *Brāhma, Daiva, Ārṣa, Prājāpatya Āsura, Gāndharva, Rakṣasa* and *Paiśaca*.

Out of these eight type marriages, the former four including *Brāhma* etc. are considered as ideal marriages because a meritorious and enlightened bridegroom is called with all honour and offered with bride for entering in couple life as per this system. The latter including *Āsura* are condemned and stated as meanest category.

It pelts a stone to mind when we see that like western countries the latter four type marriages are being done in India, now and this trend is increasing day-to-day. Here, we need to peruse what **Manu** says about the *Āsura* marriage–

ज्ञातिभ्यो द्रविणं दत्वा कन्यायै चैव शक्तितः ।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म उच्यते ।।

Jñātibhyo draviṇaṁ datvā kanyāyai caiva śaktitaḥ.
Kanyāpradānaṁ svācchandyādāsuro dharma ucyate.

We see that very *Āsura Vivāha* is in vogue in Punjab etc. some states where the father of bride extorts several thousand rupees from the bridegroom party. The same but in changed form can be seen in Bengal, Bihar etc. other states where the bridegroom party sells him for handsome amount extorted from the bride party in the form of *Tīkā* and dowry etc. Such traditions are like scar to the society. This

evil is now spreading rapidly over the whole country. Its consequences are not far to seek as the newspapers and periodicals give frequent reports of dowry cases where the innocent daughters are dozed with kerosene if they could not bring considerable dowry to their in-laws house. The second consequence is that enlightened but poor young man can not get civilized and educated bride because of not able to pay the cost charged by the bride's father on one hand and the educated and meritorious virgins of noble family are on other hand, assigned with the rudes because of inability to pay handsome dowry in their marriage.

They have to pass their whole life in pains inflicted by the rude and uncivilized husbands for which not once but oftenly, they curse the social vices. It is the need of hour to solemnise the marriage *Brāhma* type for which neither any ostentation nor considerable money is required. This system should be propagated throughout the world and specifically, India should stick to it strictly. It requires merely a *khādī* garment and the flower, water, fragrance or scent etc. homagial goods which can easily made available at all places. The bridegroom Should put auspicious garments, he should be given honour in adequate manner and then the hand of virgin is to be assigned with him. **Manu** has stated in this context------

आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम्।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः।। (मनु०)

Ācchādya cārcayitvā ca śrutiśīlavate svayam.
Āhūya dānaṁ kanyāyā brāhmo dharmaḥ prakīrtitaḥ. (Manu)

The ideal marriage system is so easy as rich and poor all people equally can do marriage by adopting this system

BRĀHMA MARRIAGE VERSUS LOVE MARRIAGE

This context as appears will remain inchoate if modern system of lovemarriage or *Gāndharva* marriage as per *Manu* is not described. We observe this system in vogue among the youth trained on the new system of education. Numerous novels, stories, episodes and 90 percent films are stimulating the youth to prefer love marriage and these so-called media indirectly preaching the society to issue licence of marriage to modern youth if physical relation is established among them. They give no care to the

means either good or bad for establishment of physical relation between a girl and a boy. They declare the society barbarous if it does not allow the youth to solemnisen marriage. A number of fictions and romantic stories are created in support of love marriage. The modern educated people are strong in their opinion that pre-marital relations between the boy and girl are must and they should do marriage only when their love is confirmed.— 'Irrespective of momentary and Just for carnal satisfaction, it should be accepted as love and both such lovers should do marriage' ***it has become a marriage formula in this non-sensitive or inert world. Contrary to it, the formula of Āryan caste is that-'As the marital relation has been settled under permission of the girl and boy, both of them should now do permanent love with each other. In brief, the foreigners do marriage with the mate which they wish while Indians love with whom they do marriage.***

It is an absolutely illusive concept to recognise-'where is love, there's marriage". As such love stands on the exterior beauty, it is not permanent. Palace or castle of couple life is not reinforced if it is erected on the foundation of physical beauty or likewise other exterior qualities. We do not want to see with eyes of mind, the cascading effects of love marriage or voluntarily marriage by taking the examples from the pos-marital life of western people. They only know and suffer dire consequences of such marriages just after some years subsequent to marriage. You should know in brief that a slight wave of strong wind (i.e. changed circumstances) is suffice to collapse that castle of couple life. ***The foreigners consider it like puppet game which has no reality. The couples so joined, start suspecting on each other because their heart knows that such love was formed within seconds and it will or may collapse or crack with the same speed.*** An author namely, **Sir Molkus** has contributed a lengthy article in ***'Literary Digest'*** in which he states about Russia—

"A passion to do marriage is suffice in the eye of law for the women and men there. It is left on them if they want to do entry of their names on marriage register or not. ***Divorce can be given on Tuesday even if marriage solemnised on Monday.*** One lakh wives were left alone by their husbands, the children of as much as ninety thousand women could not see the men who may accept them as

their own and eighteen thousand women had filed applications in Civil Courts to direct their husbands for payment of maintenance expenses for the children. This report pertains to the year 1926.Thus, a sum total of two lakh eight thousand women have no permanent place to live. This is as per the government record hence, whatever the numbers left unrecorded; it is difficult to make their estimate. Who will provide maintenance with the children of two lakh eight thousand women? The unclaimed children in Russia born under the phenomenon of Monday marriage and Tuesday divorce, are forty lakh in number." (*Literary Digest, 6th August1927*)

As per the recent news, a spinister in Russia has made a new record by marrying with two husbands within one hour and both then dead. This event has puth forth the naked picture of couple life in foreign countries before the world.

A WOMAN BECOMES WIDOW TWICE WITHIN ONE HOUR

Leningrad,13,Jan.1950 : A young lady here has made a new world record by getting widowhood twice within one hour. It is reported that her soldier husband was in prison. The lady got information of her husband's sudden arrival after acquittal from imprisoned soldiers cell. As she could prepare to receive him at station, a wire informed that her husband has dead. She immediately did marriage with her another lover. In the meant time, she came to know that the first lover is not dead but proceeding to his home safely. The lady immedeately left behind her new lover and went at the station but saw that someone other soldier having same name is present at station and thus, it was confirm that her husband was dead. She returned at home but saw here that her deperate lover has committed suicide by hanging himself. (Dainik *Amarabhārata*, Delhi 15-6-50)

The abovementioned scenario of the social condition in so-called civilized nations is suffice to understand the consequences of the love marriages. We should get a lesson from these events and

abstain from the tendency of blind mimicry with western countries. ***It is the need of the day that the novels, plays, dramas and films giving, rise to such tendency should be banned and certain restrictions should be imposed if it is not possible. As a reformative step, Brāhma type marriage should be propagated far and wide.*** The *Āryans* has laid down a strict principle of marriage not based on love but love based marriage. The volumes like *Mahābhārata* and *Rāmāyaṇa* etc. are in confirmation with this principle as "the custom of *Svayaṁ bara* prevalent that time among *Kṣatriyas* brought finally dire consequences. Far to say about *Śakuntala* and *Duṣyanta*, Nala and *Damayantī* when the *Svayaṁbara* of *Draupadī* and *Sītā* resulted in great wars and severe massacre. History is evident that *Svayam bara* of *Saṁyogitā* resulted in enemity between Jaichand and *Pṛthvīrāja* and finally it made India to suffer with slavery under foreign rule not less than one thousand years.

WHEN SHOULD THE MARRIAGE BE SOLEMNISED ?

A ridiculous scenario is observed now-a-days about an adequate age of marriage in the world. One side, we see the child marriage in which bride and bridegroom both do not know anything about marriage more than enjoying tasty food, decent garments, people gathering and an interesting festivity. At the another side, we see the girls kept unmarried upto the age of twenty four or twenty five years. Their guardians deliberetly keep eyes shut on their age and usual changes in their activities and thus, push these innocent virgins to indulge in corruption. In my humble opinion, both these customs are not allowed in our scriptures hence, not only fatal but destructive also to the society. ***I felt my heart sinking when in countryside, I saw girl of not more than four or five years age, taking Phere (Bhāṅwara) on lap of her mother***. In case, the girl is less than four years, the bridegroom gets Bhanwara with a lump of Jaggery. ***Similarly, when I see girls having more than 25 years age yet unmarried in so-called civilized and educated families, my mind feels anxiety***. Everyone knows that European countries are coldest regions and the

reproductive organs take longer time to develop, hence, the girls do marriage there at the age of 25-30 but in our India, a tropical region, girls receive menses at the age of twelve years yet their parent, the blind follower of western culture aggravate their pains by retaining them upto that age. This is the reason, illegal birth of children, abortion, debauchery events take place in metros in a routine manner.

The first category of marriage results in birth of feeble babies due to information on sex prior to the growth of the organs while the second category results in debauchery, unpermitted sex, corruption etc. evils because it is natural that in the lack of means at adequate age, the youth are misdirected. The law and order system in society thus, meets to chaos and derogation. We have already explained in preceding pages that marriage is a natural ceremony and it results in increase in the creation by union of the male and female gametes. Hence, we should give priority to the nature in course of ascertainment of exact age for marriage.

While ascertaining the age of marriage, we should see first that at what age, the reproductive organs of a male and female are fully developed? The fertility in woman is developed at the age of twelve to sixteen years in various countries but in tropical regions, it is fully developed at the age ranging from ten to fourteen years. All people generally know that characteristics of youth in woman are appeared in the form of accretion in beauty, emergence of breast and certain changes in her posture and gestures. Her menses are also started. It is main indication of her being capable to conceive. It is an excellent change which naturally takes place and pulls her childish innocence and puts at the gateway of youth filled with worry, gaiety and gloom. Upto that time, her feminine sensitivity is aroused and awaken. She gradually starts understanding the worldly affairs. Intoxicant passions gradually draw a map of colourful world in her mind and she wishes a company of man able to bring her dreams into reality. It has been stated in **erotic**-

रजस्वला च या नारी विशुद्धा पञ्चमे दिने।
पीड़िता काम बाणेन ततः पुरुषमीहते।।

Rajasvalā ca yā nārī viśuddhā pañcame dine.
Piḍitā kāmabāṇena tataḥ puruṣamīhate.

Viz. The woman after her menses over, becomes passionate for courtship with the man on the fifth day the menses.

We thus, have discussed the development characteristics of the feminine gestures. We would now like to state that development in male takes place from the age of eighteen years and this process is completed when the man attains the age of twenty five years. At a juncture when adolescence says good bye one hand and the youth age steps on the other, same posture and gestures arouse in young boys as it is appeared in the girls. This transition in age has particular significance in the life of the children. Certain people expert in ethics state that tide of thoughts arouse at this age and the children/teenagers may be misdirected if strict vigil on their activities coupled with monitoring on their etiquette is not imposed. They may fall prey to the company of Savage and miscreants.

Having understood duly these stages of youth emergence in male and female, it remains to discuss whether marriage is to be solemnised ante or post development of the body.

After a perusal in depth, we would come at conclusion that the girls should be married immediately prior to their menses neither very early nor very late from this stage. So far as age determination of a man is concerned, his body should be duly developed and he should has completed the period of celibacy. Such marriage will not only execute a bond of life-long love but blessed with healthy and sturdy children also.

The ***renowned hermit, Suśruta, the eminent Ācārya of physiology*** has stated in this context–

अथास्मै पञ्चविंशतिवर्षाय द्वादशवर्षीयां पत्नीमावहेत्।
(सुश्रुत शारीरस्थान १० सू० ५८)

Athāsmai pañcaviṁśativarṣāya dvādaśavarṣīyām patnīmāvahet. (Suśruta sarīrasthāna, ch. 10 su. 58)

Viz. A man attained to the age of twenty five years should do marriage with a girl of twelve years.

It is essential to understand here that marriage and Insemination are two distinct and separate ceremonies and these are

performed at the distinct ages. *Suśruta* etc. hermits accepted twelve years as an adequate age for the marriage of a girl but in the meantime, it has been accepted sixteen years for insemination (*Garbhādhāna*). In his successive formula (*sūtra*), **Suśruta** states–

ऊनषोडशवर्षायामप्राप्तः पंचविंशतिम् ।
यद्याधत्ते पुमान् गर्भं गर्भस्थः स विपद्यते ।।
जातो वा न चिरंजीवेज्जीवेद्वा दुर्बलेन्द्रियः ।
तस्मादत्यन्तबालायां गर्भाधानं न कारयेत् ।।

(सुश्रुत शारीरस्थान १०, ५९-६०)

Ūnaṣoḍaśavarṣāyāmaprāptaḥ pañcaviṁśatim.
Yadyādhatte pumān garbhaṁ garbhasthaḥ sa vipadyate.
Jāto vā na ciranjīvejjīvedvā durbalendriyaḥ.
Tasmādatyantabālāyāṁ garbhādhānaṁ na kārayet.

(Suśruta sarīrasthāna 10, 59-60)

Viz. in case insemination is made by a man having age less than twenty five years with the woman having age less than sixteen years, the baby dies in the womb. Even if the baby is born, it can not live any longer and if it lives, its structure of body will remain feeble always. Hence, one should not do insemination or intercourse with a woman less than sixteen years of age.

Owing to ignorance, the people are forgotten this specific fact. They consider the marriage as licence to play with the body of woman without giving mind to her age. The critics do criticism of *Smṛtis* and hermits for early marriage laid down by them, seldom know duly that the great hermits never expect early insemination or inter-course. It is a mystery beyond the approach of common people. Imagine for a while that why do all authors of *Smṛtis* and physiologist like **Suśruta**, unanimously, support the opinion of marrying a girl at her twelve years but the age after sixteen years for insemination? The hermit states categorically, the father of a girl as evil-doer in following hymn–

प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ।
मासि मासि रजस्तस्याः पिता पिबति शोणितम् ।। (यम संहिता)

Prāpte tu dvādaśe varṣe yaḥ kanyāṁ na prayacchati.
Māsi māsi rajastasyāḥ pitā pibati śoṇitam. *(Yama samhita)*

–and this is the reason that he (Suśruta) never allowed insemination prior to sixteen year of her age?

Solution to the above query lies on the fact that marriage is a ceremony that brings at focus, the woman mind so that she is not misdirected after menses as limitless passion for sex is aroused in her heart just after she attains puberty. Such tide of sex appeal will rest on the husband if she is married at the age of puberty. She would not think of the other people as her mate and her chastity will remain intact. In case, she is mis-directed at her age of puberty, it would be difficult for her to bridle passions subsequently thereby loss of her character. Taking in account, all these things; our learned hermits have suggested marriage of the girl immediate before the menses. The custom of **Dvirāgamana**, a scientific custom was therefore, made so that the girl could live with her father till the appropriate age is attained. This custom is still in vogue in several regions. ***The age at which the spinsters are married today, they are lost of till then, the pious thought of chastity. A number of sketches till then are formed and erased in her mind. It is impossible in that circumstance, that she will prove a chaste woman.*** If the foundation of any building is disturbed or dwindled, irrespective of the walls erected on boulders; nobody can prevent it from the collapse.

All thinkers of this universe/world irrespective of their being Indian or foreigner, all are of same opinion in the matter of marriage. We think it cogent to mention some opinions of the Western thinkers after giving a discuss on the opinions of the Indian thinkers–

"It is not good for a man or woman to live alone. Our tendency of the time is apparently increasing avoidance of marriage or its postponement until age when an adaptive one individual of the couple to the other is difficult; because habits have became fixed so firmly that their adjustment is a difficult or at least, annoying process. Obviously, therefore it seems to me that early marriage should be encouraged." **(Thomes A. Edison** renowned inventor of Gramophone).

Similar thoughts have been expressed by **Mr. Lucky** *at one place in his treatise* **'History of Etiquette'**. *He states, here– "The nearly universal practice of the custom of early marriages among the Irish peasantry has alone rendered possible that high standard of*

female chastity that intense and jealous sensitiveness respecting female honour, for which among many failure and some vices, the Iris poor have long been pre-eminent in Europe".

A number of other western thinkers have also accepted the fore-sightedness of Indian composers of scriptures and recognised the fact that early marriage is the best system for gain of true pleasure and peace.

WHY IS THE MARRIAGE SOLEMMISE ?

Marriage is that sacrosanct and significant ceremony which has played an important role in converting the man, mere a mammal into an ideal man. The school of marriage is the most ancient and we can say categorically that marriage system would have started since the very beginning when the first forefathers of mankind had initiated the social life. The country in proportion to the adoption of this system at specialized and developed form, become civilized, enlightened and progressive. Had the marriage system not in existence, the life of human beings would have become worse than the animal. The relation like mother, wife, daughter and sister would have no importance and identity. *The man would move to and fro in search of woman in order to satiate his lust, would do rape, assault, fight and would engage his mind on destructive measures more than a wise but barbarous animal.* This he would have done like a dog and a number of puppies born as a result of such illicit intercourse in autocratic way, would wander through lanes and streets without home, any permanent shelter, no schooling and college education. In that state of affairs, an animal nation would build in which no culture, etiquette and knowledge expected. It is the marriage which endowed man with home, family, engaged him in productive works for maintenance to be provided with the family members and thus, there originated a number of jobs and professions which now we are looking as a civilized world. In short, the *marriage was the factor which created the necessity and under influence of needs, the man gradually did numerous inventions as per the dictum–. 'Necessity is the mother of invention'.*

Marriage is not mere an organ of a managed social life but its

objective is greater, widest and that of divine spirituality. It is tough to understand the magnificence and depth of this system particularly for the western world but not so for the Indians as their own hermits and philosophers have laid down the foundation of the school of marriage on the supreme ideals.

FIVE PRONG OBJETIVES OF THE MARRIAGE

1. The first and foremost objective is to join male and female for reproduction. We have already stated in preceding paras that male and female gametes are found in all organisms of this nature and under natural stimulation, they cohabit each-other for the purpose of reproduction.

2. It is said that human body is acquired only when the privious births as animal, bird, insects, moth etc total eighty four lakh in a seriatim crossed. At this birth, almighty god has provided the man with wisdom all benevolent yet the animality leaves its prints deep in him and it leads the man careless, arbitrary and autocratic life in the matters of behaviour, etiquette, and consumption. *Each man holds naturally, sex appeal for all the women of the world and each woman holds in her heart, lust for all of the world* **Viz.** *attraction between opposite sex is natural.* Whenever, he or she gets opportunity or deems it as an opportunity; un-mistakenly, they reveal that animality. History is evident of the lascivious tendency in *Yavana* kings who had filled harems with beautiful women abducted. During the partition of *Bhārata* and *Pākistana*, this animality was appeared in most naked form with rape, assault, abduction etc. cases. Hence, **the marriage ties up this undetered lascivity and gradually leads the man and woman towards conquering the same for emancipation. Thus, *it is the* next objective of the marriage.**

***3. The third objective of marriage is to pay-off the debt of Pitṛs* by reproduction and thus, maintain the chain system of the family.** Lascivity is not the objective of the marriage but reproduction as it is said–**प्रजायै गृहमेधिनाम्** *"Prajāyai gṛhamedhinām"*. The **Vedas** has recognised reproduction as the main objective of the marriage– **मया पत्या प्रजावती** *'Ma yā patyā prajāvatī'*. A theist man always owed to god, *Ṛṣi* and *Pitṛs*. He pays- off the first debt i.e. debt of god by

doing prayer and *saṁ dhyā* etc. A study on scriptures and Vedas; pays- off the *Ṛṣi* debt and *Pitṛ* debt-reproduction i.e. children are born. Besides it, the soul being a fraction of the almighty itself, he naturally tends to the trio properties i.e. when truth, mind and heart (*Cid*) and pleasure. The truth has nexus with the perceivable topic because it is meant by entity or existence. A man desires maintaining his entity undeterred and continuous and the children are the fruits of this desire. Hence, he feels satisfaction when children are reproduced. Son is his own form and he deems his entity is preserved in his presence. Very tendency originates the tradition of marriage and the man does his continuous efforts to defends this tradition and does offerings, arranges several ceremonies etc.

4. Man is selfish by nature. He has the most affection for his body while others are negligible for him. The marriage extends this scope of affection.His affection for his body is then divided gradually in wife, son, daughter, near and dears etc. in the family. Thus, this self-love extends to family, then colony, street, city, province, country and then pervades in the entire world and thus, holds a prudent form of– **'वसुधैव कुटुम्बकम्'** *"Vasudhaiva kuṭumbakaṁ"* (**Viz.** universal brotherhood). Universal brotherhood is the climax of the affection and the man reached here thus, attains the highest peak of mental disposition which is described as–**यो माम् पश्यति सर्वत्र सर्वंच मयि पश्यति**' *"Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati'*. Hence, **extention of self-love upto the peak of emancipation is the fourth objective of the marriage.**

5. The fifth objective of marriage is to collect the properties like spirit of sacrifice, forgiveness, patience, contentment etc. and their practice in practical life. It is mandatory for every couple to serve each-other selflessly, to forgive whenever any falut or omission is committed, patience at the time of adversity etc. Very qualities provide the man with peculiar personality in the society when these are duly practiced and developed in the family. At this school of couple-life, the man gradually attains perfection as a result of thorough practice on the events requiring sacrifice, love etc. Thus, they gradually make the same efforts in walking through metaphysical routes and finally attain emancipation **Viz.** the supreme goal of human life.

AN OUTLINE OF THE MARRIAGE CEREMONY

The ring ceremony or *Vāgdāna* is performed when a meritorious, educated, healthy, beautiful and modest bridegroom matching with the virgin is proposed for marriage. This ceremony is performed as per the rules prescribed by the scriptures. Subsequent to this ceremony, the day of marriage is fixed in the presence of the *Venus* in sky and at an auspicious harmony of the stars, planets, constellations. *(We have high-lighted Muhūrta etc. somewhere else in very treatise)*.The bridegroom party is informed of that auspicious day and preparations are then started in both houses. Some functions are arranged as per traditions of the family, certain prescribed in scriptures and in the locality prior to the day of marriage. These are in diverse forms and it is impossible to highlight all those forms yet certain major acts are worth noticeable herein below–

WHAT IS *HASTA* (HAND) CEREMONY ?

Some non-pregnant women (whose husbands are alive) start the first act for collection of articles/things in the presence of benedictory songs sung by certain other women. This act is called *Hāsta ceremony*. This custom is the symbol of collection of eatables etc. for the marriage and stimulates the guardians to do good preparation for the marriage. As the woman is the part and parcel of the odd nature of the almighty, women in odd numbers gather and perform this act in an organised manner. Non-pregnant women are chosen because they can do enormus labour without feeling tired. Women having their husbands alive are chosen because they live always in happy mood and can vigorously contribute in the act.

In case, the widows are chosen; the flash-back will take place in their mind as it is not unusual and in the circumstance, it is natural that they will start weeping.

HARIDRĀ HASTA (TURMERIC HAND)

It is one of the part and parcel of the benedictory acts performed before the marriage. Its objective is to submit prayer for the pitṛs and imbue the atmosphere with vigour and gaiety by

arranging songs and dance programmes. All people gather at this occasion and do prayer of *pitrs*. This is a type of revelation of gratitude for the deceased souls whose descendants, these people are living in this world with pleasure and honour. Apart from prayer for the *Pitrs*, whole night awake is maintained and the women participate in various programmes of recreation and merryments throughout the night.

BĀNA (OIL)

This act is performed for decking-up the body of the bride and bride-groom. Seven women (whose husbands are alive) prepare material for smearing by milling barley and turmeric etc. They give bath to the bride and bridegroom seven time with curd, oil, **durbā** (special type of grass) i.e. three items.These three things are smeared on their body. The curd renders the body with smoothness, makes it cool and reduces the temperature down. Similarly, the oil is greasy and renders the body with shining. This mixture hence, removes itching, tension on the skin, reduces the temperature and thus, acts as immediate cure to the skin ailments. These things are smeared by using green plants of *dūrbā* and it enhances memory, energy and it is nutritious to the eye sight. The oil gets its qualities when it is mixed with the same. The curd makes the body refresh and smooth. This **Ubaṭana** or smearing material brings extra-ordinary shining on the faces of bride and bridegroom.

A custom of tying **Rakhaḍī** or **Rakṣā Sūtra** on the foot of bride and bridegroom is prevalent in all provinces. This thread is formed by oysters, betel-nut, yellow mustard, iron ring etc. things. As per the material science, all these things defend the couple from the invisible effects of the atmosphere coupled with a specific identity of them. They should be given leave from the tasks requiring enormous labour so that sudden ailments or any accident may not take place posing hurdle in the marriage. Their body glows with unprecedented beauty when five or six time *bāna* (decking-up the body) is made as per the procedure suggested in Astrology. The last act of this bath is of special importance. The final bath after *bāna* is given not with ordinary water but with the water brought by the brother and his wife

from the well in two buckets and the women then give bath to the bride and bridegroom which is sieved or filtered by those seven women at the time of giving bath.

It is evident that the process of carrying water for the bath of bride by her brother and his wife symbolises the love, sacrifice and *bona-fide* of the elder brother for his younger brother and sisters. However, to sieve again that water is a different and irrelevant thing. Some people may submit their contention. Hence, it is good to explain it also. It indicates that since this day, the behaviour of brother and his wife will be taken in account by the society and they should take all care while dealing with them. It is a challenge like from the side of society that they should since this day, apply adequately their mind not only heart while dealing with their brother and sisters because in case of bridegroom; he shall be deemed as coparcener to the parental property after marriage and in case of bride, the liability to look after her time-to-time and provide with services will increase.

WORSHIP OF PAVILION OR *MAṄḌHĀ*

The custom of adoring pavilion or *Maṅḍhā* is found prevalent with slight modifications in almost all regions. Somewhere a wooden pole, certain other places, a pavilion and somewhere it is existed as the worship of a pavilion formed by banana etc. The best is the formation of *Maṅḍhā* by four *Sakoras* (pots) made up of clay with holes in them as very *Maṅḍhā* has been recognised by our Vedas. These four utensils (*Sakoras*) are intertwined with a specific manner in a thread and hung upside the altar made for the marriage. The first vessel will in a position with its mouth downside, the second will contain sweets, *dūrbā*, rice and currency with its mouth upside, the third will again in position as the first (***i.e.*** with mouth downside). This third vessel will cover the mouth of the second while the fourth vessel will be in position having its mouth upside. These are hung in three strings tied at the three separate directions.

We see *Maṅḍhā* in each marriage and the priest still tie it in the abovesaid manner but what the mystery lying behind, it's hardly known to much masses. ***These four clay pots actually are the symbol of four āśramas intertwined in the thread of human life.***

The first vessel or pot symbolises the *Āśrama* of celibacy. Its mouth downside indicates that he was unattached to the worldly affairs and lived humble and polite throughout the phase of celibacy in order to acquire knowledge. The other two vessels, one's mouth up side and other's downside but placed jointly symbolise the *Āśrama* of *Gṛhastha* and *Vānaprastha*. The couple has to live jointly during the phases of these two *Āśramas* but this phase should be prosperous otherwise life will become tough to live. This fact is indicated by the things kept within one of the vessel. Lastly, there comes the fourth vessel. Its mouth is upside and indicates the *Āśrama* of *Saṅyāsa* (reclusion). Nothing is kept in it hence, it shows the spirit of renunciation. The man gives his back to the worldly affairs, ponders in deep, accepts nothing as service or love from others, lives lonely and does efforts in order to attain *Brahma* (knowledge). **The human life, collectively living with these four Āśrama is attached with the three strings which synmbolise the trio-Vedas i.e. Ṛg, Yaju and Sāma.** The priest puts *Rakṣā Kaṅkaṇa* (defending bangle) on the wrist of the bride and bridegroom both when the pavilion is so made. The seven women set one knot each thus, total seven knots on it and thus, provide it with more strength and rigidity. A single woman can also set all knots but the knots by seven women indicate that they are taking over the liability of looking after them on their own shoulders. These seven knots further make the bride and bridegroom aware of controlling the seven *dhātus* (metals) of body unless insemination ceremony is performed. Each knot represents holding control on each *dhātu* (metal) of the body.

HORSE RIDING CEREMONY *(GHUḌACAḌHĪ)*

The bridegroom puts a decked up crown on his head when he is dressed up with the garments brought by his maternal uncle. An iron needle is also placed in that crown. Some people will definitely say why? We reply them that the *Seharā* made up of flower and coloured crown is not filled with pleasure and gaiety only but there are number of piercing liabilities of couple life akin to the needle hidden with the gloving crown which is only placed on that day. ***That crown with needle symbolises the liability which the man has to bear***

throughout the span of life. Hence, the needle is indicative of liability. Before setting out, a custom that the brother-in-law (sister's husband) of the bridegroom will take the rein of the horse in his hand is prevalent in several provinces. Perhaps, this is because a guard better than brother-in-law for an inexperienced person can not be available. The relation between brother-in-laws (one sister's husband and the other wife's brother) usually is harmonious since the ages. This custom is accepted as if he takes over giving guidance to the brother-in-law for the new path of couple life.

The sisters at the time of departure, move their saree border juxtapose to the face of the bridegroom. It seems as if they want to ward-off all prospective hurdles on the route of their brothers. They express their benediction by showering rice grains on him. The bridegroom thus, does *parikramā* of his motherland, goes at the temple of his family deity and takes departure after bowing his head before the village deity. This entire process is known as Ghudacadi.

GREETING CEREMONY (ḌHAUKĀVA)

The marriage will take place at the night but till then, the bridegroom has to cross a number of trials. **Ḍhukāva** *or* **Dvārācāra is** the next form of this trial. The bridegroom was seen by the father or brother of the girl at the time of the ring ceremony (*Vāgdana*) but it is now must for the family members, the people of the street, colony etc. The **Pāṇigrahaṇa** (marriage) will start when all these people would see him. So far as marriage is concerned, it remains life-long hence, it is ascertained after several trials.

The bridegroom would then move from a certain distance (in other words from the border of the village/city) up-to the residence of his father-in-law on a mare. This mare was, during ancient time, specially kept for this purpose in a dark and lonely place. She would be carried before public only on the day of marriage and merely for riding purpose of the bridegroom. Everyone can imagine the risk involved in this trial as the mare naturally is found caprice more than a horse or pony and the conditions in which she is brought-up again aggravates this tendency in her. It is natural that Just after the bridegroom would ride on her, she will begin jumping and racing exorbitantly in the presence of crowd and the loud sound *from the*

musical instruments. In case, the bridegroom is successful in controlling and moving that mare through aright path; the people living in colony, streets, lanes including the family members shall accept that he actually has gained youth and expertise and will pass couple life happily in company of the bride.

Thus, at the time of taking departure to the bride's house on a mare, the whole procession follow him. It moves from the main routes of the city, the streets, colonies and guides all the people departing with the procession to know the market places, the roads and various other places coupled with such crowed of people along with musical instruments reveals the unity of the area where from the bridegroom is coming. This scenario looks very nice.

Now it is the time to start with the custom of *Dvārācāra*. A bench or *Caukī* is already kept at the door on which the bridegroom would standup. This is because his stature will become high and all people there will see his face easily. The **Seharā** (ballasted strings hanging on the face) would then be removed. The women there look at his face eagerly. One woman among them would come forward with a wick lighted on a dish. She will do *āratī* or move it around his face and body. The other women would sing in benediction. This is done perhaps, for clear observation and inspection of the beauty of the bridegroom. A *tilaka* would then receive his forehead and he will then receive something to eat perhaps sweet. A close relative lady of the bride's part would then come with a coloured string intertwined by seven women (having husbands alive) and start measuring the height and stature of the bridegroom. It was meant by measuring the width of his chest, height of his uplifted shoulders, the arms, the waist etc. This string would already bear knots indicating the height, width of the bride. This custom was for conciliation of their stature so that abilities for living a matched couple-life—may be inspected. In brief, it was the scrutiny of the personality. We see that this custom is performed now-a-days formally by touching at the seven spots on the body of the bridegroom with the abovesaid thread and it has no bearing with the objective related there to. Again, it is seen that the girls having lengthy stature are assigned with the dwarf man or **vice-versa**. A dwarf girl and a high stature boy appears as a patch round the camel if they are made wife and husband. They suffer varied

ways as a result of such unmatched marriage.

This custom of Ḍhukāva or Dvārācāra is an essential organ of the marriage. In case, any major defect is found at the time of said scrutiny or inspection; the marriage is withheld. There are hundreds of examples which reveal that the procession had to return back on account of the bridegroom being failed at the time of examination under *Dvārācāra* custom.

MARRIAGE CEREMONY

The four parts of the marriage ceremony are— (1) adoration to the bridegroom (2) Gift of virgin (3) *Lājā homa, bhāṅvareṅ* and - (4) *Saptapadī*.

The priest (*Śrotriya Upādhdhyāya*) builds two altars under *maṅḍhā* for marriage ceremony; one is called *Grahavedī* and the other is called *Yajñavedī*. In proximity to these altars, a space for bridegroom etc. is left facing east direction. We have already discussed about the directions including the East in preceding chapter. Subsequent to the basic adoration and honour for the bridegroom, he is given adoration with reciting the *Vedic* hymns. The father of the bride washes the feet of bridegroom, offers a cushion for sitting, gives *Arghya* (offering water) and then offer *Madhuparka* (a mixture of curd, honey and butter) to sip. These acts are generally performed when any guest is arrived at the home. Hence, it needs no further explanation.

KANYĀDĀNA (GIFT OF THE VIRGIN)

The high ideal of **Kanyādāna** is seen only in India and nowhere in abroad because the virgin is either sold or chooses her husband herself there. In course of performing the *Kanyādāna* ceremony, bride's father or other guardian puts inside a conch shell, *dūrbā*, water, rice, flowers etc. and resolves for the gift of the virgin. The *Brāhmaṇas* from both sides give introduction or identity of the *gotra (hierarchy), pravara, branch* and that of the persons of consecutive three generations of their respective client (*Yajamāna*) in the presence of the people therewith loud and lucid voice. This identity is spelled not once but thrice so that if any man present there has any

doubt in mind on family, *gotra* etc. of any party; he may raise objection and the marriage is withheld if such objection is substantiated.

The resolution is completed with the pronunciation of that identity (**Śakhoccāra**). The donor would give the right thumb of the virgin in the hand of the bridegroom and shower the water etc. filled inside conch shell on her head. It is made as if the relation of the couple is further reinforced. The matters like conch shell etc. are auspicious and possesses specific characteristics from the angle of the material science. We have highlighted somewhere else in very treatise about the peculiarities of the conch shell. It is suffice to understand here that conch shell is made of sterilized atoms. The thing kept inside this shell remains intact from any bacterial effect. The water is put in shell with the sacrosanct spirit of *kanyādāna* and it will have positive effect on the couple life of the bride and bridegroom. Their love and affection for each other will remain clean as the stream flown from the shell throughout life. *Dūrbā* has some specific characteristics from the angle of botany. ***It is long life plant and all efforts for its destruction meet failure if once it has got germination at any ground. It spreads incessantly and covers a large area within few days.*** The same spirit in the form of *Dūrbā* is imbued by mixing water with it i.e. may the love and affection of bride and bridegroom live long. So far as the use of water is concerned, it unites the things as we see the water gradually collects the particles of soil and converts the riverbed into a fertile valley with mounds and hillocks. The human mind too is originated by the fraction of the water. Hence, the donor of the virgin transmits his hearty wishes in the mind of bridegroom by showering water on the head of the bride.

LĀJĀ HOMA, BHĀVAREṄ

The bridegroom performs an ordinary *homa* just after **kanyādāna** is completed. The virgin then throws of *khila* on the fire which she gets from her younger brother in the plate made of *Śamī* leaves. The hymns recited and the acts performed at this occasion are spiritual and meaningful in greater degrees. The virgin with *caru* on her palm does prayer to fire god with holy heart– "O" fire god! bless me with power to separate from the family of father and reinforce me at the

home of my husband from now". Again when she asks blessing of fire god for the longevity of her husband and accession-to for her parents, brother etc., there appears a divine scenario. She recites– 'आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम स्वाहा।' "*Āyuṣmānastu me patiredhantāṁjñātayo mama svāhā*". Similarly, the bridegroom says in course of getting her hand in the presence of fire–

(१) सौभाग्य हित पाणि-ग्रहण करता तुम्हारा मैं यहाँ।
तुम मुझ दयित के साथ हो, जैसे बने वैसे यहाँ।।
वृद्धत्व तक संसार-सुख, भोगो सदा मम साथ हो।
भग अर्यमा सविता पुरन्दर साक्ष्य यहाँ यथार्थ हो।
गार्हस्थ्य धर्मों की यहाँ नित पालना के हेतु वे।
तुझको मुझे हैं सौंपते सब सुखों के सेतु वे।
Saubhāgya hita pāṇi-grahana karatā tumhārā maiṁ yahāṁ
Tuma mujha dayita ke sātha ho, jaise bane vaise yahāṁ.
Vraddhatva taka saṁsāra-sukha, bhogo sadā mama sātha ho
Bhaga aryamā savitā purandara sākṣya yahāṁ yathārtha ho.
Gārhasthya dharmoṁ kī yahāṁ nita pālanā ke hetu ve.
Tujhako mujhe haiṁ saumpate saba sukhoṁ ke setu ve.

Viz. This recital draws a portrait of highest ideal love between the couple by virtue of this holy system before the learned people present there.

(२) पति मैं तुम्हारा हूँ शुभे! पत्नी हुई तुम मम यहाँ।
मैं प्रेम पूर्वक हूँ मुझे स्वीकार करना तुम यहाँ।।
कर प्रेम से स्वीकार मुझको प्रीति का आगार हो।
मैं साम हूँ, ऋक् तू हुई, गृह धर्म का आधार हो।।
तुम हो धरा आकाश हूँ मैं, हम करें परिणय विमल।
फिर साथ मिलकर वीर्य भी धारण करें अति ही अमल।।
उत्तम प्रजा उत्पन्न कर निज राष्ट्र को करदें सुखी।
वृद्धत्व तक साथी रहें होवें सुखी नहिं हों दुःखी ।।
हम हों परस्पर प्रेमयुत रुचियुक्त फिर मन से भले।
सौ वर्ष तक देखें सुनें जीवें सुखी हों निर्मले।।
Pati maiṁtumhārā hūṁ śubhe, patnī huī tuma mama yahāṁ
Maiṁ prēma pūrvaka hūṁ mujhē svīkāra karanā tuma yahāṁ

Original hymn- गृभ्णामि ते सौभगत्वाय हस्तम् .... शृणुयाम शरदः शतम्।

kara prema se svīkāra mujhako prīti kā āgāra ho.
maiṃ sāma hūṃ, ṛk tū huī, gṛha dharma kā ādhāra ho.
tuma hō dharā ākāśa hūṃ maiṃ, hama kareṃ pariṇaya vimala.
phira sātha milakara vīrya bhī dhāraṇa kareṃ ati hī amala..
uttama prajā utpanna kara nija rāṣṭra ko karadeṃ sukhī.
vṛddhatva taka sāthī raheṃ hoveṃ sukhī nahiṃ hoṃ duḥkhī.
hama hoṅ paraspara premayuta ruciyukta phira mana se bhale.
sau varṣa taka dekheṃ suneṃ jīveṃ sukhī hoṅ nirmale.

The *lājās* touched with *śamī* leaves are used in *havana* with a special intention. The composer of **Bhāvaprakāśa** has stated about the qualities of *śamī* tree as under–

शमी तिक्ता कटू शीता कषाया रोचनी लघु।
कफकासभ्रमिश्वासकुष्ठार्शकृमिजित्स्मृता।।
Śamī tiktā kaṭū śītā kāṣayā rōcanī laghu.
Kaphakāsabhramiśvāsakuṣṭhārśakṛmijitsmṛtā.

Viz. *Śamī* bears bitter taste, it is pungent, cool, alkali, appetite enhancing, light to digest and kills the bacteria of phelgm, cough, breathing trouble, leprosy and pile. Similarly, *khīla* is delicious, cool, appetite enhancing and fibrous. It controls bile, phelgm, dysentery, diabetes, blood defects, and removes the diseases relating to the digestive system. It further quenches the thirst. We have already told that everything gets one hundred time enhancement in its property if it is offered in the fire. Our learned hermits have prescribed *Khīla* for *havana* this time in order to remove the diseases if any has gripped the body of either bride or the bridegroom and the germs scattered in the atmosphere by virtue of the smoke so emitted.

Besides above, fire element is found in a greater quantum in *Śamī* in view of the botanists. The poet laureate **Kālīdāsa** in his *Raghuvaṁśam* has described in verse very fact as– **'शमीमिवाभ्यन्तरलीनपावकाम्'**–"*Śamīmivābhyantaralīnapāvakām*" (**Viz.** Like *śamī* holds fire coition) This is the reason, fire was generated by the churner made of *Śamī* originated on the stem of Pipala tree for *homa* and offerings held during ancient period. As the marriage ceremony is being performed in the presence of fire, the *śamī*, keeps it blazing continuously when offered with *Khīlas*.

The bridegroom asks the bride to put her foot on a piece of

stone kept there when *havana* with *khīla* is completed. The bride puts her right foot on the same. The hymns recited at that time make crystal clear the meaning as–"O nice lady stand undeviated like this stone in couple life and should not be disturbed etc."

The bridegroom, then puts the bride at his front side and does *pradakṣiṇās* of fire thrice and very process is called *Bhāṅvarain* or *phere*. (steps around the fire). **As the objective of the marriage under scriptures is to yield four industries (Puruṣārtha) i.e. Dharma, Artha, Kāma and Mokṣa, the four rounds of fire symbolises the same.** The wife is put ahead as she is the chief mean of yielding these four industries. The means are furnished first for execution of one and all works and then concerned task/project is started. Presence of wife is *sine-qua-non* at the time of holding all *yajñas, homa*, entertainment to guests and in pilgrimage as also in course of resolutions made. The readers rarely known to the event with *Rāma* Candra at the time of arranging for *Aśvamedha yajña* in the absence of *Sītā*. He had put an idol of *Sītā* that time. It indicates that wife is the mandatory mean of all religious or charitable acts in course of couple-life.

Further, it is the woman who manages properly, the money earned by her husband otherwise the man definitely would involve in bad habits and destroy all that whatever much or less earned by him.

Similarly, a wife having managerial skill, keeps a vigil on every penny and does expenses such a way ***as to get maximum utilisation of the minimum income.*** The method so adopted, keeps the man unworried and the family never suffers lack of money anytime.Thus, we can say that the woman is also a mean of receipt of money

No need to say about the libido as all people know her as its main source. The composers of scriptures have therefore, provided for three *pradakṣiṇas* by keeping ahead, the wife. **Viz.** she is accepted as leader in these three topics. The women usually are seen more religious, polite, kind-hearted, generous, tempted and lascivious as compared to the men. It is stated in this context that a woman has eight time more appeal for sex than a man– **'कामश्चाष्टगुण स्मृत:'** '*Kāmaścāṣṭguṇaḥ smṛtaḥ*'. The fourth *Pradakṣiṇā* is related to the emancipation. The wife cannot navigate a man in this matter and stands as hurdle for a man much or less in

this respect. The history is evident of degradation of the great sages like *Viśvāmitra* from the path of emancipation when attracted to the beauty, complexion and gestures of the woman. Hence, it is said for the desirous of emancipation-

पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि।
स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गतः।।

Padāpi yuvatīm bhikṣurna spṛśed dāravīmapi.
Spṛśan karīva badhyeta kariṇyā aṅgdasangataḥ.

Viz. He should not even touch with foot, an idol of woman if it is made of wood. As an elephant is caught and captivated through feminine elephant shown to him, the man willing emancipation will again be entrapped in the worldly bondages even with a slight touch with her. This is the reason, the man walks ahead in fourth round and the woman follows his footprints. ***The man and woman by virtue of taking four rounds to fire appear as if doing resolution before fire to set-out for acquiring the above four industries (Puruṣārtha).***

SAPTAPADI (SVEN STEPS FOR COUPLE LIFE)

The fourth arm of the marriage ceremony is *Saptapadi*. **Saptapadi is meant by walking up to seven steps or authorise the bride seven places.** As the designation in a sentence—"He is designated on higher post"– is indicative of the location of a particular man, the 'places' word is meant by the means of the couple life which are to be defended and responsibility is taken over by the bride since the day of marriage.

1. The food is the main means of living for all creatures but it is the chief organ of the couple life (*Gṛhastha*). A couple not only provides maintenance with children and the whole family but all guests, the ascetics, recluses and the people in their state of celibacy are dependent on the offer of food made by the people in their couple life. To provide maintenance with all these is the duty of a *Gṛhastha*. Hence, the bride and bridegroom are suggested to conserve and collect the cereals and food grains very first while living a couple life. The scripture says— **'एकमिषे विष्णुस्त्वानयतु'** *"Ekamiṣe viṣnustvānayatu"* **Viz.** O' nice lady! May lord *Viṣṇu* bless you with the first place for conserving the food grains etc. The bride accepts this

duty happily but wants to make it clear that it is possible only when she is given absolute authority to manage the food and wealth etc. She states—

धनधान्यञ्च मिष्टान्नं व्यंजनाद्यं च यद् गृहे।
मदधीनं च कर्तव्यं वधूराद्ये पदेऽब्रवीत्।।

Dhanānyañca miṣṭānnam vyañjanādyam ca yad gṛhe.
Madadhīnam ca kartanyam vadhūrādye padebravīt.

Viz. The wealth, cereals, vegetables, foodstuffs etc. several eatables available at your home, if you accept assigning under my control, I am agree to take over this responsibility.

(2) Force or energy is the next mean of couple life. The couple having healthy, energetic and powerful body can only take the actual enjoyment of their life. They further can give healthy children thereby make the nation mighty. Hence, raising the next step towards the couple life, the bridegroom says—

'द्वे ऊर्जे विष्णुस्त्वानयतु' *"Dveurje viṣnustvānayatu"* **Viz.** O' beautiful lady! may lord *viṣṇu* authorise you the next place in order to yield of power. The virgin while giving her consent on the same, says—

कुटुम्बं रक्षयिष्यामि सदा ते मंजुभाषिणी।
दुःखे धीरा सुखे हृष्टा द्वितीये साऽब्रवीद्वचः।।

Kuṭumbaṃ rakṣayiṣyāmi sadā te mañjubhāṣinī.
Duḥkhe dhīrā sukhe hṛṣṭā dvitīye sā'bravīdvacaḥ.

Viz. I will defend your family, address in sweet voice and deal with them politely, hold patience in adversity and share equally the moments of pleasure and grief with you.

3. The third mean for couple life is the money or wealth without which the carriage of couple life cannot move and the man becomes anxious. We already have stated in preceding pages that a man can not make best use of the money if he has no wife. Hence, the composer of scripture has considered the woman as an apparent form of goddess *Lakṣmī*. The bridegroom accordingly stimulates the bride towards the third mean i.e., wealth. He says-

'त्रीणि रायस्पोषाय विष्णुस्त्वानयतु' *"Trīṇi Rāyaspoṣāya viṣṇustvānayatu"* **Viz.** May lord *Viṣṇu* assign you with the third place for the money. The bride gives her accent on this matter too and

assures him of passing her life as devoted wife by utilising the money earned by him.

4. The objective of the fourth step is the pleasure for which a number of pains are tolerated. However, the pleasure of the couple is eccentric and it is essential to be passionate at an apropriate time under the stimuli made by the nature. The scripture therefore, says–

'चत्वारि मायोभवाय विष्णुस्त्वानयतु' *"Catvāri māyobhavāya viṣṇustvānayatu"* **Viz.** May lord *Viṣṇu* !, assign you with the fourth place of the couple life for yield of pleasure. The bride, in response to it, puts forward one step more and assures him–

लालयामि च केशान्तं गन्धमाल्यानुलेपनैः।
कांचनैर्भूषणैस्तुभ्यं तुरीये सा पदेऽवदत्।।
Lālayāmi ca keśāntaṁ gandhamālyānulepanaiḥ
Kāñcanairbhūṣaṇaistubhyaṁ turīye sā pade'vadat.

Viz. I will appease you absolutely by decking-up myself with fragrances, various type of garments and ornaments.

5. The objective of the fifth step of the bride is to provide protection with the animals. All people know that the animals like cow, buffalo, horses etc. are most essential pet animals to the peasants but cowherding is the most essential. The modern couples of India are living a feeble, deteriorating and grievious life because cow ghee is not abundantly available here as cow herding is shifted to the buffalo herding specially because they give milk more than the cows. Hence, the scripture stresses on this mean of animal. The bridegroom says–'पंच पशुभ्यो विष्णुस्त्वानयतु' *"Pañca Paśubhyo viṣṇustvānayatu"* **Viz.** May lord *Viṣṇu* bless you with authority to take over the fifth place for protection of the animals. The bride in response to this, puts forward one step more and thus, gives her implied consent.

6. Different type of food is taken in every changed season and the acts in the same fashion are meet to changes. A man can live healthy if he could aware of such changes and acts accordingly. Actually a knowledge of season is the key to the health. A man may take care of himself but the burden of managing food habits and acts of the children lies fully on the bride. Hence, proceeding her towards

the sixth mean of couple life i.e. adaptation according to the seasons, the bridegroom says–षड् ऋतुभ्यो विष्णुस्त्वानयतु *"Saḍ Ṛtubhyo viṣṇustvānayatu"* **Viz.** May lord *Viṣṇu* assign you with authority of the sixth place of the couple life for yield of adaptive power to the six seasons. The bride gives her consent for the same too.

7. The bride becomes by-half to her husband when under the above process, the six places are assigned with the bride. ***She is then equally authorised and thus, becomes the best friend to her husband but seldom a maid. It is seen that some people criticise the Hindu religion and accuse that it has made her maid or slave to her husband. It is advised that they should read the following Vedic hymn attentively.*** It states while inspiring for the seventh step to the bride- सखे सप्तपदा भव सा मामनुव्रता भव विष्णुस्त्वानयतु *"Sakhe, Saptapadā bhava sā māmanuvratā bhava viṣṇu stvānayatu"* **Viz.** O' friend! put forward the seventh step for the yield of friendship, live always in my favour. May lord *Viṣṇu* assign you with the seventh place for the friendship. The bride then puts forward her seventh Step and becomes by-half, co-manager of all affairs and an inseparable soul.

The marriage ceremony ends with filing vermilion on her forehead **(Māṅga)** and making her to sit by the left side of the bridegroom. The woman has now become by-half of the man. The bridegroom draws a line of vermilion, an indication of her being married and asksblessing of the deities summoned there, the scholars and preceptors present there and they all bless her thereafter. ***With a wish to convey longevity and undeviated love for the couple life of them, they are suggested to look at the pole star. Pole star is a symbol of stability in this world.*** It stands undeviated on its duty and determination always. Hence, the bride and bridegroom both receive a holy message of living undeviated on the accepted and avowed route of life.

CHANA (A frial given to inherent wisdom)

The ceremony has now completed. The bridegroom has to go inside the home to spell out *chana*. Every curious man will now ask-what is *Chana* (छन)? Why are these accepted?-etc. questions. Actually, this word is the declinated form of the word (छन्द). *Chanda* "rhyme". It is therefore, meant by a poem or verse. This custom has

started with an objective of mutual introduction with the bridegroom. The young girls, spinsters etc. very first compel to speak *Chana* as they all want to jerk down his hesitation. He has to pronunciate this word every time while getting introduction with all the young girls present there. It is actually, a test of speech and the knowledge. In case, he is educated; he would have definitely in memory, certain verses, aphorisms, witty sayings or rhymes. However, presently, mere line beating is left and the concerned bridegroom generally learns by heart, the one or two verses from any book if he is not educated. Similarly, a number of other opportunities come before the bridegroom at the home of the bride. In all of them, his skill, knowledge and nature is examined. For instance, he has to open the knot set on the spelled bangle (*kaṅgana*) of the bride. It is not a provision recommended by the scripture yet it is adopted in order to examine his intellectual powers.

SHOWERING OF GRAINS

The last act of the marriage ceremony at the bridal home is that of showering of grains. On completion of this custom, the bride is given farewell to visit at her husband's home. It is the concluding scene of the marriage and fills the heart of the spectators with excellent feelings of love, exhilaration, yell, pain etc. simultaneously. Imagine the scene at which a girl shatters the relation forever from a home where she was brought up and grown up, the streets where she played with her girl friends since childhood to the youth and moves to a home unknown to her. I think, this scene will naturally fill the eyes with tears of all spectators. The mass present there, anyhow resists the tears, sings auspicious songs of farewell with heavy heart and completes the custom of showering the grains. This custom is recommended by the scriptures and its objective is to express compliments and blessing for the bride and bridegroom on part of the mass present there including the priests, *brāhmaṇas* and guardians. India being agriculture dominant country, the grains are one way or other added with all the customs here. The king and any most respected person is given warm reception by showering paddy and *khīla* here because it is the custom most ancient and recommended by the scriptures.

The renowned poet **Kālidāsa** has indicated by his statement— **आचारलाजैरिव पौरकन्या** "(*Ācāralājai riva paurakanyā*); very custom when the creepers did showering of flowers on departure of commonwealth (*Cakravarti*) king *Dilīpa* towards the forest. As the survival of every organism depends on availability of food grains, these are showered on these occasions impliedly expressing *bona-fides* that the conjugal life of bride and bridegroom should enjoy abundant supply of the food-grains and the money. The demonstration of wish practically is more powerful than mere expression through speech at that occasion amid the procession.

Besides above, it is adoration and revelation of honour for the bride and bridegroom as the mass present there showers grain on them and bows its head in respect for them. Don't say others when the parent of the bride also touch the feet of the bride and bridegroom at this occasion. One should mark here the sprituality under which they are considered not common people but idols of *Lakṣmī* and *Nārāyaṇa*, a living icon of nature and man (*Prakṛti* and *Puruṣa*) most serene and innocent. Thus, we say that showering grains from both above angles is an essential organ of the marriage and it is a decent manner of inner feelings on part of the mass present that time.

ENTRANCE IN THE HOME

On return of the procession safely, the bride takes an entrance in the home of her husband and a function for her reception is arranged. The women makes her to alight from the carriage, start singing benedictory songs and with slow steps, carry her towards home . A water vessel (*Kalaśa*) containing a green twig of *Pīpala* and a string used for curd churning (*Netā*) is put on her head and brought near the door where a warm reception is given. She is offered a bench (*caukī*) to stand, the mother gives puffs to her with the border of her saree , takes water vessel from her head, gives it a round above bride and then sips the same. Her son resists when she has sipped a little quantum of water from that vessel. As now they prepared to enter inside home, the sisters of bridegroom come forward and stand on the door. They allow only when desired gift is offered to them. These all customs appear today as meaningless yet

these have special significance if duly given thought to them.

The water vessel kept on the head of bride is a symbol of health, love, prosperity and regulation. All members of the family wish to see health, love and affection with the entrance of the bride. The green twig of *Pīpala* is a symbol of health and energy. Water being a smooth matter, it unites all scattered particles. It is the symbol of that love of bride by which she has to unite the family members. The string used for churning curd (*Netā*) symbolises a prosperity for the family because it is found with a family where availability of milk and curd is in abundant quantum. The vessel in which water is filled symbolises a sense of control or regulation. An ideal couple-life in India requires four things ***i.e.*** health, love, prosperity and control and all these are expected from the bride by the family of the bridegroom and the expectation is revealed in the abovesaid manner. The bride holds these things on her head and appears as if she has duly understood the expectations. The holding of the door by sisters is also meaningful as the bride gets introduction with them distinctly among the crowd gathered that day and in the form of gift, they also obtain the coparcenary share.

A CIRCULAR MOVE OF THE VILLAGE

On completion of the marriage ceremony, the bridegroom takes a visit at all temples in order to submit his prayers to the deities of the area. Besides submission of prayers, this custom introduces the bride with all important places and it is like an advertisement of marriage in the community also. One more custom namely *Śirgunḍī* is also performed at this time which is intended for examination of the qualities possessed by the bride. The society of women tries the merits of the bride under pretention of *Śirgunḍī*. She is inspired to do dance and sing songs and thus, her hobbies and abilities in fine arts is tested.

—★★★★—

CONCEPT OF VĀNAPRASTHA

Man is not born only to pull the carriage of couple life for ever or at least till his last breath. Our scriptures have made certain period for

every *Āśrama*. To follow the acts framed for every *Āśrama* is the duty of a man because only then, he can live a perfect life. The first *Āśrama* is that of celibacy and it should be passed in study with due control on sensory organs. Then there comes the *Āśrama* of *Gṛhastha* and the prime duty at this state is to solemnise marriage and reproduce children. Apart from it, he should gradually create detachment from the worldly affairs and put checks on sensory organs. We have already-discussed both these *Āśrama* earlier. Hence, **the third Āśrama which should be engaged in service of the nation, the race and penance for purification of the soul, is called Vānbaprastha (a move to forest).**

AN APPROACH OF SCRIPTURE

भद्रमिच्छन्त ऋषयस्स्वर्विदस्तपोदीक्षामुपनिषेदुरग्ने। (अथर्व० १९/४१/१)

Bhadramicchanta ṛṣayassvarvidastapodīkṣāmupaniṣeduragne.

(Atharva. 19/41/1)

Viz. The hermits known to the essence, engaged themselves in the practice on penance with a view to do good for self since the period immeasurable as they were known to what is divine pleasure.

गृहस्थस्तु यदा पश्येद् वलीपलितमात्मनः।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत्। (मनु० ६/२)

Gṛhasthastu yadā paśyed valīpalitamātmanah.
Apatyasyaiva cāpatyaṁtadāraṇyaṁsamāśrayet. (manu. 6/2)

Viz. The man in couple life should take entrance in *Vānaprastha Āśrama* when wrinkles are observed on the skin and grandson is born at home.

WHY TO ADOPT VĀNAPRASTHA ?

The modern human life in the words of the poet Akbar from Allahabad is–"Got B.A. degree, joined service, received pension and then dead". Actually, the life has confined to these steps for every common man. The position in western countries is worse because any fourth place than hostel, hotel and hospital can not even be imagined there for the human life. The poor and rich all people eat in hotels and take their last breath in the hospital. However, our

forefathers had prescribed astep of life beyond the common belly filling and it was told that emancipation through gradual devotion for god is the supreme target of the human life. It is true that a major chunk of our society has put aside the importance of this *Āśrama* and the result is not far to seek as we see all our senior people living a life in lunacy as they could not do separation from couple life. However, in comparison with the foreign countries, the Indians, irrespective of being in selected numbers still observe *Vānaprastha* in compliance with the rules made by scriptures. The people living in crowdy streets, metro cities covered at every inch by the hue and cry shall hardly understand the advantages of living in solitude for penance to make the life successful. However, they also see its glimpse in the VIPs' of the states, most wealthy people of western countries etc. who time-to-time move towards *Himalayas* in the name of picnic or tours. They actually are the people worstly hit by the bitter dealings in worldly affair and do this in order to take a sigh of relief. Hence, a tendency to move in the forest is the inner call of the anxious soul and living till death in the marsh of the couple life is mere fall or a great impediment of the life.

——★★★★——

CONCEPT OF *SAṄYĀSA ĀSRĀMA*

It is the fourth phase of the life and engrossing exclusively with the penance for the self-welfare by liberating fully from the cumbersome ties of couple life or worldly affairs is the goal of **Saṅyāsa Āśrama**.

AN APPROACH OF SCRIPTURE

यदहरेव विरजेत् तदहरेव प्रव्रजेत् ।

Yadahareva virajet tadaharēva prabrajeṭ.

Viz. One should entertain *Sanyāsa* on the day when a man has acquired detachment from the the worldy affairs.

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत् (मनुः)

Caturthamāyuṣo bhāgaṁ tyaktvā saṅgān parivrajeṭ. (Manu)

Viz. The fourth phase of life should be passed in *Sanyāsa* by leaving all things aside.

WHY IS SAṄYĀSA OBSERBED ?

We have told in preceding lines while discussing on *Vānaprastha Āśrama* that a spirit to live in solitude by detachment fully developed from the worldly affairs is the usual inner call of a man. The only difference in *Vānaprastha* and *Saṅyāsa* is that *Vānaprastha* adopts an ideal of leaving all things aside while reclusion or *Saṅyāsa* imparts sacred education to give-up everything. It is true that a prolong tendency to live with world and materialistic approach can not be abandoned within seconds as it is tough to detach so suddenly. Hence, *Vānaprastha* is the period that provides preparatory training for *Saṅyāsa Āśrama*. It is therefore, necessary to take a resort to *Vānaprastha* as it leads a man to *Saṅyāsa* with natural effort.

——★★★★——

DECORATION WHILE IN THE DEATH BED

We feel no reservation in stating that the modern people are untrained to the method of living as also how is it felt grievious that they even do not know how to die. They live like animals in corrupted forms of act and deeds thereby suffer frequently and they die with yells, crise and regreting for the acts they performed during life span. Thus, they neither live in peace nor die in peace. However, our forefathers just contrary to the present day, used to live with glory and gallantry like blazing fire and die with full preparation in a grand show and happily. Progress and prosperity they won and emancipation or complete abandonement of the worldly affairs was ready to drive the van of their death.

We have mentioned a few rules useful making human life meaningful in this treatise here and there and now want to test the procedure and process of the death under our predominent "why" because death is that ultimate truth which is observed by all.

AN APPROACH OF SCRIPTURE

गोमयादकेन भूमिमुपलिप्य, कुशैराच्छाय, कृष्णतिलान् विकीर्य उत्तराशाशिरस्कं भूमौ उत्तानशायिनं महाप्रयाणपथिकं विदध्यात्। शनैः

गङ्गोदकतुलसी दलमाचामयेद् यथाशक्ति आतुरदानं दीपदानं च कारयेत्। समुपस्थिता हरिस्मरणं हरिनामकीर्तनं च कुर्युः।

Gomayādakena bhūmimupalipya, kuśairācchādya, kṛṣṇatilān vikīrya uttarāśāśiraskaṁ bhūmau uttānaśāyinaṁ mahāprayāṇapathikam vidadhyāt. Śanaiḥ gaṅgodakatulasī dalamācāmayed yathāśakti āturadānaṁ dīpadānaṁ ca kārayet. Samupasthitā harismaraṇaṁ harināmakīrtanaṁ ca kuryuḥ.

Viz. One should smear the ground with cowdung paste mixed with water, spread *kuśas* on that spot, spread black sesame and then put the corpse in a lying posture with its head towards North. The water of Ganges with basil leaves should be gradually inserted in the mouth, make the gifts of immediate nature including gift of lamp (*Dipaka Dāna*). The family members present there should recite psalm of god.

WHY IS THE GROUND SMEARED WITH COWDUNG ?

An answer to the question–***How should one die ?***– is that besides the perceivable apertures, nine in number found in human body i.e. anus, penis, mouth, two ear-holes, two nostrils and two eyes; a secret aperture is existed in the forehead. ***All processes done at the time of death are with an objective that the vital air (prāṇa) should release from the apertures in ascending order.*** Where the man after death will go or live being intangible topic; its exact answer cannot be given and this mystery is only known to the almighty god. However, the aperture adopted by the vital-air for its exit can give a mere idea about the rebirth of departed soul of the concerned man as our scriptures have stated.

If the vital air of any luckiest man exit from the aperture made in the forehead, it is guessed that he has attained the Supreme emancipation. He has got freedom from the cycle of eighty four lakh births and thus, he has asserted the right of– 'न स पुनरावर्तते' "*Na sa punarāvartate*" **Viz.** he will no more take shelter to any womb.

The query as to why does the man attain superior position after death if his vital air is extruded from the apertures in ascending order ? – will get solution in the lines ahead but it is suffice to understand here that all processes made at the contemplation of death are with only this main objective. In case, the man is laid straight on the ground, it is natural that the gravitation force existing with earth will create attraction and the vital air may pass through the anus or penis etc. lower aperture while it is not good for his rebirth. In view of this, it was necessary that there should be anything amid the body and the earth which would non-conductor to that attraction. ***All scientists accept unanimously, cowdung as the best non-conductor*** Viz. ***electric current can not pass from it outside. This is the reason, our scriptures suggest cowdung for galvanisation of the earth as it is abundantly available freely with all rich and poor people.*** All people accept the fact that in case, lightening falls on a lump of cowdung; it will be sucked without passing outside from there. The cowdung contains iron particles and these particles hold a shining matter like *Muśala* which can be destroyed when it catches the fire. It is a legend but always true. Besides above, it is natural that there would exist numerous bacteria carrying aliments around the place where the patient is living because of several type of dirt i.e. phelgm, latrine, urine, spit sweat etc. secretion during treatment given. As the cowdung bears anti-bacterial elements like phosphorus etc., its galvanising on that spot is good for the protection of the health of the people gathered there.

WHY IS A BED OF KUŚĀ GRASS NECESSARY ?

As per the abovesaid facts, there should be anything non-conductor amid the body and the ground. The *Darbha* or *kuśā* grass is non-conductor like cow dung. Hence, it should be spreaded over the ground smeared with cowdung. This double use of non-conductor item will comply with the averment– 'द्विर्बद्धं सुबद्धं भवति' "*Dvirbaddhaṁ subaddham bhavati*" and possibility of any health hazard is fully ruled out.

Apart from above, a complete aphorism is existed in *Atharva Veda* (19/31/1-10) in which the specific characteristics of *kuśā* grass have been described. Its light reference has been already given elsewhere in very treatise. Accordingly, *kuśā* grass has been accepted as a type of gem filled with divine properties. As the gold

has been considered, a killer of communicable bacteria due to its acute lustre, *kuśa* grass also being a treasure of divine properties, it kills the micro bacteria and hence, advantageous as also easily accessable thing to spread on the ground on which the patient rests. It can be equally used by rich and poor both sections of the society but if we talk about the gold, neither it can be used for making bed nor spread like bed for a patient and further, not a poor family may afford the expenditure for the same. –

It is true that on account of the debit, stuck with the man from previous birth, it is impossible to convert a poor into rich man yet the prosperous and sophisticated people have also been compelled to come on the equal platform in the matters pertaining to charitable activities. Thus, our scriptures have supported the well settled doctorine of equity and justice. They want to see all people irrespective of their status on the same and uniform platform. A seat of *kuśa* grass in place of gem studded throne and a ring made of *kuśā* grass (i.e. *Pavitri*) in place of gold ring has been provided for the religious rites. Same provision at the time of death has been made as it envisages the corpse should be laid on a bed of *kuśā* grass instead of costly bed. No need to state that *kuśā* is the gold for the common people. We see that the most rich people too have to search this grass from the dense forests everytime when they hold any religious ritual or rite, whatsoever. They also arrange this grass in order to make bed for the dying member of their family.

WHY IS THE GROUND MADE AS BED ?

A number of *Non-Hindus* condemn the system of lying the patient on the ground on premises that, one side the patient already has passed several months on the bed, his body starts causing pain, the flesh and marrow of the body gets dried up and he requires more comfortable bed but atrocity is inflicted on him by putting his body on the ground. Actually, such objections are raised by the people who do not know about the death. The hindu devotee consider the death merely as separation of the sensitive soul from the inert body. The atheist not having faith on the entity of the living soul shall also accept the death as the cessation of the inhale and exhale i.e. respiration system. Hence, it is essential to put a vigil on the

systematic flow of the respiration by leaving aside all other minor troubles. The man will for instance, feel more pain than other physical ills if his nose and mouth is closed suddenly. A man can live even if serious type physical pains take place but he shall die immediately with the cessation of the breathing tube. The pain as a result of cessation of the respiratory system can be imagined by a single instance that hanging is considered as the greatest punishment in the courts. When this is the position, putting the body of a man at the time of contemplation of death on the cot with quilt is not lesser than the sentence of hanging. This is because his backbone will get bend causing stoppage on the respiratory system and it will cause pain beyond tolerance to the patient at the death bed. A plain ground can only be a bed which will put the backbone of the patient duly erected. Hence, it is the final service of the near and dears for the dying man to give him a bed the ground. This is the sole reason, the man at the dying state is kept on the ground under the norms of *Sanātana Dharma*. The followers will pass the night on eyes in guarding and watching the man on the compound yet would never put his body inside the home and on the cot. In case, the death is caused on a cot, they will perform regrettal under specific ritual prescribed for the same under the rules of *Sanātana Dharma*.

WHY IS THE BENCH OR COT NOT USED ?

Some people say that if only a bed on ground in order to keep the back bone erected is required; it can be provided when the man is laid on the wooden bench or *caukī*. Certainly, such arrangement can be made even by the people who have medium standard of living. We have stated already that our religious rules and norms have not been provided by keeping in mind, the facilities to the rich people but these all are based on the doctrine of the equity and justice. Again if a provision of making arrangement for wooden cot or bench would have made in our scriptures; it would beyond the capacity of the poor section of the society as they all lie on the ground through out life. Such arrangements can not be made so early as nobody knows when the death would knock at his door. It is also impracticable to put on shoulder every time a wooden bench. Even if this provision is accepted, it is impossible to lie on the bench when

an epidemic is spreaded in the area including cholera, dysentery etc. Hence, the scriptures cannot commit any mistake of framing any inchoate provision. It will be an insulting approach for the motherland if someone says otherwise than to lie on the ground at the state of contemplation of death because the land is the last resort for this material body.

It has been seen several times that the family members do carelessness just at the time of the death even if they all are Watching there. Owing to this, the man on the death bed, alights himself down from the cot on the ground and dead there. It should therefore, be remembered that a bed of the ground gives only the last shelter and the artificial means like cot, bench etc. are merely an ostentation.

WHY SHOULD THE HEAD BE KEPT FACING NORTH ?

We have already discussed on the preceding pages under *Ahorātra* that a man should not put his feet facing the south but the scriptures suggest just contrary at the time of the death i.e. his feet should face the south direction. Oftenly, it is done by all *Hindu* communities and we will highlight the factors and reasons for such opposite posture.

We have stated in preceding pages that ***efforts are made for exit of the vital air (Prāṇa) from the tenth aperture at the time of death and the family, members and relatives of the concerned man treat it their duty to support him in such exit of the vital air.*** The symptoms in which vital air exits from the anus and penis indicate that the man will fall in the hell after death. Hence, efforts are made for its exit from the upper parts of the body. This measure ***i.e.*** putting the feet of a man at death bed facing south is therefore one of such artificial effort made by the near and dears of the concerned man.

Need'nt to say that ***the electric current takes a flow upside carrying the vital air with it like the arm of a compass from south to the north on account of the pole attraction.*** In other words, the current will flow from the feet to the head of the man concerned and it will facilitate the vital air to exit from the upper apertures. ***Thus, we get support of the natural flow at the time of death and it ensures superior***

position after death. This is the sole cause for putting the feet of dying man facing south and his head towards the north.

WHY TO LAY ON THE BACK ?

It is easy to understand that lying the body of dying man on back will keep the backbone duly erected thereby breathing tube and lungs widely opened and the man dies without any severe pain. We know that lying on left collateral, leaves only the right nostril open for breathing and breathing is taken from the left nostril if we lie on right collateral. *As per Yoga Darśana*, means either moon or sun *svara* acts while the other is ceased if we lie collaterally. We have already told in earlier chapter that the moon renders cool while the son gives heat to the objects. Cessation of any *svara* at the time of death is not good and aggravates the pain viz. these should be equally conducted. If his body is laid on the back, both nostrils will act simultaneously and he gains equal effect of the sun and moon causing some relief to the body. Hence, the dying man should be laid on his back.

WHY IS KNEE UNDER THE HEAD KEPT ?

The son of the dying man or any next heir, relatives in his absence puts his knee as a pillow under his head. This custom generally, we see prevalent an almost all countries/regions. Perhaps, this custom is based on आच्या जानु दक्षिणतो निषद्य "*Āchyā jānu dakṣiṇato niṣadya*" (Yaju 19-62) **Viz.** sit at right side with left knee duly bent. The act one side is an indication of honour for the dying man and a cure like on the other hand. We know that the rate of breathing is increased exorbitantly prior to the death and it carries the phelgm with it at the throat causing obstacle to the flow of respiration. In a posture when the head is on knee, this part of body being uplifted, the phelgm is ceased to store in the throat. As the throat losses that time, suffice power to extricate the phlegm stored there; the man giving his head on such pillow; should put his hand inside mouth and try to take out the same from there. It will definitely give some relief to the man concerned.

When the son does prayer to the god for relief of his father from

that pitious state; it certainly inspires the dying man to recite mutely the sacrosanct names of *Hari* and it results in all good for him. Such stimulation can only be given by the man who does prayer exclusively keeping his mind away from all worldly affairs. This is the reason, only the son of that man has been suggested to sit at the head side of the father. Thus, we say that this custom of giving knee to the dying man is good from all angles. A proverb is famous in the world that why should I bear so pain for any man if he would not give knee under my head at the time of death. Needless to state that the dying man loves most, the person who puts his knee under his head and for this day, he grudge all sacrifice for his sons as they only are entitle to give knee to his head at the time of death. If unluckily this desire remains unfulfilled, it will only be 'हतोऽपि निहतः पुनः।' "*Hato'pi nihataḥ punaḥ.*"

THE DYING MAN CAN DO HIS GOOD HIMSELF

The acts prescribed in Scriptures as stated above are performed only by the family members. These are- Smearing the land, spreading *Kuśā* as bed for dying man, putiing head facing north, making the body lie on the back and giving knee as pillow to the head. The dying man himself cannot perform these activities hence, these he receives under the mercy of his family members. In case, these acts are not performed by them, he is in that circumstance helpless. However, our scriptures seldom instruct any man to live or die under dependence of other persons. It has therefore, framed some rules, resorting to which; a man himself can do all good for him while living equally in course of dying.

We repeatedly explaining the exit of vital air from the apertures upside as the basic principle of death. The acts performed for bringing in the same position, have already been explained. However, it remains to state that by what measures; a man can bring reforms for the death. We have mentioned under head—"celestial advantages of the prayers (**saṁdhyā**)" that it renders longevity and the **Prāṇāyāma** ensures exit of vital air through the tenth aperture (Viz. **Brahmarandhra**). It is therefore, only remedy to die a good death that we should since childhood, do **saṁdhyā, prayer, prāṇāyāma** and recite the pious name of lord **Rāma** as it will tell us the

mystery of the tenth aperture for the exit of vital air. The man practising breath control upto prolong, will become master at the time of death in pulling and pushing and then allow the vital air to exit only from *Brahmarandhra*. One should therefore, do **prāṇāyāma** daily and consider it not less than parade, practice on war-craft as done unfailingly by the soldiers in the army. Imagine the condition of a soldier not taking part in the parade etc. rehearsals daily when he is sent for war. It is that he will certainly receive a bitter defeat or killed by the enemy or become an absconder. In the similar fashion, the man will have to seek other's mercy at the time of death if *prāṇāyāma* etc. are not practised daily and punctually and condemned such exercises assuming them as mere ostentation. Hence, the only remedy to die good is to stick to the rules made for *prayer, saṁdhyā, prāṇāyāma* etc.

WHY ARE GANGES WATER AND BASIL LEAVES NEEDED ?

When all type of remedial efforts are failed or over yet no change or sign of convalecence in a man are seen, the people take it as an indication of decay and they suggest the family members of the concerned person to put few drops of **Ganges** water and basil leaves in his mouth. This last remedy of pouring *Ganges* water and basil leaves in the mouth of the patient is beneficial from both angles i.e. religion and *Āyurveda*. As per **Āyurveda, basil leaves remove three defects (i.e. Vāta, Pitta and Kapha) and thus, it is the best medicine. Mercury and Sauvarna elements are embedded with it.** Hence, its application in all type of ailments is beneficial. So far as the properties inherent with *Ganges* water are concerned, the Western Scientists are dazed to see these through a number of experiments made by them. However, they still unable to find the reason for such germs killing power vested with the *Ganges* water. We see abundant usage of filtered *Ganges* water in high status hospitals of several foreign countries including France. Thus, basil leaves and *Ganges* water are good for the dying man from above said both angles. These two things are the excellent remedy if the patient has to live for some days more and it is equally good if bell of death is rung.

WHY IS NEEDED THE RECITAL OF GOD'S PIOUS NAME ?

Our scriptures including ***Śrī Madbhāgavadgītā*** etc. bear texts on magnificence of reciting Om at the time of death. For instance–

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ।।

Omityekākṣaraṁ brahma vyāharanmāmanusmaran,
Yaḥ prayāti tyajan dehaṁ sa yāti paramāṃ gatiṁ.

Viz. The syllable ***Om*** is **Brahma** in itself. The man dies with reciting it and puts in his mind me; attains definitely to the supreme position.

The saints like ***Gosvāmī Tulsidāsa*** *etc.* have stated the name greater than the man who bears it. Actually, the name bears the same phenomenon. This matter is not merely to speak, hear and to substantiate with number of logic but it requires or demands to be followed practically. It is our own experienced fact that mere recital on the name of god acts as a succour when a man finds himself helpless, puzzled and without support from anybody **Viz.** when all material or worldly measures are failed, only the name of god tackles. The man feels himself orphan like and fully helpless at the time of death. His close friends committed to do all sacrifice for him, appear helpless and desperated that time. What else than the mighty name of god can extend any assistance to the man at that crucial time? The men really are lucky who assign their life boat at the hand of lord *Kṛṣṇa*, the brother of Baladeva and depart from this world with reciting regularly his pious name.

OM OR RĀMA WHAT SHOULD BE RECITED ?

A few people reveal their curiosity by raising a question that- what is the mystery lying behind the name of *Rāma* as all people recite it nowadays inspite of reciting *Om* provided in *Gītā* ?

'Om' has great magnificence as we have descriptively commented in our another book under title–***'Oṁkara Aur Sivalinga"***. It is a great hymn and necleus of *Vedas* as also apparent *Brahma*.

However, its recital requires the eligible man as this conscious has also been laid down in our scriptures. A man having faith on scriptures will certainly rely on the hymns revealing the magnificence of "Om", the greatest syllable and the rules for eligibility laid down therein. As it is true that due to feeble body and mind, a man cannot follow the rules of purity at the dying state, the scriptures have suggested for reciting *"Rāma"* because it requires no specific rules to follow yet leads to welfare the same way as the greatest syllable does.

It is a common fact that continuous reciting *"Om"* syllable pulls the breathing air upside rapidly. It is therefore, suggested to do mute recital on this syllable at the time of death. It thus, pulls the vital air (*Prāṇa*) towards the *Brahmarandhra* (**i.e.** the tenth aperture). So far as reciting *Rāma*, the *Tāraka* hymn is concerned; it also bears the equal strength to pull the vital air towards the tenth aperture. ***As per the principle of Sound Wave, a specific atmosphere is formed as a result of reciting every letter. Our learned hermits by virtue of their intuitive powers, had come across the same fact and then did research on the tone of the words.*** The word *"Rāma"* finally was found excellent to pull the vital air towards the tenth aperture. As there are no reservations in reciting– *Rāma* like the syllable Om; they propagated the term *"Rāma"* in place of *"Om"* as it was easy to recite for the common people

WHY IS LIGHTED LAMP OR *DEEPA* GIVEN (GIFTED) ?

Dīpadāna has special importance in the gifts made at the time of death of a man. A number of countries you will see this custom practised with all sincerity. What the mystery behind it? –is really a question which demands consideration in depth.

It is well settled principle of science that every fraction rests only when it accesses to the respective element or matter. It becomes as a lump of clay returned from a certain height to the earth when it is thrown vertically and the rivers and rivulets finally merge with the ocean when they cross a long distance from their starting point or from where, these are originated. Anamber of fire

in the same fashion, starts moving from its point of origin and rests only when it is accessed to the sun orbit **Viz.** the basic originator of fire. The living soul when enters in its micro body consisting of seventeen elements including speech etc. and prepared to move out from the erstwhile body, it tends to search the route with questions—"where to go? where is my destination?." In order to show it the way or awaking conscious in him to get solution to these questions, **dīpadāna** is made immediately. ***The matters which form the dīpa is left behind in the form of wick-ash or collyrium and the watery element is merged with the clouds in the form of the smoke but the pure firy element starts travelling from the place of the man dead and rests only when it is accessed to the sun orbit Thus, the living soul receives the appropriate way to proceed when dīpadāna is made.*** According to the deeds performed by the living soul, it accesses to the same place as this route is known as *Arci Mārga* and extended throughout the universe. Finally, this route ends when it is accessed to the abode of sun god. The living souls is guided by the wick of *dīpa* when it is lighted and accessed to the appropriate destination - acquired by him through the deeds performed while living on the human body. *Arcimārga* has been appreciated in the scriptures including *Śrīmadbhāgavadgītā* etc. One should see that how aptly our scriptures have made *Arcimārga* extened from the place of death of a man to the abode of sun god. Mere lighting a *dīpa* assists the living soul to search without any difficulty, its destination as per the account of the deeds performed by it while living in the body of a man.

ABOUT THE FUNERAL CEREMONY

The **Non-Hindus** generally bury the corpse underground but four methods are found in the scriptures pertaining to *Sanātana Dharama*. These methods are—To bury underground, to burn on pyre, to sway with the river course, and to leave at the deserted place. A deep thought is given to the procedure for every manner of giving the funeral. **For example**—The children without teeth sproutted, the lepers and *Vaikhānasa* recluses should be buried, the body of the persons dying due to small pox etc. contagious diseases

should be flown with the river course, the body of saints beyond *Āśrama* for *Varṇas*, should be given burning on pyre. The custom as to leave at deserted place is found merely in *Pārsī* communities. Other customs are seen everywhere in all *Hindus* with all rules duly complied.

AN APPROACH OF SCRIPTURE

(क) भस्मांतं शरीरम् (यजु ४० ।१५)
Bhasmāntaṃ śarīraṁ *(Yaju. 40/15)*

Viz. This body is finally turns into ash.

(ख) ये निखाता ये परोप्ता ये दग्धा ये चोद्धृता: (यजु:)
Ye nikhātā? ye paroptā ye dagdhā ye coddhrataḥ. *(Yaju)*

Viz. The *Pitṛs* (manes) whose bodies are buried, thrown into forest, burnt into fire and flown with the course of river.?

——★★★★——

WHY IS IT NECESSARY TO BURN THE BODY ?

The Muslims object that the *Hindus* set on fire the bodies of their beloved family members barbarously but our *Islam* does not allow for the same. In reply to this, it is good to say that the Muslims do not think of the ruination or decay with decomposition of the bodies buried underground. Hindu sets the body of his dears only once on the fire, which is lighted so sacred way with reciting hymns but the Muslims burn in the hellish fire their body where it comes in contact of numerous bacteria, germs, insects etc. Needless to state that *Hindus* and *Muslims* both finally have to shelter the fire and only difference is that *Hindus* sets the bodies on the sacred fire while *Muslims* assigns them to the internal cumbustion of insects digestive power. **Viz.** these bodies are digested by the insects. Hence, setting the bodies on fire is better than burying them deep underground.

The people having non-Hindu faith in several other foreign countries also have started giving importance to the system of funeral i.e. setting body on the fire. A number of modern metaphysicians say that the living soul coming out from the body will

wander to and from unless the corpse will remain untreated. It will feel anxiety while watching the body in the state of decomposition it will be not in position to determine its future destination; If the body is given funeral, such disappointment will ward-off within a few hours and then the living soul will freely able to ascertain its future programme. Hence, funeral is the cheapest and most benevolent procedure for handling the corpse.

A renowned thinker from *London* **Sir Thomson** has in his treatise–***'Modern Creamation–Its History and Practice"*** proved that funeral system was prevalent in Italy etc. countries during ancient time. One more scholar from England ***Sir Herbert Spencer had prior to his death, bequeathed that his body should be given funeral.*** The same was followed and this event put a great impression on the entire western world. This custom has pervaded so widely as the Govt. has to build cremation ground in multiple numbers in London, the main. One of ***renowned playwright Barnard Shaw in London had prior to his death on 1951, bequeathed that he should be given funeral.***

The progressive people should see that owing to occupation for the graves, large chunk of land is being wasted as nothing can be done there. This is therefore, misuse of the land in India and abroad. We see in India that millions ***Bighās*** land has been occupied for the graves of *Muslims*. In case, this burial system is not immediately ended with, the whole world would turn in graveyard shortly on one or other day. When at least three yard land is wasted frequently, it may result in food problem for the whole world as there would left no land for agriculture purpose.

WHY IS KAPĀLA KRIYĀ NECESSARY ?

When the corpse is burnt to the extent that its forehead bone is more solidify, a lengthy log used for carrying the corpse is taken, forehead is touched thrice and then severe blow is given at the spot of Brahmarandhra. It cracks the bone and this whole process is called "Kapāla Kriyā". A number of people say it also a cruelsome act. However, actually, it impliedly reveals the affection of father and the resolved duty of the son for the future course.

We have given hints elsewhere that a man himself can make his death all perfect and succeseful if he takes care of certain rules

benevolent since childhood. The best and unbarred by time and place is an effort to live a life in celibacy throughout the span he lives. However, it is difficult to maintain this resolution throughout life yet this measure directly leads his soul to emancipation. The semen starts forming when the female attains an age of ten years and the male that of sixteen years. The former is called ovulic juice (*Raja*) and the latter is semen. In case, the female abstains from eight type coitions (*Maithuna*) upto the age of sixteen years (barring the usual menses) and the male upto the twenty four years; so stored semen makes sturdy, the blank tubal bones of the body. It is plausible to mention that the bacteria of the ailments like– T. B., Malaria etc. generally make their nests in the bones without semen duly filled therein. However, these cannot make attack on the body of the celibates because of being their bones analoguous to the thunderbolt. In case, this celibacy is maintained throughout the life, the semen dwelling in the body as seventh metal (*Dhātu*) is turned into splendour (*Oja*) and it gets expression from the speech, eyes, feature and stature of the man. On the strength of this splendour (*Oja*),a single and simple word emanated from the lips of the great souls gives new life and knowledge to the audience. Need'nt say creating fear in the heart of the barbarous animals like lion, tigers etc. when an enemy with an intention of committing murder is defeated automatically when eyes snaps his face at once. A number of grievious people start feeling peace in their heart when they mere see such celibate people. The *Non-Hindu* people address this splendour or Aura as "*Jalāla*", "*Nūra*" etc. The artists reveal this element by drawing a shining circular line around the face. Such people with their splendour so wide, are capable to extricate their vital air from *Brahmarandhra* by penetrating the forehead and this without any particular penance. Thus, these greatmen enjoy emancipation by virtue of their own industry.

However, *when we talk about an average household man, he has faith on the instructions given by scriptures like* 'पुत्रेण लोकान्जयति'-"*Putreṇa lokānjayati*" *etc. and consume that invaluable semen in reproduction.* ***This is the reason, they loss ability to penetrate their forehead at the time of departure from this world i.e. death. His son is death. Hence, this act is performed by the son on his death.***

owed to his father as instead of sparing semen for penetration of Brahmarandhra on death, he had consumed it for his birth i.e. he was preferred on emancipation. The pay-off time comes when very son picks a bamboo log in hand, touches the forehead of his father's corpse thrice with the same and undertakes– "Revered father! had you not loss your semen for my birth, you would have penetrated your forehead yourself and enjoyed emancipation on the strength of celibacy. But you preferred my birth on emancipation. ***I therefore, do promise thrice that this shortcoming will be compensated by me as I will perform the funeral and all other allied rituals in order to ensure emancipation for you.*** I will fill the gap, fill the gap and fill the gap left by you." This is the real objective for performing *Kapāla Kriyā*.

WHY IS BATHE WITH GARMENTS ON BODY ?

The relatives approaching at the cremation ground with the corpse should take bathe with garments on body. The scripture states–

> अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव च।
> स्नात्वा सचैलः स्पृष्ट्वाग्निं घृतं प्राश्य विशुद्धयति।। (मनु-१०३)
> *Anugamyecchayā pretaṃ jñātimajñātimeva ca.*
> *Snātvā sacailaḥ spṛṣṭvāgni ghṛtaṁ prāśya viśuddhayati.*
> *(manu-103)*

Viz. A man regains purity for his voluntary movement upto cremation ground with the corpse of his own race or of otherwise race–when he takes bath with garments, touches the fire and eats ghee.

Everyone is known to the fact that a man dies when his body cells cease functioning in orderly manner owing to one or other ailments. The germs of such contagious ailments reside in body until the corpse is fully burnt on the pyre. Hence, the people carrying corpse in particular and all other people accompanied with the procession should take bath with the garments on their body. In the metro cities like Delhi, a twist in this custom has been made by a few people as they leave the corpse half way or at a little distance from the place of death to fulfill the formality and then

return to their usual routine. Far to say cleaning the garments, they had put at that time, they even do not think necessary to take bath. A few people even do not abstain from their smoking habit at the cremation ground. Both these twists in the custom are health hazards as these invite several germs of communicable diseases. Hence, reforms in such practices are *sine-qua-non*.

WHY IS FIRE TOUCHED AND NEEM LEAVES CHEWED ?

All the people going with the procession of corpse in the regions of **Kurukṣetra** etc. follow the instructions given by **Manu**. They take bath with garments and touch the fire before going back to their home. No need to mention any more on the importance of this custom as each scholar may imagine himself that the germs of all contagious diseases are destroyed as a result of a touch with the fire. Hence, a touch with fire is beneficial to a greater degree. Neem is the best thing for purification of the defects. Neem leaves are used for making a sheet like to cover the corpse if it is necessary to retain the same for some longer period. It protects the corpse from contamination. In such circumstances, chewing Neem leaves and eating ghee provides immunity from the effect of the germs of communicable diseases. Thus, these things are very good for availing purification and immunization.

WHY IS THE ASH FLOWN IN GANGES WATER ?

The scriptures state that the ash of the corpse are to be flown with the Ganges water. It has been stated in this context–

> यावदस्थीनि गंगायां तिष्ठन्ति पुरुषस्य च। (शङ्ख-७)
> तावद्वर्षसहस्राणि ब्रह्मलोके महीयते।।
> *Yāvadasthīni gaṅgāyāṁ tiṣṭhanti puruṣasya ca.*
> *Tāvadvarṣasahastrāṇi brahmaloke mahiyate.* (Samkha-7)

Viz. The departed soul enjoys the pleasure of dwelling in the all auspicious heavenly abodes till the ash of deceased remain in the water of *Ganges*.

We will, quote the magnificence of *Ganges* while describing about the holy places but it is suffice to know here that the living soul bears affection for the ash of his body. The departed soul wanders to and fro until his ash is not flown with the water of *Ganges*. This is the reason, the corpse is given funeral immediately after death and the ash on the fourth day is flown in nearest river or rivulet and thus, as per the *Hindus* scriptures even the ash of the departed soul is not left as residual. Only the *Pañcāṅga* bones addressed as "*Phūla*" (flowers) in common parlance are flown with the course of *Ganges* water so that the departed soul enjoy an excellent pleasure as if it is playing happily in the holy lap of mother Ganges.

Besides above, one more bulky benefit of flowing ash with the course of the holy rivers including *Ganges* duly accepted by all scientists. A scientific experiment has revealed that content of phosphorus is found in bulk with the ash which is capable to make the land fertile enough. We see that this ash is now being used for preparing/manufacturing fertilizers. Owing to incessant flowing, the water of rivers particularly, the bulky water of the greatest river *Ganges* lose the phosphorus content. It is to mention that the course of *Ganges* is extended from **Kailāśa** to the bay of Bengal and thus, it crosses the distance about 1400 square miles and it makes fertile an area of several thousand square miles with irrigation. Owing to running on so distant path, the loss of phosphorus content with it, can not make the irrigated land much fertile. Hence, the ash is flown with its water and it increases the phosphorus content. Spiritually, the follower of Indian culture wish to surrender even the residual of deceased body in the service of the motherland and for her prosperity; this process assists the nature by providing fertilizer in the form of ashes. Thus, the man born in India merges him finally with this sacred land.

REASONS FOR ADDRESSING ASHES AS FLOWER

As we have stated earlier that the ash of the parent are addressed as *Phūla* (flower), a term indicative of honour for the departed souls coupled with supported by the scientific approach.

All people know that fruits are subsequent development of a flower in all trees. In *Hindu* tradition, the children are addressed as fruits of couple life hence, the fruit in the form of children being emerged from the essence of the ashes, it is all justified to address the ashes as flower.

The ashes of **Mahatmā Gāndhi and Paṇḍit Javāhara Lāla Nehru** were also flown with the water of *Ganges* at the cost of national fund. It exhibits that inspite of any ignorance shown for the charitable deeds during life time due to vitiated influence of the western education; the faith embedded with the heart and mind finally, appears by shattering all illusions at the time of departure from this world. Thus, we put at rest this chapter subsequent to a description on the topics starting with insemination (**Garbhādhāna**) and ending with the funeral ceremony in an orderly manner.

——★★★★——

This chapter is in the form of a preceptor,
preaching on ceremonies from the womb to the death
Intangible it is, but tangible to the mind,
uses what? when? why? and–how? as its favourite tools.
It intertwines the acts of charity, from bud to the seed
Illusions and doubts are removed as that of weed.
It inspires all, the hot eaters and who can wait,
a cuisine on the dish of etiquette and enlightenment
offered to the living as also the departed souls;
the aim is that of making man and to live as a man.

CHAPTER–IV

A CHAPTER ON MISCELLANEOUS TOPICS
(Prakīrṇādhyāyaḥ)

वैदिक्यो या मुहूर्ताद्याः नाना शास्त्रमताः क्रियाः ।
हेतुवादैः परिष्कृत्य, प्रदर्श्यन्तेऽत्र सप्रमाः ।।

Vaidikyo yā muhūrtādyāḥ nānā śāstramatāḥ kriyāḥ.
Hetuvādaiḥ pariṣkṛtya, pradarsyantetra sapramāḥ.

We already have discussed on the principles, unbarred by the time and place as the pole star, the provisions made by scriptures for routine starting with the day break and ending with the retiring at night, and all ceremonies that starts with the insemination (*Garbhādhāna*) and run unto end with funeral ceremony with mode and manners to be performed in the light of the corraboratives and authority. Our readers will require a slight effort to raise question and the answer will be ready before them for all such queries. We now as an effort to highlight including all the topics lapsed and those requiring revision; in this chapter i.e. Chapter on Miscellaneous matters. We here start with a description *Muhūrta* (an appropriate time allocation for the respective acts) yet we can not affirm for giving it the final touch. Being this topic widest like the body expanding power of *Surasā*, (a female serpent sent by gods in order to examine the wisdom, power, tricky turns existed with lord *Hanumānā* when he was in his extradition of searching Sita), we will explain to the extent the space allows. However, this topic will be left incomplete. This incompleteness will not frighten us as we aptly add it with the everlasting magnificence of *Sanātana Dharma*, an apparent form of almighty god itself. Hence, we start without giving mind to its being left incomplete and pray our readers to accompany with us with

'असितगिरिसमं०' *Asitagirisamam* and move without deviation until we will reach at–

तदपि तव गुणानामीश ! पारं न याति

A SCIENCE OF ALLOCATION OF TIME FACTOR (*MUHŪRTA VIJÑĀNA*)

The scriptures including *Vedas*, the volumes on Aphorisms and books on Astrology, all allocate time for the auspicious and inauspicious activities and a number of measures to calculate appropriate time for a number of activities has been described therein. Every *Hindu* is cautious in the matter of getting appropriate time calculated by the scholars for ceremonies like *Garbhādhāna* etc. all acts irrespective of their being smallest. **For example,** putting new garments on body from the birth unto the death. Irrespective of this being an age of atheism; calculation of appropriate time for activities is given top priority. We see that the people withhold marriage if an appropriate time does not support even when all basic arrangements are already made.

TREND OF SETTING RIGHT TIME IN OTHER SECTS

The people of other sects are also aware of the trend for calculation of right time for the specific activity. They are cautious of the day, the time and other allied things for execution of the work. The ***Christians*** treat Sunday as an auspicious day. According to *Bible*, the God had created the universe within six days of the week and took rest on the day of Sunday. The followers of Christianity therefore, pass this day in entertainments like Sports, prayer and merriment. They similarly, treat Good Friday and Ester as holy days merriment and treat the first day of April month as a day for merriment like our holi festival.

The Friday is treated as auspicious day by the ***Muslims***. Their assumption for this day is much or less the same as that of Christians. They think that a day for rest was *Jummā* **Viz.** Friday. They do not perform any auspicious ceremonies like *Nikāha*, *Khatanā* etc. in course of two and half day of *Akarama* (inauspicious

for good acts to be performed). We calculated these days of *Akarama* as per our Astrology and found that the moon dwells on scorpion on these days. **Viz.** the last foot of *Viśākhā* constellation and complete existence of *Anurādhā* and *Jyeṣṭhā* constellation. *Akarama* is the term meant by inauspicious day for activities. It is a version of *Akarmma* in **Ibarānī** language with *Kharoṣṭrī* script where the letter *"Ha"* is given no place for pronunciation. It will also necessary to know here that the *Muslims* are the follower of the Moon sect and this is the reason, their festivals as also the year is calculated on the basis of moon planet. Again, their favourite mark is that of crescent moon. As the moon on scorpion is considered the meanest, it is treated as an inauspicious time. The mystery lying behind it is however, beyond the understanding of *Maulānā Sāhib* yet we have described the same herein above. We would not like to tell about the position of the planets ***i.e.*** highest or meanest as this topic pertains to Astrology. Our intention here is mere *telling that Muslims also give regard* to the *Muhūrta* to which they say *Syāyata* and always take care of the same.

Svāmī Dayānanda in his '**Saṁskāra Vidhi**' has accepted the fact that a certain constellation on a particular day at the time of each ceremony should first be observed. He has given corraboratives in several numbers from **Sūtra Granthas** in support of such suggestions. We reproduce here the statements made by him–

(a) One should hold *Sīmantonnayana* ceremony on the day when the moon is with **Mūla** etc. male constellations in the bright fortnight.

(*Saṁskara Vidhi, Page 50*)

(b) The *Cuḍākarma Saṁ skāra* should be held at **Uttarāyaṇa** in bright fortnight when a Yoga (combination) of *Ānandamangala* is formed.

(*Sam.Vi. 73*)

(c) The suitable time for holding sacred thread ceremony in case of *Brāhmaṇa* is spring season with sun in *Uttarāyaṇa*, the *Kśatriyas* in summer and that of *Vaiśya* in *Śarada* (Pleasant) season.

(*Sam.Vi. page 80*)

The *Jainas* and *Buddhists* have strong faith on *Muhūrtas* (***i.e.*** allocation of appropriate time). Thus, it has been proved that a

tradition of allocating suitable time is seen in all sects irrespective of the much or less weightage given all sects who give honour to this custom. They would not dare to raise any why for the followers of **Sanātana Dharma** because– 'ययोरेव समो दोषः परिहारस्तयो समः' *"Yayoreva samo doṣaḥ parihārastayo samaḥ"* **Viz.** birds of a feather flock together. The only difference between them and in us is that we know the mystery of such allocation of time but they cannot tell the reason that why do they follow the trend? We would like to make this context more clear herein for our readers. May they all put ears to the following points:-

AN APPROACH OF THE SCRIPTURE

In Veda, we see a prayer for appeasing of the nine planets and twenty eight constellations. The *Sūkta* (aphorism) No. 7, 8, 9 in 19th cantos of **Atharva Veda,** hold this mystery in its entirety. We refer some of them as a glimse-

(क) सुहवमग्ने ! कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः
शमार्द्रा I.... आ रेवती चाश्वयुजौ भग आ मे रयिं भरण्य आवहन्तु।
(अथर्व १९।७।२-५)

suhavamagne kṛttikā rohiṇī cāstu bhadram mṛgaśiraḥ
śamārdrā ā revatī cāśvayujau bhaga ā me rayiṁ
-bharaṇya āvahantu. (*Atharva 19/7/2-5*)

Viz. O' firegod ! may the constellation *kṛttikā* be bebevolent for us and may *Rohiṇī, Mṛgaśirah, Ardrā* all be auspicious.

(क) शन्नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा। (अथर्व० १९।९।१०)
śanno grahāścāndramasāḥ śamādityaśca rāhuṇā.
(*Atharva. 19/9/10*)

Viz. May ! the moon and all other planets associate to it including devil head (*Rāhu*) be all auspicious i.e. all solar planets.

SCIENTFIC APPROACH

We have already proved while explaining the Principle of Universe and Body (***i.e.*** *Aṇḍa-PiṇḍaVāda*) that this human body is actually abbreviated form of the universe itself. The basic source

existed within universe should be pacified at the time when a man holds ceremonies in order to make the body sturdy and free from ailments. This is the reason, all these root sources are given prayers and honour at the time of each and every performance of the ceremony. It happens the same as irrespective of your doing switches on not less than one hundred time, you cannot get the electricity if its supply is ceased at the power house. Our colony would get light only when the power house is duly repaired and the electricity is managed there.

We see that water supply in metro cities is given at a fix time and the people give extra attention to that time. They would put their pots ready near the tab in order to get the water. One can not see even a single pot near tab at the time other than which is fixed for that supply. A country side man merely says that the bulb holds the light but an urban knows that the treasure of light is the power house and all apparatus and appliances like fans, refrigerators, coolers etc. including bulb and tube light run only when supply is given from the power house. Similar is the matter with a tab and the waterworks.

It is true that sometimes, we cannot get the supply of electricity and that of water due to defects crept in the appliances like bulb, fans, fuse wire, the valves in tab etc. Hence, it is equally necessary that our appliances should also ready to work or viable without any defects. When we peep into the role of power house and that of the bulb, one is the Main or Principal ***(Upajīvya)*** while the other is dependent or subordinate (Upajīvī). In the similar fashion, the bulky body, the senses, mind, wisdom, heart, ego, vital air etc. all things are dependent or subordinate to any specific power which acts as principal. These are only instruments like for that supreme power. Such power is pervaded everywhere in the universe and these are addressed as god **(Devatā)** in *Vedic* science.

Muhūrta is merely a method of examining the favour of these gods pervaded throughout the universe. In case, we are known the god related to a particular functions, it is not difficult to gain its favour.

IRONY ON THE STATEMENT BY MISS MIYO

We have proved under *Andapinda Vāda* (Universe and body doctrine) that our complete body frameworks is a compound of elements given by these gods. In common parlance, it can be said that *Devata* is meant by the powers that provide us all things and all of us are *Levatā* (who takes) because we receive the things from them. Hence, the human life is at every walk depends on those powers in order to get things throughout the course. In the words of ***Miss Miyo- "We are slave to gods"***. It is really a ridiculous statement and she is forgotten here that she is also included with the all **Viz.** she also is a slave to god? Had we met anyday to her, we would have stated that she cannot see until power of vision is given by god. Had she reacted anyway, we would have challenged her to walk in the forest on the full moon or the darkest night **(Amāvasya)**. Had she accepted this challenge, she would have responded as under–

"My lord"! Oh Mom ! alas what is it?–such yell just when she would walk only ten steps–we would say-" What wrong has happened? Miss Miyo! why are you not giving any response?- "Oh, I tumbled with dry log. Oh"! my skull is spilt. We would have then made query– "Why have you not guess of or seen such obstacles? you say, you see with your own eyes. You are not slave to the sun god, moon god, the twinkling stars,a lantern or torch and fire god. You claim that you are fully independent. Now tell me whether you have forgotten your yellow shade eyes analoguous to a cat at your home? Try again with spectacles either of cold, warm, distant or close capacity and walk with me."

I claim that a man cannot see with his own fleshy eyes but such eye is one out of three eyes of lord ***Tryambaka*** *(Śiva)* in the form of fire, sun and the moon which give him a power to vision. Imagine a night of August month when being it darkest night, the sun, moon stars and fire all remain absent. You would see that neither touch sense existing with feet nor sense of seeing objects can do any help. I think, Miss Mayo will now understand her folly if this book he could read anytime. She will then definitely declare herself a fool and false monger. In case, she again looms in dark, say her to lay in a air tight box and then it should be locked. Definitely, she would die at this final

test for her arrogance that she is independent. Hence, one should remember that human body is compelled to accept ruling of the wind god not less than twenty one thousand six hundred time within twenty four hours. We are so much depend on the air for breathing.

HUMAN BODY- A GROUP OF MUSICAL INSTRUMENT

It is said that a music programme was on swing in the court of a king but the king appeared reluctant and serious as his mind was engrossed with any administrative problem to be sorted out. He had a wise minister. When he saw that the king is serious, he took a log (perhaps an arm of the cot) and started beating it like a drum. This different tone suddenly dashed the mind of king to return at present and he laughed. He ordered all musicians to stop as he would listen only that new instrument. The minister also stopped drumming when the others followed the order. The king requested him to carry on drumming but he replied that this instrument is played with the group and not alone. The king again laughed hearing this reply as the term he had used for this instrument was **"Sāmila Bāzā"**.

The abovesaid instance clarifies that human body has no independent entity and it is existed because of its correlation with a number of other elements. This instrument is played in company of the other musical instruments like the sun etc. in the universe. In case, these other instruments stop playing, this body will remain inert not better than a log. Lord *Śiva* always hold it in his hand and it will remain no more instrument if dropped down even for a second by that lord. Only **Triśūlī** (lord Śiva) holds power to make a log (leg of cot) capable to ply as musical instrument.

The forty third aphorism in nineteenth cantos of ***Atharva Veda*** reveals this mystery as under—

(क) .... अग्निर्मेधां दधातु मे,
Agnirmedhām dadhātu me.
(ख) .... वायुः प्राणान् दधातु मे,
Vāyuḥ prāṇān dadhātu me.

(ग) .... चक्षुः सूर्यो दधातु मे,
Cakṣuḥ sūryyo dadhātu me,
(घ) .... मनश्चन्द्रो दधातु मे,
Manaścandro dadhātu me,
(ङ) .... बलमिन्द्रो दधातु मे,
Balamindro dadhātu me,
(च) .... ब्रह्मा ब्रह्म दधातु मे। (अथर्व १९/४३/१-८)
brahma dadhātu me. *(Atharva 19/43/1-8)*

Viz. May ! lord fire bless me with intellectual power. May! the wind bestow me with vital air (*Prāṇa*),the sun with eyes, the moon with mind, Indra with force and *Brahmā* with *Brahmā* (knowledge).

WHY ARE AUSPICIOUS ACTS PROHIBITED TO PERFORM WHEN JUPITER AND VENUS ARE SET OR DEGRADED ?

Why are the auspicious acts like marriage ceremony and the acts relating to the woman prohibited at the time when Jupiter and *Venus* stars are set or degraded. **Viz.** not in higher position? ***As per the theory of Universe and body (Aṇḍapiṇḍa Vāda), knowledge is bestowed with man by Jupiter and the semen (all acts relating to sex) is bestowed by Venus. Hence, the acts performed at the prohibited time will result in pains and problems.*** Only a sound mind can put all acts justified. This is the reason for writing—*"I am, the executor to this document having with sound mind writing it with all facts duly known"* in the legal documents like bequeath or will etc. Our learned hermits have not accepted it merely with verbal promise but they treated such all acts illegal if made at the time when Jupiter and Venus are not at their higher position. They were thus, fully known to the fact that in declination of the position of these stars, a man is expected of doing acts not permitted. Thus, these if done should be treated as *non-est* and invalid. They had accepted the universal atmosphere as an apparent proof or evidence.

Someone may object on this fact by raising a plea that the marriages are solemnised at night if the Sun and Moon are at their meanest position, what can then be if these tiny stars are not in their

higher positions? It seems merely a wrench and twist on the well settled rituals.

In reply to such enquiry, we want to state here that setting or declination is not meant here as being beyond the access of the eyes. But it indicates the position of merger with the sun orbit by accessing to its nucleus. Otherwise, neither sun nor these two planets are set. These merely move at a distance with the naked eyes. The moon is also set on the darkest night only and all people know that any auspicious acts like marriage are not performed on this day. We have mentioned under the principle of *Aṇḍapiṇḍa Vāda* that the planets like Mars, Mercury and Saturn are only related to the human-body and these have no bearing with the mataphysical matters. These have no impression on mind, wisdom and heart.

WHY IS THE MARRIAGE PROHIBITED AT THE TIME WHEN THE JUPITER ENSHRINES ON LEO, *THE ZODIAC*?

According to *Aṇḍapiṇḍa Vāda*,the region of sky fifty crore *yojana* (eight0 miles constitute a *yojana*) from all sides of the sun orbit is called universe and the upper intersection is called *Dyauḥ*. These two intersections or radius are divided in 180 degrees each as per Astrology. Out of 360 degree, the half i.e. 180 degree portion is seen from the earth while the rest remains unseen. This is the reason, we see the intersection made by space as an umbrella over our head when we stood on a plain field. This vast sky having 360 degree is divided in twenty seven parts. A commune of two and one fourth is zodiac as per the definition given in Astrology. It means, a symmetry of thirty degree region, a fraction of 360 degrees spherical universe is an area of one billion *yojana* and it is called a zodiac. Thus, this entire universe is divided in twelve zodiac. Out of them, six are visible from the earth while another six remain invisible. In a span of twenty four hours (**Viz.** *ahorātri* or 12 hours day and 12 hours night), these twelve zodiacs revoelve in which all of them become visible and invisible in a systematic manner. The first vision of sun at the horizon is assumed as *Udayācala* (East) and the same *lagna* is considered that time. Thus, the seventh *lagna* comes at the time of sunset and the tenth falls at the midnight. While discussing the doctrine of direct

and indirect (The theory of perception and non-perception), we have proved the movement of planets towards west. According to it, if Aries is at the East **(Udayācala)**, the Taurus is definitely existed at its lower part. Only then, the sun etc. planets can move from the west to East. Thus, there is a cycle of Aries, Taurus etc. twelve zodiac.

It is also necessary to reveal here that the names given to the twenty seven constellations including **Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī** etc. are also burning examples of divine *Vedic* science developed by the Indian hermits. These names are given because of their shape and feature analoguous to such names. **For example**- The *Mṛgaśira* constellation is known to peasants too, as they address it as deer (*Hiraṇī*) They oftenly say that the deer runs front and chased by a dog and a hunter. Actually, this constellation has three stars embedded in the same posture as defined by the peasants. The hunter is given a name as *ilvilā* by the composer of **Amarakośa**. He sates **इल्विलास्तच्छिरोदेशे तारका: निवसन्ति या:** "*Ilvilāstacchirodeśe tārakāḥ nivasanti yāḥ*". Thus, no other name but only **Mṛgaśira** is suitable for expression. A little west side and slightly above *Mṛgaśira* is found the constellation *Rohiṇī*. The literal meaning of this constellation is a van or carriage. It consists of a group of five stars. It reveals a structure of van and it is of **V** shape. All other names are also given according to their structure and the shapes.

The readers would have now understood the twelve zodiac. When the location of twelve zodiac has so understood, it is as a next step necessary to understand the location of the sun and other planets in proportion of their distance from the earth as under–

भूमे: पिण्ड: शशांकोज्ञ कविरविकुजेज्याकिनक्षत्रकक्षा: ।
Bhūmeḥ piṇḍaḥ śaśāṅkojña kaviravikujejyākinakṣatrakakṣāḥ

Viz. All planets have their orbits in aseriatim as Earth, Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn and all constellations.

The devil head and tail are the stars of reflection. Hence, their names do not fall in our body formation. They further have not given place in the inventory of the days. These are seven times in the names of the seven main planets. This mystery will be disclosed a little ahead. Out of twelve Zodiac, the sun and moon are given governance on one each zodiac. The Mars, Mercury,

Jupiter, Venus and Saturn are given governance of two Zodiac each. One should understand the cycle of zodiac as a castle. Leo is existed at its front collateral part and at its rear collateral, there is the cancer. The rest of zodiac i.e. Virgo, Libra, Scorpion etc. form a garland like by intertwining with one-another. The two warriors i.e. Sun and Moon take over the Leo and Cancer respectively. Virgo is behind the Leo and at opposite direction, the Jemini is behind the Cancer. As per the orbit rule, mercury governs these two zodiac here. The Libra is behind Virgo and at opposition directions Taurus is behind Jemini. As the orbit of Venus falls after mercury, this planet is enshrined here and defends these two zodiac. The scorpion exists behind Libra and on its opposite direction, Aries is behind the Taurus. Mars governs as per orbit rule, these two zodiac. The Sagittarius is behind the Scorpion and on its opposite direction, pisces is behind the Aries. Jupiter is the governor of these two zodiac as per orbit rule. Capricorn is behind Sagittarius and at its opposite direction Aquarius is behind the Pisces. The Saturn enshrined at the last orbit of universe at far distant from the earth governs these two zodiacs i.e. Capricornus and Aquarius. This all is the account of zodiacs and their qovernors. The "why" relating to the respective zodiac and its governor will thus, set at rest whenever it is raised in context before the readers.

Now, we will come back to the header. It was a question that why auspicious acts are not performed when Jupiter is in the orbit of Leo. We have stated that Sun is the governor of this Zodiac (i.e.Leo). Then, the Jupiter will come at the zodiac pertaining to the sun viz. it will be like entrance of knowledge within the soul as the sun governs the soul and the jupiter governs the knowledge. Hence, this provides an excellent opportunity to do study and penance for *Brahma* (knowledge) and marriage is only misuse and abuse to sun's mission i.e. to study and do penance. It appears ridiculous to do gossip at the time of prayer and *Samdhya*, or slumbering at the early hours of the morning. The scripture therefore, describes such material ties as committing evils. The Jupiter falls on the orbit of Leo only once after a lapse of thirteen long years. Such opportunities rarely come in the life of a man. Hence, this harmony of soul and knowledge should be utilised in study and philanthropic acts. This is the reason, *Kumbha*

Parva of *Godāvarī* is allocated at the time when the Jupiter enters into Leo. This is the divine reason for prohibition of the marriage at this harmony.

FROM THE ANGLES OF META PHYSICAL APPROACH (ĀDHIDAIVIKA)

Jupiter is considered as preceptor of all gods. Hence, it is revered preceptor of the sun also. How can a disciple spare time for other acts expect service of his preceptor when the preceptor is visited at his home? *The regulatory authority of this universe is the sun. All acts we perform in the presence or under evidence of him. This is the reason, the sun is given a next name as "Karma Sakṣī"* (A witness of acts).The religious people give *Arghya* to Sun god daily after bath with reciting - **'कर्मसाक्षिणे नमः'** *"Karmasakṣinye Namaḥ"* (I salute to the god, the witness of our acts). The sun has no time to give witness of the deeds when the preceptor has come in his residence i.e. Leo. When the Sun is busy in service of preceptor, he cannot be in position to give witness as the date of hearing are adjourned if the judge of any court is busy with his important piece of work at home. Our *Vedas* have made a comment on the leave application of sun god that–***he is free to enjoy complete leave all visual acts for exclusive service of his preceptor unless he moves out from his residence. You need'nt give any hearing to the submission made by any priest of this world.*** Since that day, this mandate was settled in the scripture.

——★★★★——

WHY IS MALAMĀSA (INAUSPICIOUS MONTH) FORMED ON ENTRANCE OF SUN IN THE ZODIACS, SAGITTARIUS AND PISCES ?

The ceremonies like marriage etc. are not solemnised when the sun enters in Sagittarius and Pisces. This is the reason, the month of December (*pauṣa*) and April (*Caitra*) are considered as ***Malamāsa***. The same thing as with entrance of Jupiter in Leo takes place here. Only difference is that the preceptor visits at the home of his disciple in the former stage while the disciple enters in the home of his

preceptor in the latter stage. We have already told that *Sagittarius* and Pisces are the residence of jupiter. The disciple has to serve in both conditions whether the teacher is at his home or he himself is at the teacher's home. The latter position reveals more engrossing because the preceptor resides for a complete year in the residence of his disciple while the disciple comes only for a month at the teacher's home. During dwelling of Jupiter in the home of sun, he can anyway manage a few time to see and witness the worldly acts. Hence, the people residing at the bank of *Ganges* and *Godāvari* rivers are allowed to solemnise the marriage etc. acts because the sun visited in **Kumbha** there with his preceptor may spare some time to witness these acts. Expect the place or region of these rivers, the so-called ceremonies can not be performed at any other places. As per the calculation on the basis of divine year, a divine day is equal to our one long year, the period of one month will pass on wink thereby making it impossible for the sun to witness the so-called acts of marriages etc. during that period.

WHY IS THREAD CEREMONY GOOD TO PERFORM WHEN SUN ENTERS IN *PISCES* ?

The zodiac Pisces, is allowed for thread ceremony of a *brāhmaṇa's* son while other all acts are forbidden? We will say here that *Upanayana* (thread ceremony) is literally meant by surrender of the disciple to the preceptor or to bring the student near the teacher. Then the sun so enters in the residence of his preceptor (**Viz.** entrance of sun in the zodiac pisces), it is always good to follow the trend for the worldly people as it has been truly stated—**यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः** "*Yadyadācarati Śreṣṭhastatta devetaro janaḥ*". It futher supports the dictum-"as the king so are the subjects".

In case, it is accepted, tell again that why is it merely for the son of a *Brāhmaṇa* and why not for all *Varṇas*? Answer to this query is that Jupiter is the governor of knowledge and *brāhmaṇa* is in direct nexus with the knowledge because he performs the same portfolio in worldly society as Jupiter does in the divine society. This is according to the theory of distinction due to place and person. The Pisces is the dwelling place of jupiter hence, entrance of sun here is indicative of his higher and superior position in future. As the sun etc.

planets are considered governors of respective zodiac, the sun, moon, mars, Mercury, Jupiter, Venus and Saturn are considered as having superior position when they enter in Aries, Taurus, Capricorn, Virgo, Cancer, Pisces, Libra zodiacs respectively. This superiority is based on the respective distinction of the concerned places in the sky as per the theory of distinctive country. When any planet is existed at the zodiac first than that of its higher position, it is called ambitious. For instance, the sun is higher on Aries but it will be ambitious planet if entered in the Pisces. Similarly, the moon attains superiority on Taurus but it will be called ambitious if existed in Aries. Thus, the sun in Pisces is ambitious as he has become a candidate to ride on Aries. The thread ceremony of a **brāhmaṇa's** son therefore, symbolises as an effort to proeeed him at the superior position of the knowledge. It is not good for a **Kṣatriya** and **Vaiśya** to become most knowledgeable as *Kṣatriya* is expected to become brave and warrior with extreme courage while *Vaiśya* is expected to become a good manager of the stock and commodities as well as finance. In case, they are given thread ceremony at this occasion, they will turn into Arjuna and show back to the battlefield and if he is *Vaiśya*, he will leave the business aside and become recluse like ***Samādhi***, a *Vaiśya*.Thus, it finally will bring in their degradation. One should therefore, understand properly that thread ceremony of *brāhmaṇa's* son at the sun in Pisces will only ensure accession-to. However, if the sun is in Sagittarius, it is not auspicious for thread ceremony as it is not ambitious. (**Viz.** the zodiac Capricornus falls thereafter which is governed by Saturn).

TYPICAL MUHŪRTAS FOR MARRIAGE IN ĀRYASAMĀJA

Svami Dayananda, the promoter of *Āryasamāja* has accepted for all rituals and ceremonies, all *muhūrtas* ditto as they are mentioned in *Gṛhya Sūtras* but in the matter of marriage ceremony, he states that it should be *Uttarāyaṇa*, **'उदगयन आपूर्यमाण पक्षे पुण्यनक्षत्रे'** the bright fortnight and auspicious constellation when the bride has taken bath after menses and the marriage should be solemnised on the night allocated for *Garbhādhāna*. The arrangement for every thing should be made earlier for that

auspicious occasion. He has stated this in his "***Saṁskāra Vidhi*** at page 123. According to ***Svāmījī***, an auspicious time for marriage in *Āryasamāja* is good indeed on the fifth night from the menses of the girl. If the girl has attained the age of puberty before marriage, but even a common man can understand here that fixation of time is not in the hands of parent, the priest and the girl as well because menses has no fix time and it is involuntary system of the body. Hence, it can not be exactly ascertained that when it will take place? It may take early and later than the day fixed or counted. Due to the change in body temperature, the diet etc. When the situation is so cumbersome, it is impossible for the father of a girl in *Ārya Samāja* to fix any confirmed day for marriage. All people know that the day of marriage is fixed at least one month in advance because this time is required for sending invitation cards and information to the relatives and kith and kins living at distant places and how such invitation then can be given if the day is not fixed? To ascertain the fourth day from menses of girl is therefore, not feasible at all in *Ārya Samāja* as it may fluctuate between early and after.

At the time of ascertainment of the day for marriage, the father will either ask his wife or the daughter to tell the next period of menses. Suppose, the daughter has told one or other estimated day and invitation cards are distributed among the relatives and friends. In case, that fourth day due to irregularity in diet fell three days earlier than the day of marriage, the *Muhūrta* will escape and not materialised. Whether the procession will in the circumstance, be instructed to go back and come only on the next month? Whether it will not make grievious to the parent of bride and bridegroom, their relatives and friends gathered there by managing their affairs even most urgent for time being including some others who come without pay in case, no leave sanctioned by their bosses. Perhaps, *Svāmījī* was not aware of its cascading effect on the mass gathered at such occasions.

Contrary to it, if the fourth day is extended two or three days onward than the day fixed for marriage, the procession would then retain for a complete week. In that case, how will the bride's father manage for offering food and other amenities to the mass came there with procession? The solution as the marriage should be made

within city so that quick information may be sent to the bridegroom party, holds no water in the matter. One should here see again that *Svāmī Dayānanda* is not supporter of the marriage within a town or city. He opines that Indian girls should be married at far distant places like Kabul, Kandhara, America etc.

We gave too much pain to our mind for extracting any solution feasible for the cumbersome provision of the fourth day of menses being good for marriage of a girl as made by *Svāmī jī* but categorically, we state that inspite of suffice jerk given, our mind could not suggest any bridge to cross this ditch. We finally conclude that it was mere fancy of *Svāmī jī* because being recluse throughout the life, he never set knot with any girl as bride. This is the reason that being inexperienced; he would have made such tough and impracticable provision.

—★★★★—

TIME FIXATION FOR TRAVELLING

Vedas etc. scriptures hold suffice description for fixing an appropriate time for travelling. Every man has to move from one place to another during life time for several purposes including charitable, social as also occupational. Hence, we think it cogent to provide a few guidelines to the readers herein—

AN APPROCH OF SCRIPTURES

यानि नक्षत्राणि दिव्यन्तरिक्षे.....ममैतानि शिवानि सन्तु।

Yāni nakṣatrāṇi divyantarikṣe....mamaitāni śivāni santu.

Viz. May ! the constellations existed in space and the abode of sun god, be benevolent for me.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु
सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन्।

Svastitaṁmeṁsuprātaḥ susāyaṁ sudivaṁ sumṛgaṁ suśakunaṁ me astu.
Suhavamagne svastyamartyaṁ gatvā punarāyābhinandan.

Viz. May ! the morning, evening and day be good for me. May! the deer having good characteristics and *nīlakaṇṭha* bird bestow

me with omen. O' fire god ! May I visit safely and return from journey happily.

अनुहवं परिहवं परिवादं परिक्षवम् ।
सर्वैर्भे रिक्तकुम्भान् परातान्त्सवितः सुव । (अथर्व० १९।८।१-३)

Anuhavam parihavam parivādam parikṣavam.
Sarvairbhe riktakumbhān parātāntsavitaḥ suva.
(Atharva 19/8/1-3)

Viz. May the words giving orders, instructions, hints, objections etc. not come from my backside. May ! I not see someone condemning, quarrelling, sneezing and carrying empty pots ahead at the time of setting out for the journey.

उत्पाता: पार्थिवान्तरिक्षा: शन्नो दिविचरा ग्रहा:
नक्षत्रमुल्काभिहतं शमस्तु । (अथर्व १९।९।७-९)

Utpātāḥ pārthivāntarikṣāḥ śanno divicarā grahāḥ
nakṣatramulkābhihatam śamastu. *(Atharva 19/9/7-9)*

Viz. May ! the havoc relating to the earth and space (earthquake, storm, adversity, lightening etc.) be removed from the way and may the heavenly bodies be all favourable.

Viz. May ! befall of Ulka and stars compounded.

शं नो भग: अर्यमा धाता अग्नि: इन्द्र: रुद्र: सोम:
शन्नो भवन्तु प्रदिशश्चतस्र: ।
अदिति: विष्णु: पूषा वायु: सविता शन्न: पर्जन्य: । (अथर्व०१० ।९ ।१०-२-१०)

Śaṁ no bhagaḥ aryamā dhātā agniḥ indraḥ rudraḥ somaḥ
śanno bhavantu pradiśaścatastraḥ. Aditiḥ viṣṇuḥ pūṣā
vāyuḥ savitā śannaḥ parjanyaḥ. *(Atharva 10/9/10-2-10)*

Viz. May all constellation gods including *Bhaga* (the regulator of *Pūrvāphālgunī*), *Aryamā* (regulator of *Uttarāphālgunī*) *Dhāta* (governor of *Rohiṇī*), fire (that of *Kṛttika*), Indra (that of *Jyeṣṭhā*), Rudra (that of *Ardrā*), *Soma* (that of *Mṛgaśirṣa*), *Aditi* (that of *Punarvasu*), *Viṣṇu* (that of *Śrāvaṇa*), *pūṣā* (that of *Revatī*), *Vāyu* (that of *Svāti*), *Savitā* (that of *Hasta*), *Varuṇa* the water god (that of *Śatabhiṣa*) do good from all directions for me. (This description of the governor of abovesaid constellations has been extracted from

"*Saṁskāra Vidhi*" composed by *Svāmī Dayānanda*)

इन्द्र: प्राच्या: दिश: पातु, धाता दक्षिणाया:, अदिति: प्रतीच्या:
सोम: उदीच्या: दिश: पातु ।

Indraḥ prācyāḥ diśaḥ pātu, dhātā dakṣiṇāyāḥ, aditiḥ
pratīcyāḥ somaḥ udīcyāḥ diśaḥ pātu.

Viz. May lord Indra ! defend at the east, the Dhata at South, Aditi at west and Soma at north.

ये ते पन्थानो बहवो जनायना, रथस्य वर्त्मानसश्च यातवे ।
यैस्सञ्चरन्ति उभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं
यच्छिवं तेन नो मृड । (अथर्व० १२।१।४७)

Ye te panthāno bahavo janāyanā, rathasya vartmānasaśca yātave.
Yaissaṇa caranti ubhaye bhadrapāpāstaṃ panthānaṁ
jayemānamitramataskaraṁ yacchivaṁ tena no mṛḍa.
(Atharva 12/1/47)

Viz. We wish to see all the paths including movable by caravan of people, the paths worth driving chariot, carriage etc. and the ways from which all gentle and rude people move –without enemies and decoits as also all favourable.

The abovesaid proofs from scriptures support elegantly and aptly, the provisions made for travelling in the volumes like **Muhūrta Cintāmaṇi** etc. and hold an account of the governors of the planets, constellations, days and the respective directions. A man even having average mind can understand the importance of such considerations at the time of setting out on journey. The contextual obstacles, herd of stags, omens, objections from rear side, sneezing, empty pot etc. has been described in the abovesaid hymns and these substantiate the existence of omens.

——★★★★——

SCIENTIFIC ANALYSIS

We have already stated under the theory of *Apdapiṇḍa Vāda* the effect of heavenly bodies including planets, constellations etc. on human body. Their favour is also expected at the time of setting on

journey. As the planets are situated on their respective orbits, the same orbits are existed for constellations just above the orbit of the Saturn. Various distinctions in constellations in line with planets are found and a thought is given to such distinctions as per the theory of the place and objects distinctions. According to the property held by each constellation, it has the same impression on the human body. The gods of these constellations have been presumed on the basis of particular characteristics of the constellations. It is not mere stretch of imagination but each god acts as per his name given (यथा नामतथा गुणः) As fire is the regulator of *Kṛttikā* constellation and thus, the orbit of that constellation is filled with the fiery atoms. *Yama* is the god of *Bharaṇī* constellation and its orbit is found filled with the destructive gases. *Varuṇa* is the god of constellation *Śatabhiṣāj* and its orbit is found filled with the dense layers of watery atoms.

We have substantiated in the theory of *Aṇḍapiṇḍa Vāda* that everything with the human body is gifted by the respective heavenly bodies pervaded around the universe. The basic source of our power is the planet and constellation bodies. As a slight distortion in power house may result in dark throughout the city and all people in city may die thirsty due to defects taken place in waterworks, the human body may observe promotion or demotion on account of favour and prejudice of the above bodies.

As we perceive that acute sun rays in summer dazzles the man and causes headache and certain other ailments; the planet and constellation can put good or bad influence on the element relating to the same. Owing to such effect in micro form, take it may take place immediately but this reality can not be rejected by any of the scholars. The sun will put effects on the right eye, the moon will excite the mind, the mars will gear up the blood circulation and the mercury will suddenly put a cap on the speech when we analyse the effects of planets on the human body. We have seen several time that even great orators become mute on the certain point of time. When subsequent to the event, any query is made on their sudden muteness, they are seen regretting for the same. However, it is true that such was the direct effect of the planets which made them mute. In view of the scientists, there is no action without cause and our hermits also are champion of 'सतिमूलेतद् विपाकः' "*Sati mūle tad vipākaḥ*". One macro name for all unknown factors is the luck or destiny. The religious people get final satisfaction for the failure saying that it was their luck. However, when the diversity is classified on the basis of scientific view, the luck appears with different names and so addressed by the individual. These different names of this individual luck or destiny are planets, constellations, five great elements (**Pañca Māhabhūta**) etc.

——★★★★——

WHY THESE HAVE NO EFFECT ON NON-HINDUS ?

A doubt can be made here that the non-*Hindu* people do not give any importance to the allocation of time for travelling yet they live always safe and sound. Prior to do any effort for removal of this doubt, we say the man concerned that he should first do rebuttal of the principle laid down by the provision of *Aṇḍapiṇḍa* in which it is stated that the planets like sun etc. have a direct effect or influence on the human body. Only then their why (query) will get the proper solution. We categorically state that nobody among scientists can do rebuttal of this fact. If it is accepted that planets have special influence on the human body, how then it is said the non-Hindu people are free from that influence. ***We will therefore, say that influence goes equally on all human beings irrespective of being their atheist, untouchable, muslim and of other caste/creed but muslims say, it the will of god, the Christians say "order of god" and the atheists say it– "by chance", accidentally etc. and thus, all of them try to get solace to their hearts.*** The answer from the atheist is absolutely unconstitutional, unnatural and full of folly. They have accepted the origin of the effect without any cause and thus, have done ricochet of their wisdom. The *Christians* and *Muslims* etc. people have made an effort to tell the reason by saying it the desire of god but they are unable to know that how the desire of god too can befall any havoc on any person without any cause? In case, the god does it arbitrarily, it makes difference in the justice done by god viz it will suffer from bias.

In that circumstance, the theism of Indian hermits is not based on injustice yet they accept the fact that inspite of being almighty

कर्तुं अकर्तुं अन्यथाकर्तुं "*Kartum akartum anyathākartum*"; he renders the result for the action done. The *Muslims* and *Christians* don't have faith on rebirth of the living soul to which they say *Masalā Tanāsuka*. We in course of debate on ethics (*Sastrārtha*) raised a question which remained unanswered from their side. This question was that our *Sanātana dharma* says that if a man is blind since birth, it is due to the evils committed by him in previous birth but as per your sect, what will you say it whether mistake made by god or his injustice or anything else? As per our *Vedic* science, the desire of god too becomes as per the deeds performed by us and it never takes place by chance or in a causal manner. As the atheist in reply has revealed his sallow wit, the mohammedans accepted their ignorance about the root cause for the same. We again say categorically that all people suffer if they ignore allocation of time for the travelling but considering that mis-occurance unreasonable or without thinking on the root cause leaving its complete burden on god is only a negative trend for getting satisfaction. Theoritically, we can compel all people from various sects to accept the influence of planets on the human body. With this view, we now bring in focus, some popular considerations about the travelling herein–

WHY ARE CERTAIN DIRECTION FOR TRAVELLING PROHIBITED ?

शनौ चन्द्रे त्यजेत्पूर्वां दक्षिणां च दिशं गुरौ।
सूर्ये शुक्रे पश्चिमां च बुधे भौमे तथोत्तराम्।।

Śanau candre tyajetpūrvāṁ dakṣiṇāṁ ca diśaṁ gurau.
Sūrye śukre paścimāṁ ce budhe bhaume tathottarāma.

Viz. One should avoid travelling towards east on Monday and Saturday. It is risky to move towards south on Thursday, towards west on Sunday and Friday towards north on Wednesday and Tuesday. This is because movement towards these directions on the days described results in pain.

——★★★★——

SCIENCE BEHIND THE SPECIFIC ORDER OF THE WEEKDAYS

What are the days? Why are these only in seven number? and what is their outright order? While replying these questions, one should first know that lord Sun is the cardinal basis of our universe. There are distinct suns for the uncountable crore universes and respective universes are existed on those different suns. As a cabinet of several assistants acts under the supervision and control of the king in order to run the government, the moon etc. six planets under control of god sun are the exclusive guards of our universe. The seven days have been ascertained on the names of these seven main planets. So far as Devil-head and Tail are concerned, these being the planet of reflection remain uncounted with the days. **There are ascertained twenty seven constellations with their distinct names. Why are these so arranged? Viz. why the moon comes after sun and mars after the moon. It too is also cryptic science. The muslims** will depart with exhibition of ignorance if they are asked that why there comes the Sunday first and why *Jummerāta* (Thursday) stands at the fifth place? And again why *Jummā* (Friday) is degraded at the Sixth place?

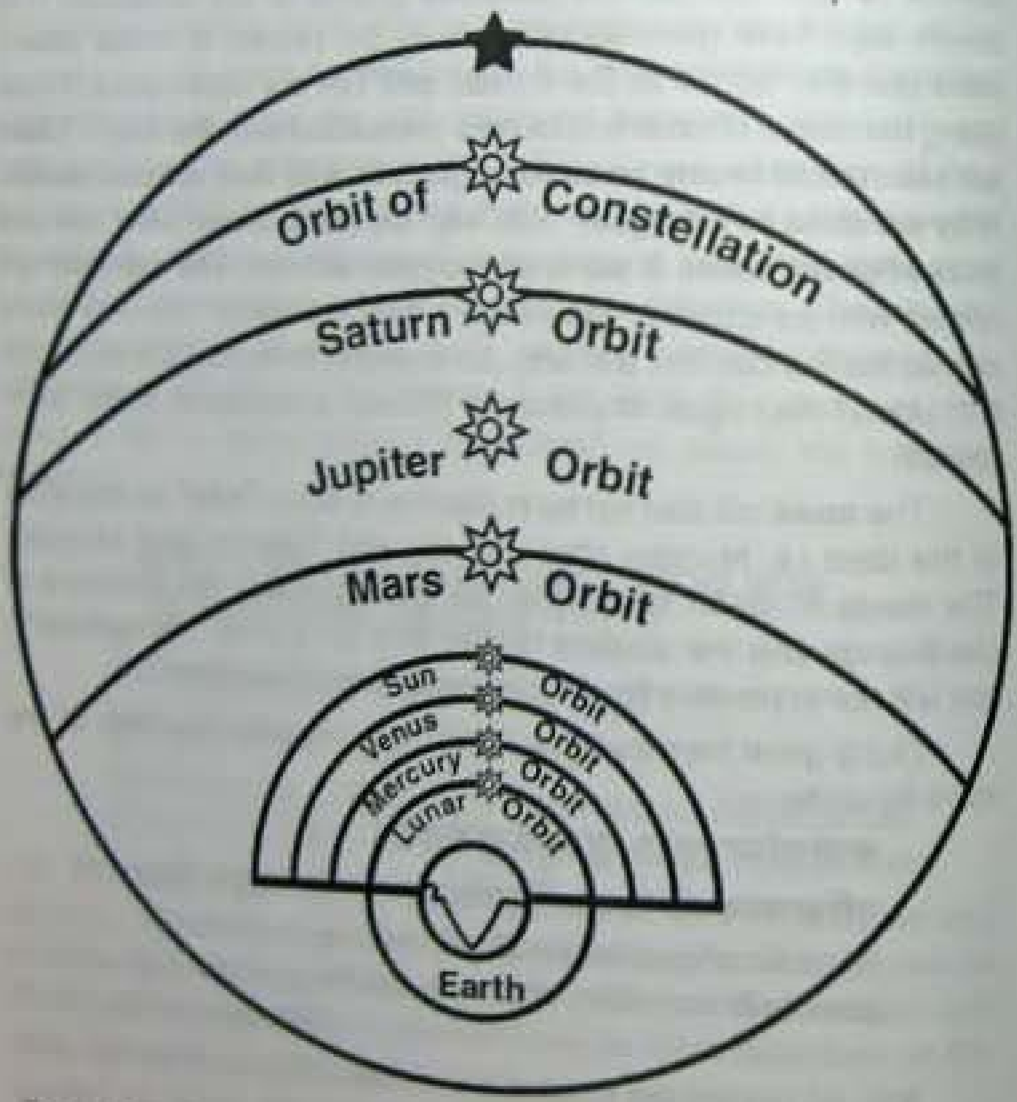
The **monk** will also not be in position to solve "**why**" on the order of the days i.e. Monday after Sunday and Tuesday after Monday. The minds in doubt surrounded by marshy ocean like followers of *Dayānanda* and the atheists having faith on a book "my opinion" too will not in position to give any reply to such question.

Our's great hermits have stated with regards the order of the days as under–

मन्दामरेज्यभूपुत्राः सूर्यशुक्रेन्दुजेन्दवः।
परिभ्रमन्त्यधोऽधस्थाः सिद्धविद्याधरा घनाः।।(सूर्य सिद्धांत १२ १३)

Mandāmarejyabhūputrāḥ sūryaśukrenduјendavaḥ
paribhrāmantyadho'dhasthāḥ siddhavidyādharā ghanāḥ
(Sūryasiddhānta 12-13)

Viz. All planets are located at a certain distance from the earth in order of one below the other (i.e. in hierarchial order) as Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. It Means the Moon is nearest to the earth and the Saturn at it the farthest. The clouds,



The orbits of planets is managed in the order of Saturn, jupiter, mars, sun, venus., mercury and moon) page-491

Vidyādhara and *siddhās* move between the moon and the earth in a systematic manner.

मन्दादधः क्रमेण स्युश्चतुर्था दिवसाधिपाः ।
वर्षाधिपतयस्तावत् तृतीयाश्च प्रकीर्तिताः ।।
ऊर्ध्वक्रमेण शशिनो मासानामधिपाः स्मृताः ।
होरेशाः सूर्यतनयाद् अधोऽधः क्रमशस्तथा ।।(सूर्यसिद्धांत १२/७८-७९)

Mandādadhaḥ kramena syuścatuarthā divasādhipāḥ,
Varṣādhipatayastāvat tṛtīyāśca prakīrtitāḥ.
ūrdhvakramena śaśino māsānāmadhipāḥ smṛtāḥ,
Horeśāḥ sūryatanayād adho'dhaḥ kramaśastathā.

(*Surya siddhānta* 12/75-79)

Viz. In a hierarchial order below the orbit of satum, the Sun exists at the fourth orbit. This is the reason, Sunday comes after Saturday. The moon exists at the fourth orbit from the sun hence, the third day will be the Monday. Again the mars falls at the fourth orbit from the moon. It will therefore, the fourth day. The mercury is at the fourth orbit from the mars hence, it will be the fifth day. The jupiter falls at the fourth orbit from the mercury and venus exists at the fourth orbit from jupiter. Thus, the seven days of a week are cycled. In the same way but in descending order, the third planet will be the governor of the year and the governors of the months will be in ascending order from the moon. In descending order from the Saturn, the planets will be the governor of *Horā*.

——★★★★——

WHY IS THE FOURTH PLANET BECOME THE GOVERNOR OF THE DAY ?

The sunrise on a day indicates that the same planet will hold the *Horā* also. There are twelve *Lagnas* in a day and night (*Ahorātra*). The half of it is called Horā in Astrology. Thus, there are twenty four "*Horās*" in a complete day i.e. a day and a night time. According to modern calculation, *Horā* is known as hour. An hour is presumed consisting of two and half *Ghaḍī* but in Indian mathematics, a tradition of searching deep is prevalent and there is no place for mere estimation and conjecture.

It is not necessary that a **"horā"** will consist two complete and half "*ghaḍi*". It may be either less or more. At the time of sunrise on a particular day, the *horā* will gain position as per the orbit of the same planet.Thus, twenty one *horās* will over or complete when three cycles of seven planets are completed. In the fourth cycle, the *Ahorātra* consisting of twenty four hours will pass with the passage of the *horā* pertaining to three planets. Hence, the new *Ahorātra* will start at the time of the *horā* of the fourth planet and it will govern the day. On the basis of the same, it has been laid down that the fourth planet in descending order will be considered the next day. This is the scientific cause for the order of the Sun, Mon, Tues, etc. days.

The description on the governor of the year and month has no nexus with the dikṣulas (risks involve with the direction). Hence, We do not go in prolix and come directly on the *context. We* say that there are four main directions i.e. East, West, North and South. The sub-directions *are* - **Āgneya** for the East, **Nairtva** for south, **Vāyavya** for the West and **Aiśanya** for the North direction. The Sum total of these is eight in number viz, there are eight directions in total. On account of distinct orbits, these have planets for their governing. The Sun is the master of the East, Venus is the master of *Āgneya*, Mars is the master of South, Devil-Head is the master of *Nairtya* (being a planet of refelection, it is representative of the mercury as it has a position and superiority). Saturn is the master of the West, Moon is the master of *Vāyavya*, Mercury is the master of North and Jupiter is the master of *Aiśānya*.

The mystery of prejudicial effect of the direction **(Dikśūla)**is that in case, the day of the movement towards a certain direction is also the master of the direction and sub-direction at the rear side; it should be considered as *Dikśūla*. **Viz.** travelling with back towards the master of direction and sub-direction is the same as showing back to an authority while submitting application for anything and further, as shown back to the icon of god by the devotee. It is undoubtedly, a kind of showing disrespect for the god.

Now, understand Dikśūla with illustrations. On moving towards East when the day is Saturday, the West will fall at our back while Saturn is the master of this direction. Hence, movement towards east on Saturday results in painful experience or it is *Dikśūla*. Again if

we move towards south on the Thursday, the sub-direction of Jupiter i.e. *Aiśānya* will fall at our back. The east will fall at our back if we move towards west on Sunday. On movement towards North when there is Tuesday, the South i.e. the direction of Mars will fall at our back. Thus, movement towards West on Friday, towards North on Wednesday, towards east on Monday and towards south on Thursday is prohibited on the same basis. Movement towards north is forbidden on Wednesday as it is representative to Devil-head, it again being the masters' of North direction, one should not move towards South on the same day.As this day is forbidden for movement towards both directions, any kind of movement from the home is restricted on the Wednesday-सर्वत्र निन्द्यो बुधवारदोषः "*Sarvatra nindyo budhavāradoṣaḥ*". Needless to state that the other considerations while travelling like *Dikśūla* are also with scientific reasons. We are afraid of excess extension of the volume, hence; request is made to readers that they should imagine themselves the other correlated things according to the theories like *Aṇḍapiṇḍa Vāda*, place Distinction and the theory Object distinction etc.

——★★★★——

WHETHER THERE IS ANY PROVISION TO ALLOCATE TIME FOR THE DEATH ?

While discussing on the introduction of the *Muhūrta* conscious, we had told that such time allocation is not confined merely for the auspicious ceremonies like marriage etc. but our forefathers were always ready to allocate time for their death also. **Viz.** in case, there is seen no suitable time, they would adjourn even their death due to some extra-ordinary powers they had.

In **Mahābhārata,** we see that once *Bhīṣma* under his command as the army chief, had killed more than half fraction of the total army of *Pāṇdavas* within nine days of his lead. The *Pāṇdavas* were frightened and knitted a conspiracy to kill him as it was felt impossible to defeat Kauravas till *Bhīṣma* is not dead. Lord *Kṛṣṇa* suggested them to ask suitable measure from *Bhīṣma* himself. When they went to him at night for saluting, *Yudhiṣṭhira* anyhow dared to ask him— 'O' grandfather! our victory is impossible till you are the

commander of the force. In case, you really want victory for the religion, invoke your death as early as possible." *Bhisma* laughed on hearing this and replied that they should call astrologers to allocate the suitable time of death. In case, it is good time, there will no objection on my side. Sahadeva among *Pāndavas* was an expert Astrologer. He calculated the time but as it was *Dakṣaṇāyana*, any good time for death was impossible to fall until several months are passed. He told the fact and it depressed *Yudhiṣṭhira* hence, he started thinking on the measures keeping *Bhīsma* away from the battle field.

At last, the unique celibate *Bhīṣma* suggested that even if he does not want to die till good or favourable time arrives, yet a measure may be exercised. "Put in front of me- *Śikhaṇḍī* and I know that in his previous birth, he was a woman hence, I will show back to the battle field as I never use arms against any women. In the meantime, you would shoot arrows on me and thus, I will be Severely injured". All people know that *Bhīsma* remained on the bed of arrows till a longer period and he utilised that time in preaching ethics to the curious people gathered there. He took his last breath only when appropriate time for death, he obtained.

A number of people were die their voluntary death among *Āryans*. It has been stated about the an appropriate time of the death in **Śrimadbhāgavad Gītā**

AN APPROACH OF SCRIPTURES

(क) अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।।

Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam.
Tatra prayātā gacchanti brahma brahmavido janāḥ.

Viz. The persons taking last breath in the presence of fire, the cloudless day, in bright fortnight and six months of *uttarāyaṇa* attain to the *Brahma*.

(ख) धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिः योगी प्राप्य निवर्तते ।।

(श्रीमद्भगवद्गीता ९/२४-२५)

Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam.
Tatra cāndramasaṁ jyotiḥ yogī prāpya nivartate.

(*Śrimadbhagavadgita* 9/24-25)

Viz. The *yogīs* receiving death on the dark night, in dark fortnight and in six months of the *Dakṣiṇāyana* only can access to the abode of Moon (*Candra Loka*) and then come to the earth in rebirth.

The above authorities tell the *Uttarāyana*, the bright fortnight and the day time suitable for the death. However, *Dakṣiṇāyana*, the dark fortnight and the night has been told as inadequate time of death. At the former state, the man attains complete freedom for the cycle of birth and death (moksha), while he is again entrapped in that dragnet as it is truly stated-पुनरपि जननं पुनरपि मरणं "*Punarapi jananam punarapi maraṇaṁ*". Some commentators have tried to modify the meaning of the above hymns but such is merely an stretch of imagination and reveals only the half digested food of the mind. In short, it can be said that their meaning is precise and clear in itself and the death episode of *Bhīṣma* is the glaring evidence of this fact.

SCIENTIFIC ANALYSIS

Why is emancipation attained if a man dies at the day time during bright fortnight and Uttarāyaṇa ? This question gets its apparent answer when the theory of *Andapinda* is duly given thought. As the vital power has direct nexus with the sun orbit, forceful its being at the time of death ensures full liberty. As a result of presence of solar attraction during the *Uttarāyaṇa*, the living soul can cross easily, the path of universal body. There are no other planets having attraction more than sun from reverse side so as it could pull the living soul again towards the earth. During dark fortnight of *Dakṣiṇāyana*, the moon power remains unsurpass and the moon dying at that time cannot cross the periphery of the universe. One should remember that the moon orbit is in adjacent or nearest to the earth.

A question in this context may be raised to the effect that what may be the use of allocating time for death when the man has not to return or revive thereafter as it happens in the matter of travelling? It appears mere ostentation of a few people as it is not like travel in

which a man expects his safe return at home.

Needless to state that the people doing such enquiry are in illusion of being human life fully extinct with their physical death. Perhaps they are unknown to the fact that it is mere death of the body otherwise the fact remains that the micro body formed by the combination of Seventeen elements and the living soul within, lives intact of such death-वागादि पञ्च ····पुर्य्यष्टकं सूक्ष्म-शरीरमाहुः *"Vāgādi pañca···· puryyaṣṭakaṁ suksma śarīramāhuḥ"*. When this is the position, more advantageous is the death at appropriate time than the allocation of time factor during life time. In other words, the quantum of loss on untimely death is greater than that of living life without allocating time factor for the respective deeds. According to Indian scriptures, inadvertance during life time is not so dangerous as it becomes in the matter of death.

Actually, the death is such an important aspect which may bring distortion or advancement to the rebirth. In case, any person dies at the time suggested in Gītā, he is liberated for ever from the bondage of the birth and death. In case, the man has passed his life abiding with the rules but dies at a time unsuitable; the different scriptures say- 'यं यं वापि स्मरन् भावम्' 'अन्तमता सो गता' 'बार-बार मुनि जतन कराहीं। अन्त राम कही आवत नाहीं' he is compelled to get rebirth as devil, man, pig etc. as per the feelings existed in his heart and mind at the time of death.

—****—

ABOUT THE ETIQETTE OF SALUTE

The tradition of giving entertainment, honour and doing salute to each-other is still prevalent in almost all countries, races and the sections of the society. The Muslims say it *"Duā", Salāma"* and *"Tājima"*, the Christians address it as "Etiquette" and it has several other names in different languages and sects. All people expect that it should be in their culture and religion as all of them consider a man only brute and rude if he does not know the etiquette. Its performance however, can be seen in diversified forms. It appears that the man has skipped its scientific form in fancy to make it more elegant so as to gain the favour of others. This trend has choked its

ultimate objective. A study on the mammal diminishing of this custom to reveal etiquette makes ***ex-facie*** the harmful consequences of its distorted form as it has been made by the people in their fancy. All historians accept India unanimously as the mother of all civilization and cultures and only Indian scriptures can tell the exact and accuramte form of one and all customs. These Scriptures accept salute as a religious rite and not merely a traditional etiquette. This is the reason, our scriptures enunciate its nature, the manner and application. For instance–

AN APPROACH OF SCRIPTURES

(क) अग्निमीडे। (ऋग्वेद १।१।१)
ज्येष्ठाय ब्रह्मणे नमः। (अथर्व)
नमस्ते भक्तवत्सल। (वाल्मीकीय रामायण)
Agnimīḍe. *(Ṛgveda 1/1/1)*
Jyeṣṭhāya brahmaṇe namaḥ. *(Atharva)*
Namaste bhaktavatsala. *(Valmīki Rāmāyaṇa)*

Viz. I do prayer of fire god. May! my salute go to the greatest *Brahma*.

(ख) उरसा शिरसा दृष्ट्वा, मनसा वचसा तथा।
पद्भ्यां कराभ्यां जानुभ्यां, प्रणामोऽष्टांग उच्यते।
(आह्निक सूत्रावलि)

Urasā śirasā dṛṣtvā, manasā vacasā tathā.
padbhyā karābhyāṁ jānubhyāṁ, praṇāmo'ṣṭāṁga ucyate.
(Āhnika śutrāvalī)

Viz. (In front of idol of god) the salute made jointly with the chest, head, eyes, mind, speech, hands, feet and knees i.e. eight organs is called *Sāṣṭāṅga* salute.

(ग) प्रणमेद्दण्डवद् भूमौ (रणवीर भक्तरत्नाकर-पाद्म)
praṇamēddaṇḍavad bhūmau (raṇavīra bhaktaratnākara pādma)
Viz. One should do salute by lying flat on ground like a log.

(घ) ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः।। (मनु २।७१-७२)

brahmārambhe'vasāne ca pādau grāhyau guroḥ sadā.
savyena savyaḥ spraṣṭavyo dakṣiṇena ca dakṣiṇaḥ..
(manu 2/71-72)

Viz. At the beginning and end both time, of study on Vedas; one should touch both feet of the preceptor. The left hand should touch the left foot of the preceptor, whil the right should touch the right foot.

(ङ) **उत्तानाभ्यां हस्ताभ्यां दक्षिणेन दक्षिणं सव्यं**
सव्येन पादावभिवादयेत् (पैठीनसि कुल्लूकभट्टीये)
uttānābhyāṁ hastābhyāṁ dakṣiṇena dakṣiṇaṁ svayaṁ
savyena pādāvabhivādayet. *(Paiṭhinasi kullakbhaṭṭiya)*

Viz. One should put his arms duly erected and the right and the left should touch the Corresponding feet of the preceptor in course of doing salute.

(च) **ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयाति।**
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते।।
अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्य वर्द्धन्ते आयुर्विद्या यशो बलम्।। (मनु २/१२०-१२१)
Ūrdhvaṁ prāṇā hyutkrāmanti yūnaḥ sthavira āyāti.
pratyutthānābhivādābhyāṁ punastānpratipadyate..
abhivādanaśīlasya nityaṁ vṛddhopasevinaḥ..
catvāri tsya varddhante āyurvidyā yaśo balaṁ.
(manu 2/120-121

Viz. The vital air of the youth ascends upward when they see any old age person coming from front side. Hence, it regains its proper seat or place only when the youth stands up and do salute to him.

Svāmī Dayānanda has given the following meaning to these hymns– "Who is habitual of doing salute and who does salute to the people senior in education or age, definitely attains longevity, increase in education, glory and the force. Hence, the celibate should do salute and offer service to preceptors, mother, father, guest, greatmen like saints etc. because all these are senior people.

We can classify the abovesaid salute and reciprocation in four parts as under–

1. God should be saluted with the means of holding *Yajña*, reciting *Vedas*, psalms etc. and Sāstaṅga salute should be given to the idols of god.
2. A salute with touch on the feet should be given to the teachers and the people senior in age, knowledge, glory and might or power.

If these respected people are educated, one should spell his name and give identity etc. otherwise, it is not necessary. The young celibates are not permitted to touch the feet of young ladies even if those are respected.

3. The people of equal age and qualification should be honoured with pronunciation of "Victory to *Rāma*" (**जय राम जी**), Victory to *Gopāla*, (**जय गोपाल जी**) Jaihinda (**जय हिन्द**) etc.
4. The preceptors/teachers should reciprocate salute with blessing.

WHY SHOULD SALUTE BE MADE ?

The next question may. arise that why should the people do salute? What are its advantges? Why should one do up and down parade without any purpose or benefit involved? In order to get appropriate solutions to these questions, we would first discuss on the methods adopted in various sects and religions for salute in a comparative manner. This practice will lead us to the ultimate fact.

CUSTOM AS PREVAILED IN CHRISTIANS IS IMPRACTICABLE

We would like very first to discuss on the manner of salute adopted by the kith and kins of Miss Meyo who deems her most etiquetted lady. Everyone knows that the Christians bid good morning in the eye opening of the day, good noon when the day is in its youth and good evening when the day slides to adult age while good night when the night attains adolescence. The first term reveals wish and the other exhibits the time. That is the use of such pronunciation? They only wish and nothing else and this wish pertains merely to physical charms/cheers. Had they bidden the name of Jesus or God, at least the speech would have received

purification. Again revelation of such wish is casual and sometimes, it may invoke annoyance from the others. For instance, one of our friends is dead at night or his home is ransacked, pirated any valuable thing or met to a fatal accident and we reached at his home in order to reveal our sympathy for him. In case, we took care of the etiquette and address him with the words-"good morning" on next day; it will only annoy him instead of feeling any solace. In fact, a man needs encouragement, cooperation and sympathy at such critical occasions while the Christian etiquette acts reverse and inflicts pain on the grievious man. It is unjustified in the eye of law too because *putting hand on the nerves of a man compels him to commit an offence and it altogether impermissible in the law.* Hence, we can say that the so-called etiquette as found among Christians is redundant, meaningless and impracticable in itself.

CUSTOM IN MUSLIMS *ALIAS* A DWELLING OF AILMENTS

We see one Muslim say-"*Aja Salāmālekuma*" to other and he in reciprocation says "*Vālekama salāma*". These words being common, we do not object on them but problem arises when we see them giving friction to the palms of each other. This hand-shake system was first copied by *Christians* from there. *Muslims* and now Hindus are also seen shaking hands. There is no scope for doubt if we say that ailments spread abundantly through such practice. A number of western Scientists have stated very frankly that the shake-hand system communicates several bacteria of contagious diseases in the body of others thereby spread of diseases among tile healthy people. These bacteria are in micro form and sometimes, the microscopes are found unable to trace them.

This custom is now declining in the western countries and a few genius people use gloves while shaking-hands with other people. Here again we object on the pronunciation of "*Aja Salāmālekuma*" and "*Vālekum salāma*" because these results nothing. Had it better if they say-"*Allātālā Rahīma*" and *Karīma* etc. At least these are the names of their god.

——★★★★——

ĀRYASAMĀJA IS THE LOWEST RUNG

Ārya samāja and its followers are at the lowest rung of this custom of revelation of honour for others. They understand them having refined manners than these are stubborn animals who do not want any improvement in their obsolete trend even if reality is put in its all apparent form before them. Suggest them hundred time yet they will do the same as doing since beginning. They would not care even if their sticky habits may dash down in dust, the fourth rule of their sect. **Svāmī Dayānanda** has mentioned in his "*Saṁskāra Vidhi*" revelation of etequitte with the expressive words as-"*Namaskāra*", *Abihvādana*, at a touch on feet etc. but at one or other place, one can see the term *Namaste* in that volume on his death followers have accepted the same term for revelation of honour for other people. We would like to substantiate our averment by taking extracts from the abovesaid volume as under–

1. One should do salute and give honour just after *Vāmadevya* song is recited. (*Sam. Vi. Sāmānya Prakaraṇa* page 61)
2. The bride should greet her husband with pronunciation of- **'भवन्तं अभिवादयामि'** "*Bhavantaṃ abhivādayāmi*" (**Viz.** I salute you). (*Sam Vi. Garbhādhāna* page 43)
3. The son should say- "Namaskāra" with folded hands to his father (*Sam. Vi. Vedārambha* page 94
4. One should greet *Ācārya* with pronouncement of the phrase- **'भवन्तं अभिवादये'** "*Bhavantaṃ abhivādaye*" and *Ācārya* should bless him with the pharse-O'modest! enjoy longevity and acquire education. (*Sam. Vi. Vedārambha* page 95)
5. Do salute (*namaskāra*) to elders daily.... (*Sam Vi. Samāvartana* page 113)
6. I do salute (*namaskāra*) to *Ācārya* with several thanks. (*Sam.Vi. Samāvartana* page 113)
7. The bride and bridegroom both should do salute (*Namaskāra*) to the senior and elder people with spelling the sentence-"I **'अहं भो अभिवादयामि'** "*Ahaṁ bho abhivādayami*" salute (*do Abhivādana*) to you sir". (*Sam. Vi. Vivāha* page 166)

8. They (the senior people present in the ceremony) should bless with the sentence– "May you enjoy all pleasures onwards, always be glorious". **'सर्वे भवन्तोऽत्रानन्दिताः सदा भूयासुः'** "Sarve Bhavantotrā nandita sada bhūyasuḥ".

(Sam.Vi. page 212)

One more evidence is the compilation of the letters written by *Svāmī Dayānanda* during his life time. It has been got published by *Svāmī Śraddhānanda*. We have gone over all letters yet nowhere found the term *Namaste* for any persons to whom these letters were written. We could only find– *be happy always* instead of *Namaste*. Proofs reveal the reality yet the followers of this sect do *Namaste* to all persons coming in their contact. Some of them ask that what is wrong with *Namaste* to the extent that the followers of *Sanatana Dharma* condemn it? Let us make them to understand the shortcomings stuck to this absurd word—

The word in question is a compound of two words ***i.e.*** *Namaḥ* **'नमः'** and *Te*. **'ते'** "*Namaḥ*" is meant-"to bend" or "bow head" and ***Te*** is meant by *for you*. **Namaḥ** is *Āvaya* and *Te* is singular number of **caturthi** to the word **Yusmat**. A mind with general conscious may imagine that the word *Namaḥ* is an obstacle for the teachers and elders if they use it for the persons junior in age and education than them. This is because bowing head before son by parent, before disciple by teacher and before wife by the husband is not only prejudicial to the behaviour but it is impermissible in the scriptures also. Now, see the next aspect of the coin. The singular number "*Te*" impedes if the junior person says *Namaste* to his teachers **Viz.** to address as "*thou*" to the senior and respected people is just opposite to any etiquette. ***The civilization of any country or race can not allow the youngers to address their elders with the word thee. In this affair of matters, neither this word can be used by youngers nor by the elders. Hence, it is redundant from both angles.***

The followers of *Dayānanda* would interrupt in the middle while we are on the half way of explanation and submit that the hymns like **'नमो ज्येष्ठाय कनिष्ठाय च नमः'** "*Namo jyeṣṭhāya kaniṣṭhāya ca namaḥ*" etc. in *Vedas* provide "Namaste" for all persons either those are junior or senior. *Kauśalyā* had used *Namaste* for her son *Rāma*

too. In reply to all such submissions, we would like to state that nowhere any example at the level of dealing with human-being; one can find in Indian literature where the parent, teachers etc. respective people would have addressed with *Namaste*. The examples given by these followers pertain only to the address for god and divine beings. It can be used for almighty as god is one and there is no discrimination like junior and senior, younger and elder. The entire inert and dynamic property is his gigantic form hence, no distinction can be made there in and this word for one and sovereign can be used. In case, we peruse as authority, the hymns like **'नमः श्वभ्यः तस्कराणां'** "*Namaḥ Śvabhyaḥ taskarāṇām*" etc. hymns and see that the people like *Kutubuddin* (dog) the chief of the thieves are somewhere honoured with *Namskāra*; we cannot in the circumstance, accept it. Whether the followers of *Dayānanda* will on the basis of such irrelevance; start saying *Namaste* even to donkey and dogs also? The statement of *Kauśalyā*, we already have accepted here as authority and the term-*Bhaktavatsala* is suffice to understand that she had used it not considering *Rāma* as her son but as god.

Perhaps the readers *would* still loom in puzzle that why then *Vedas* address the almighty god with *Namaste* if it is a term revealing dishonour or insult for the elders. We will state in solution to their doubt that the god being unique and one, it is not good to use *thee* for him as it is not good to address teachers with the term you. In *Urdu* language too, the god has been addressed as–*Thou is* creator, thou is omnipresent". In English, the god is addressed as "thou lord" and in Indian literature we say- **'त्वमेव माता च पिता'** "*Tvameva mātā ca pitā*". Hence, god is exception to the rule which we frame for dealing with the worldly people. Hence, we will say that an application of *Namaste* at divine level can not solve the question raised at the human level.

A popular hymn in *Sanskrita* literature, guides for the usage of the term *thee* as under–

शाल्ये सुतानां सुरतेऽङ्गनानां, स्तुतौ कवीनां समरे भटानां'' त्वंकारयुक्ता हि गिरः प्रशस्ताः ।।

Bālye sutānām surat'nagnānām stutau kavīnāṁ samare bhṭānām·········tvaṅkārayuktāḥ kiṁ gira praśastāḥ.

Viz. The term "thee" or "thou" can be used by the children during their infancy, by the women at the time of over frankness in courtship, by poets at the time of reciting poetry in appreciation and by the warriors in the battle field.

USE OF *NAMASTE IS* EVIL LIKE

The theology prescribes a procedure for regrettal if any person is accused of using "Namaste" for the elders. It is as under–

(क) हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः ।
स्नात्वानश्नन्नहः शेषमभिवाद्य प्रसादयेत् ।। (मनु० ११।२०४)
Humkāram brāhmaṇasyoktvā tvaṅkāraṁ ca garīyasaḥ.
Snātvānaśnannahaḥ śeṣamabhivādya prasādayeṭ.
(manu 11/204)

Viz. If someone has by mistake pronounced "*Hum*" while talking with any *brāhmaṇa* and addressed with "*thou*" to any teachers, he should take bath immediately, observe fast throughout the day, touch their feet in reverence, say *Namaskāra* and apologise for the same.

(ख) गुरुं हुं कृत्य त्वं कृत्य विप्रान्निर्जित्य वादतः ।
श्मशाने जायते वृक्षो गृध्रकङ्कादिसेवितः ।। (स्मृतिसंग्रह)
Guruṃ huṁ kṛtya tvaṁ kṛtya viprānnirjitya vādataḥ.
Śmaśāne jāyate vṛkṣo gṛdhrakaṅkādisevitaḥ.
(Smṛtisaṁgraha)

Viz. (In case, this regrettal is not made) the man who has used the word "*Huṁ*" for teacher, shall reborn as tree in the cremation ground on which the vulture, eagle and crows will make their dwelling.

Mahābhārata contains an episode in which the term "*thou*" has been considered liable to capital punishment. The context starts with Arjunas being eventually on a front different from that of **Yudhiṣṭhira** etc. other *Pañḍavas* fighting in that great war. Kauravas made *Yudhiṣṭhira* suffer severely in the absence of Arjuna on that day.

On their meet in the camp that evening, *Yudhiṣṭhira* condemned Arjuna saying that–"I am so suffering inspite of thou being so great warrior. I demn thy **Gaṇḍīva** bow". Arjuna aggrieved at climax as he had promised that the person condemning his bow will live no more. In order to meet his promise, he prepared to slaughter his brother and as a regret for such heinous act, he had made ready a pyre for himself too. ***Lord Kṛṣṇa,*** the saints, hermits and several scholars tried to seek any measure which would keep the promise and in the meantime, maintain *Yudhiṣṭhira* intact. After a prolong deliberation, it was concluded unanimously that slaughter is not meant in all circumstances to behead the concerned man but in view of scriptures, slaughter of different categories of people is made differently. For instance, slaughter the king by revealing disobedience to his order and cut the link with the wife, if it is intended to slaughter her. It is deemed as beheading of *Brāhmaṇa* if his hair are razed-off from head, money snatched and expelled out from the country. Similarly, heheading of teacher, parent, elder brother etc. is deemed when these are addressed with the word "thou". These instructions are slated in hymns as–

(क) आज्ञाभंगो नरेन्द्राणाम्
Ājñābhaṅgo narendrāṇām

(ख) पृथक् शैय्या च नारीणामशस्त्रवध उच्यते ।
Pṛthak Śaiyyā ca nārīṇāmaśastravadha ucyate

(ग) वपनं द्रविणादानम्
Vapanaṁ draviṇādānaṁ

(ङ) त्वंकार च गरीयसः
Tvaṅkāra ca garīyasaḥ

According to this provision, Arjuna addressed Yudhiṣṭhira as– "Thou is the root of all problems. Thou gambled and lost Draupadī etc." Needless to state that this historical fact substantiates the use of the word "thou" for the elders like a beheading approach for them. This absurd word "*Namaste*" not only leads to their rebirth as tree grown in cremation ground, the people who has used it, are accused of murdering their elders too. This offence also is liable to punishment during life time and after death. It is seen in quarrel that–

रंज की जब गुफ्तगू होने लगी,
आप से तुम, तुम से तू होने लगी।
Rañja kī jaba guphtagū hone lagī,
Āpa se tuma, tuma se tū hone lagī.

Viz. They first use respected words, then it degrades in *"you"* then it is converted in *"thou"* and finally, they lash each other with the sticks.

Hence, the use of word ***"Namaste"*** also is an incompoundable offence that ends with the result of whipping. Generally, the "Te" word does not become the cause for whipping because most people are not conversant to the Sanskrita grammar. They do not know what meaning actually the word "te" is intended? In case, some gentlemen are so habitual of using this word as it is herculian task for them to abandon it, they should at least add "Om" prior to *Namaste*. Thus, it will become for the god and for the elders and teacher and they will thus, avoid committing this incompoundable offence.

If we add the system adopted by other sects and communities any more, this volume will see no end irrespective of its size extension. Hence, it is suffice to state that this sacred custom of doing salute is deteriorating day-to-day. The *Hindus* bow head with folded hands, the *Muslims* put only a hand upside forehead, the army personnel put only one and half finger at forehead and now professional words like ***Paṇḍit ji, Lālā ji, Vaidya ji*** etc. are being used in the name of salute. Hello and Hei is very common now a days. *This word is marching through shortcuts unable to count the indirect losses being so sustained at the cost of such short run.*

CUSTOM PREVALLING WITH SANĀTANA DHARMA

We would at last like to describe the custom prevailing with Sanātana Dharma subsequent to the discuss we have already made on the custom of other sects. Hence, take in notice, these along with the scientific advantages added with compliance of such customs.

WHY IS DONE *SĀSṬĀNGA* SALUTE ?

(Salute with organs all bent and touching the ground)

We have stated earlier that one should do ***Sāsṭānga Praṇāma*** before the idols of god in temples. ***The first benefit for doing this is that of the ego shattered because such salute is made only when the human heart is fully purified and there remain no traces of ego.*** The man visiting at temples and religious functions should put simple but tidy garments on body because simplicity maintains the character and the mind is not vitiated. It is not good to visit at such places with colourful and pomping garments as also ornaments. The women particularly visit there with decked body and it vitiates the mind of the persons having average conscious. It is not good as such attraction subsequently turns into evil-doing. In case, the system of doing *Sāsṭānga* Praṇāma is developed, all people either men or women will naturally come there in simple clothes as they will fear of being dirty their costly garments. Such will further result in creating all sanctitive and sacred atmosphere in the temples.

One more benefit will be in the form of establishment of equality if all people will do Sāsṭānga Praṇāma in temples. Outwardly, we favour equity but actually, our arbitrary *modus-operandi* is fetching undesirable dictatorship. There are no rules either framed or infringed upon by the citizens at all places irrespective of being it an office, institute or any temple. Hence, some rules like *Sāsṭānga Praṇāma* for all people visiting at temples should be framed and their proper compliance to be made by them. We know that god has provided birth for all people irrespective of his being rich or poor, weak or strong from the vagina and equal provision for merging them with fire, water and soil on death; they all should do *Sāsṭānga Praṇāma* at the threshold of that almighty who declares- **'समोऽहं सर्वभूतेषु'** *"Samo ham Sarvabhutesu"* (**Viz.** I am equally within the hearts of all creatures). Every, part of our body including eyes and mind is bent before the idol, the representative of god. **Viz.** we surrender before him. ***This salute holds a mean to obtain proximity of soul with god and very is the ultimate illuminating form of Navadha Bhakti or devotion.***

We have substantiated in preceding pages that the human body gets much or less influence of the material attraction. In that position, our body will touch with its all organs, the earth and thus, it will gain the material electricity to a considerable degree, when on a rise from *Sāsṭānga* posture, we will look at the idol worshipped with

scientific procedure, the divine properties pervading in idol will emerge on our body also. As the sun beams are capable to burn the things kept nearby when these are passed through a lens; the everlasting powers of god make the hearts of his devotees powerful by making an agent to the idol so watched by them. However, only things capable to entertain the acute rays of sun will start burning and the stone like things will remain unaffected. **Viz.** The cotton, grass, straws will start burning but a piece of stone, water and iron etc. will remain intact. The devotees therefore, should first make them eligible to entertain the divine properties existing with the idols in the same fashion. *Sāṣṭāṅga Praṇāma* is an exclusive mean to originate such eligibility in the hearts of devotees.

WHY SHOULD SALUTE BE MADE WITH A TOUCH ON FEET ?

Now, we will disclose the mystery of doing salute to teachers and elders with a touch of both hands on their feet. The system of doing salute in our religion is not a useless practice as it is seen in other sects and religions. Learned *Manu* etc. hermits have described four advantages of this practice. The first is that of longevity, the other is that of growth in education or learning, the third is that of enhancement in glory and the fourth of enhancement or increase in potentiality. The cause for obtaining these four advantages lie safely with the method of our doing salute. We have already substantiated under theory of *Aṇḍa Piṇḍa* and under the head– "attraction made by the electricity" that every human body embeds distinct powers due to distinctive theory of every individual. We have told that this electricity is of two types i.e. negative and positive. Negative current dwells mostly on the left part of the body while positive dwells in the right part. All people know that in paralysis, the half part of the body from leg to the arms is affected **Viz.** an arm and an eye are paralysed while the leg, arm and eye of other side remain intact. It substantiates that two different streams or currents take flow in the human body. Our learned hermits have stated that while doing *Praṇāma*, one should make a cross of the bands so that our left hand may touch the left foot of the concerned man and right should touch the right foot. This method will establish a harmony with the negative and positive

both currents of the concerned man.

It is certain that the concerned elder is perfect in longevity, knowledge, glory and force i.e. in four properties or one or more than one properties and the person doing *Praṇāma* is desirous of perfection on all or any one or more than one properties. As the electricity stored in a dynamo, transmitted to the instrument touched with it or the area is electrified when switches are Joined with the power house; the specific qualities existing with the elder will in the same fashion transmit in the body of the person doing *Praṇāma*. The elder on his part will put his right hand on the forehead of that man and bless. This process will complete the circuit of electricity and carry the virtue to the person who has done *Praṇāma* this manner.

As a lamp (*dīpaka*) lighted with a touch of other lamp becomes the basis of that lamp's property yet nothing is reduced from its account i.e. the previous lamps also lights with same flash'; all qualities of the teachers in the same way are in transmitted the person who does *Praṇāma* without least loss to the powers of the teachers. However, energy is lost when a man blesses with speech. This was the reason, our forefathers very cautiously used to give blessing or inflict on any person. We still see that the scholars having faith on scriptures, put at tough trial to the boys prior to accept them as disciple. They develop certain criterion for their selection.

A number of defects existing with any person can be removed by giving a touch with right hand to him and thus, the man so touching can insert his splendour. It is a *Vedic* principle and the modern physiologists fully extend support this phenomenon. For example-

अयं मे हस्तः भगवानयं भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ।। (अथर्व ४।१३।६)

Āyaṁ me hastaḥ bhagavānayaṁ bhagavattaraṁ.
Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.
(Atharva 4/13/6)

Viz. This hand holds more quality. It is a medicine of all ailments and this hand of mine is capable to remove ills merely by giving a touch.

We expect that the genius readers will see Indian Vedic pattern of doing salute (*Namaskāra*) more scientific, viable, meritorious and mandatory by bringing in practice, the pattern of salute as adopted in all other religions and sects. This-they can do by a thorough analysis. It is the most vehement proof of the scientific element embedded with it that **our great hermits suggest to touch the right foot with right hand and the left foot with left hand in order to complete the circuit of electricity in harmony with the person whose feet are so touched.** Thus, they say an extra-ordinary current of energy they receive in return.

——★★★★——

MAGNIFICENCE OF COW

A broad account of the magnificence of cow is given in *Vedic* literature. *Hindus* of all communities may differ in other matters but so far as the matters pertaining to cow are concerned; all equally and unanimously give honour and reverence to it. It is not like superstition if we maintain the line shown by forefather; but this faith is based on the characteristics endowed by god with this living creature. We her discussed this matter in our separate volume titled as *"Godhana"* yet a precise description on cow is necessary to give have. *The readers will thus, come to know the magnificence of cow and do some philanthrophic acts in direction to defend this creature duly appreciated in scriptures including Vedas.*

AN APPROACH TO SCRIPTURES

(क) गोस्तु मात्रा न विद्यते (ऋग्वेद)
Gostu mātrā na vidyat *(Rgveda.)*

Viz. Counting can not be made for the advantages we receive from the cow.

(ख) यूयं गावो मेदयथा कृशं चिदश्रीरंजितं कृणुथा सुप्रतीकम्
(अथर्व ४/२१/६)
Yūyam gāvo medayathā krśam cidaśrirañjitam krņuthā supratikama. *(Atharva 9/21/6)*

Viz. The milk of cow makes the body sturdy. It removes the

undue flesh and fats from the body and gives it a slim frame.

(ग) सर्वे देवा: स्थिता देहे (बृहत्पाराशरस्मृति ३/३३)
Sarve devāḥ sthitā dehe. *(Brhatpārāśarasmṛti 3/33)*

Viz. All gods reside on the body of a cow

(घ) मातर: सर्वभूतानां गोषु पाप्मा न विद्यते। (महाभारत)
Mātaraḥ sarvabhūtānām goșu pāpmāna vidyate.(Mahābhārata)

Viz. Cow is the mother of all creatures. The milk products are capable to destroy the bacteria of Tuberclosis.

(ङ) गावो नो परमा मित्ता (ब्राह्मण धम्मीय सुत्त १३/१४)
Gāvo no param mittā. *(Brahmana dammia sutt 13/14)*

Viz. Cow is the best friend of the mankind.

The Vedas address the cow as mother. It is not only under influence of the honour for cow but she is actually the mother of human society. She gives us milk to sip throughout life and her hide on death protects our feet from the thorns on the way while when we talk about our mother; she can feed us breast milk only upto one or two years after birth. Besides it, the living soul moves with the cycle of birth and death through eighty four lakh Yonis and prior to take birth as man, it gets birth in the cow breed. The snake, lion etc. creatures are having Tamas and Rajas properties but cow is only creature in which Sattva is found in greater degree. This is another reason that substantiates the fact of cows being the mother of human society.

WHY IS *PAÑCAGAVYA* SIPPED ?

A number of Non-*Hindu* people object on sipping *pancagavya*, a compound of cow milk, curd, ghee, urine and cowdung prepared, with scientific manner while prefer to eat fishes, cock and pig like animals who survive on the nightsoil. These are the same people who on other side, buy at high price the honey (vomitting by the bees), the ash of the stag and *Śilājita* (the latrine of monkey) and *Nausādara* which is manufactured by the nightsoil of the human being.

Actually, the purity and impurity of any particular thing depends on its respective properties. **We ourselves have examined the property of cow urine which can remove the defects of liver and**

splean. We saw that the costly medicines prescribed by famous doctors and physicians could not remove the same defects even after four years continuous intake, but the same are disappeared forever when I took cow urine for certain days. The cow dung similarly is capable to destroy the germs of flies, mosquitoes and several other ailments as also the dump and termite. Sulphur and mercury is abundantly found in cow dung. A special type of gas has been manufactured by using cow dung in a recent research and it is capable to do electrification throughout the villages. It has been named as Gobar gas or bio-gas.

PAÑCAGAVYA AND THE RUSSIAN SCIENTISTS

Magnificence of sipping *Pancagavya* in scriptures has been enunciated everywhere. For instance-

यद्यद् अस्थिगतं पापं देहे तिष्ठति मामके।
प्राशनात् पंचगव्यस्य दहत्यग्निरिवेन्धनम्॥

Yadayad asthigatam pāpaṃ dehe tiṣṭhati māmake.
Prāśanāt pañcagavyasya dahatyagnirivendhanam.

Viz. As an acute blaze of fire turns the dry fuel into ash, the defects entered into the bones even of a human body due to inadvertance in diet and the activities are removed when *panagavva* is sipped. In an expedition of defending cows, all people loyal to cows had conducted a movement and filled the jails for the noble cause of cows defence. The situation became so tough to control as the congress Government was frightened. In order to divert public attention, a few Govt. agencies were propagating attractive speeches aptly under lead of some shrewd but non-patriotic persons. Mr. Shāh was the General Manager of *Ākaśavāṇī* that time. When in an interview, a member of the movement asked his opinion about cow **Viz.** whether cow as per his view is useful for society or not? Mr. Sāha referred to a conversation he had made with a Russian delegation. He said that the renowned scientists with that delegation had told him the account of the research made by them in the same matter. According to them, ***"the homes smeared with the cow dung are not affected by the lightning or there is least possibility of such events. The dust particles affected by explosion of the atomic***

bombs too become un harmful when these come in contact with the cow dung. They had further told that a mixture of curd, cow dung and cow urine is capable to cure all type of aliments relating to the stomach. ***(This interview was published that time in almost all news papers in Delhi)***

AN APPROACH OF SCRIPTURE ON PAÑCAGAVYA

The theology states about it

गोमूत्रं ताम्रवर्णाया नीलाया एव वै दधि।
पयः कांचनवर्णायाः श्वेतायाश्चैव गोमयम्॥
घृतं तु सर्ववर्णायाः सर्वं कापिलमेव वा।

(लौगाक्षिस्मृति साप्तपदीन वर्णन)

Gomūtraṁ tāmravarṇāyā nīlāyā eva vai dadhi.
Payaḥ kāñcanavarṇāyāḥ śvetāyāścaiva gomayam.
Ghṛtaṃ tu sarvavarṇāyāḥ sarvaṁ kāpilameva vā.

(Laugākṣismṛti sāptapadīna varṇana)

Viz. Milk of yellow shade cow, curd of blue colour cow, ghee of any of the cow, urine of red colour cow and cow dung of the white colour cow should be taken. Or these five things from yellow cow can be taken in order to prepare *Pañcagavya*.

One should understand here that different properties will usually exist in the milk, curd etc. of different shades cows. Modern physicists accept the fact that *colours also bear a certain effect or influence on the respective things.* The physiologists tie green bandage on the eyes of the patients after operation and no other colour is chosen for such bandage.

Some medicines as we see are packed in the vials of specific colours. Some say that if the medicines are packed in the blue colour vials, it remain unaffected from the radiation of the sun. We see that only black colour umbrellas are widely accepted in order to resist the scrotching heat of the sun.

A black or dark colour piece of cloth is chosen for burning with the fire originated through a lens putting it in front of the sun rays. It is done because fire catches the dark colour more quickly than other things. Our forefathers were familiar with this phenomenon as a

tradition since ages is prevailing under which, the recluses used to put brown shade garments and the women having husband living, put red shade garments on their body. The colour conscious has been referred therefore, in the matter of preparation of pañcagavya assuming that the things taken from different colour cows will prove specially advantageous.

PAÑCAGAVYA IS RARE TO SEE IN THE COUNTRIES OUTSIDE INDIA

The scripture states specifically on the matter of ingredients to be obtained from the cows. It says

तृणं चरन्ती अमृतंक्षरन्ती ।

Tṛṇaṁ caranti amṛtaṁkṣaranti

Viz, the cow grazing the pure straws in the open forests is only worthy to choose for getting ingredients of the *Pañcagavya*. The cows living on oil cakes, fodder and grains are not suitable for it. At the present state of affairs, it is however, difficult to find even a single cow that absolutely survives on grazing in the forest. We see that since the green revolution had stepped in, the meadows and forest lands have been completely converted into agriculture lands. Since, then it has become difficult to rear cows in the country side. About fifty sixty years ago, every household had cows in his cowsheds and certain cowherds used to graze them in the forests. They need not to give grass at cowsheds except two months in the winter when there is available no grass in the forest. Cow milk was available with all persons. Two breads of gram flour and butter milk was suffice to satisfy the hunger. Owing to dearth of cow milk, a double quantity of fibrous or carbohydrate diet is required to fill the belly. Barring the last decade, India therefore, was compelled to import food-grains in large quantum from the countries like America, England etc. countries. What to say about cities when the milk of cows living on forest grazing is hard to find in villages. In Delhi, we see that being no place to construct cowsheds, some people buy the cows, offer them fodder and hay in few quantum and then let them go anywhere in the streets. These return at the door of their masters in morning and evening and the rest of day, these can be seen moving from one

street to another. In course of such movement, they eat the contaminated vegetables, their outer waste cover, the coarse flour and sometimes, eat up the garments spread outside for drying. In this process, the pins or holders enter into their stomach causing death immediately.

The cows can be seen eating night soil like pigs in deserted areas on account of excess hunger. Far to say then any use of their cow dung and urine when a man hesitates in sipping their milk and milk products. In the countries outside India, we see the death of pure cow breed and a hybrid breed is prepared by a cross between cow and buffaloes. Otherwise, only york animals are found there but the people call them cow. Some people who oppose giving protection to cows raise a plea that cows in England give forty litres milk per unit but the Indian cows give only a litre or even half here. In the circumstance, what is the use of rearing such cows? These people forget, the breeds of *Haryāṇā*, *Sahiwāla* etc. that give forty litres milk per day. The animals available in England are not cows as they have no fleshy collar hanging the neck. Their complexion is also not found modest as it is seen in Indian cows. These appear dreadful at the first sight. The milk of these York animals is not worth sipping as camel milk in India is forbidden otherwise, it gives twenty litres milk per-day. The milk products prepared from such milk like ghee, curd etc. do not amount to *Gavya* and the urine as also excreta is not so useful as that of Indian cows. Hence. Pañcagavya can not be prepared from the products of such York animals. In case, a cow with collar is not found there, it is better to use Ganges water or water used for giving bath to for *Salagrāma* god or *Narmadeśvara* while doing religious rites.

MATHOD OF PREPARING PAÑCAGAVYA

(क) गोमूत्रभागस्तस्यार्धं शकृत्क्षीरस्य तत् त्रयम् ।
द्वयंदध्नो घृतस्यैक एकश्च कुशवारिण: ।

Gomūtrabhāgastasyārdham śakṛtkṣirasya tat trayam.
Dvayandadhno ghṛtasyaika ekaśca kuśavāriṇaḥ

Viz. *Pañcagavya* should contain one part ghee,one part cow

urine,One part kusha related water, two part curd, three part milk (As per *Logākṣīsmṛti*, it should be in seven fractions) and half part cow dung (**Viz.** it should be in ratio of 1: 1: 1 : 3:!)

(ख) गायत्र्याऽऽदाय गोमूत्रं, गन्धद्वारेति गोमयम्।
आप्यायस्वेति च क्षीरं दधिक्राब्णेति वै दधि ।।१२।।
शुक्रमसि ज्योतिरसीत्याज्यं देवस्यत्वेति कुशोदकम्।

(बौधायन स्मृति चतुर्थ प्रश्न पंचम अध्याय)

Gāyatryā"dāya gomūtraṃ, gandhadvāreti gomayaṃ.
āpyāyasveti ca kṣīraṃ dadhikrābṇeti vai dadhi !12!
Śukramasi jyotirasītyājyaṃ devasyatveti kuśodakaṃ.

(Baudhāyana smṛutu fourth question fifth chapter)

Viz. While mixing the ingredients, one should take care that *Gāyatrī* hymn is to be recited while mixing cow urine, **'गन्धद्वारां दुराधर्षाम्'** "*Gandhadvarām durādharṣām*" etc. hymns while mixing cow dung, **'आप्यायस्व'** "*Āpyāyasva*" etc. hymns while mixing milk, **'दधिक्राव्णो अकारिषम्'** "*Dadhikrābṇo akāriṣam*" etc. hymn while mixing curd, **'शुक्रमसि'** "*Śukramasi*" and **'ज्योतिरसि'** "*jyrotirasi*" etc. two hymns while mixing ghee and **'देवस्य त्वा'** "*Devasya tvā*" etc. hymn while mixing the water touched with *kuśa* grass.

One should put the right hand on left hand, recite **'यद्यद् अस्थिगतं पापम्'** "*Yadyad asthigatam pāpam*" etc. hymn and then sip it thrice time like *Caraṇāmṛta* (the water used for cleaning the feet of idol to god).

—★★★★—

ON JOINING WIFE IN YAJÑA ETC. RITUALS

The scriptures including Vedas suggest the following things about the posture of sitting in *yajñas* for the wife with her husband–

SCRIPTURAL EVIDENCES

(क) अग्निमुपसमाधाय दक्षिणतः पतिं भार्य्यो पविशति

(हिरण्यकेशी गृह्यसूत्र ५/४/५)

Agnimupasamādhāya dakṣiṇataḥ patiṃ bhāryyo paviśati.

(Hiraṇyakeśi gṛhyasūtra 5/4/5)

Viz. One should give his wife a seat at the right of him when the fire for *yajña* is blazed.

(ख) पाणिग्राहस्य दक्षिणत उपवेशयेत्। (खादिर गृह्यसूत्र १/३/७८)
Pāṇigrāhasya dakṣiṇata upaveśayēt. (Khādira gṛhyasūtra 1/3/78)

Viz. The wife should sit at the right side of her husband.

(ग) दक्षिणत एरकायां भार्यामुपवेश्योत्तरतः पतिः (जैमिनि गृह्यसूत्र १/२०)
Dakṣiṇata erakāyām bhāryāmupaveśyottarataḥ patiḥ.

(Jaimini gṛhyasūtra 1/20)

Viz. The bride should sit at the seat made of grass etc. at the right of the brideroom and bridegroom should sit at her left.

(घ) आशीर्वादेऽभिषेके च पादप्रक्षालने तथा।
शयने भोजने चैव पत्नी तूत्तरतो भवेत्।।

(धर्मप्रवृत्ती म० म० स्मारके पृ० १५६)

Āśīrvāde'bhiṣeke ca pādaprakṣālane tathā.
Śayane bhojane caiva patnī tūttarato bhavet.

(Dharmpravṛttau ma. ma. smārake p. 156)

Viz. The wife should be at left side at the time of getting blessing, at the time of enthroning, while cleaning the feet of *brāhmaṇas* at retiring time and while eating food.

(ङ) वामे सिन्दूरदाने च वामे चैव द्विरागमे।
वामेऽशनैकशय्यायां भवेज्जाया प्रियार्थिनी।।

(संस्कार गणपती म० म० स्मारके १५६)

Vāme sindūradāne ca vāme caiva dvirāgame.
Vāmeśanaikaśayyāyām bhavejjāyā priyārthinī.

(Saṁskara gaṇapatau ma. ma. smārke p. 156)

Viz. The wife should take left side of the husband when vermilion is given, in course of *dvirāgamana*, while eating and when joins for courtship on the bed.

(च) कन्यादाने विवाहे च प्रतिष्ठा यज्ञकर्मणि।
सर्वेषु धर्मकार्य्येषु पत्नी दक्षिणतः स्मृता।।
दक्षिणे वसति पत्नी हवने देवतार्चने।

शुश्रूषारतिकाले च वामभागे प्रशस्यते।।
जातकर्मादिकार्य्याणां कर्मकर्तुश्च दक्षिणे।
तिष्ठेद् वरस्य वामे च विप्राशीर्वचने तथा।।
श्राद्धे पत्नी च वामाङ्गे पादप्रक्षालने तथा।
नान्दी श्राद्धे च सोमे च मधुपर्के च दक्षिणे।।

(व्याघ्रपात् स्मृती म०म० स्मारके तत्रैव)

Kanyādāne vivāhe ca pratiṣthā yajñakarmaṇi.
Sarveṣu dharmakāryyeṣu patnī dakṣiṇataḥ smṛtā.
Dakṣiṇī vasati patnī havane dēvatārcane.
Śuśrūṣāratikāle ca vāmabhāge praśasyate.
Jātakarmādikāryyāṇām karmakartuśca dakṣiṇe.
Tiṣthed varasya vāme ca viprāśīrvacane tathā.
Śrāddhe patnī ca vāmāṅga pādaprakṣālane tathā.
Nāndī śrāddhe ca some ca madhuparke ca dakṣiṇe.

(Vyāghrapāt smṛtau ma. ma. smarakey tatraiva)

Viz. The wife should always take seat at the right side while doing *kanyādana* (making a gift of daughter to the bridegroom), at the time of marriage, while accepting any reward or honour, while doing *yajña* and several likewise religious functions but she should take left seat while serving husband and at the time of courtship, she should take right seat while doing worship and when *Jātakarma* etc. ceremonies are performed. She should always take left seat while receiving blessing. She should stand at left at the time of doing *Śrāddha* and when *brāhmaṇas* feet are being cleaned. However, she should take right side at the time of doing *Nāndi Śrāddha* and at the time of offering *Madhuparka*.

(छ) जातके नामके चैव ह्यन्नप्राशनकर्मणि।
तथा निष्क्रमणे चैव पत्नी पुत्राश्च दक्षिणे।।

Jātake nāmake caiva hyannaprāśanakarmaṇi.
Tathā niṣkramaṇe caiva patnī putrāśca dakṣiṇai.

Viz. The wife and children should be seated at the right side at the time of *Jāta Karma*, *Nāmkarana*, *Annaprāśana* and *Nihṣkramaṇa* ceremony.

WHY IS THE PROVISION OF LEFT AND RIGHT SIDE MADE ?

Someone may raise a question that joint participation of husband and wife in course of solemnising the religious acts or rituals is easy to understand but why has the classification according to the rituals made to sit at left while at right in some other acts? Whether common sitting without discrimination of changing side will do any harm?

In reply to this question, we will state that all religious acts endow the man with indirect consequences or results **Viz,** the result is beyond perception yet the imperceivable result taking place due to proper compliance with the rules is called *Puṇya* (good) while the acts performed without taking care of the rules bear imperceivable result in the form of *Pāpa* (bad). There is nothing without reason adopted in scriptures and a number of worldly and religious factors are always involved with each and every rule. The enquirer should therefore, plunge in depth himself on all the above proofs described and as we hope, he would certainly see that all acts that suggest left seat for the wife are related to the worldly desires or these are performed in order to bless with worldly gains while the acts that suggest right side seat for wife are intended with eternal or immortal blessing. For instance, the acts like putting vermilion on the head line of wife merely symbolises honour for the beauty and it has not fearing with acquisition of *Puṇya* (eternal pleasure). Similarly, the acts like receiving blessing, doing *abhiṣeka*, cleaning feet, taking food, retiring and courtship etc. are the acts in which the couple receive one or other things but gives or abandons nothing. Those acts are therefore, given meanest category and the wife has been instructed to sit at the left side. However, the acts like *Kanyādāna*, marriage, worship of god, *yajña*, *jātakarma* etc. give something without expectation of getting anything in return and hence, special honour is given to the wife by giving her a seat at the right side. The same has been suggested by our scriptures. The term "*Patnī*" is given to wife only because of her participation in *Yajña*. As per **Pāṇini Sūtra**- पत्युर्नो यज्ञसंयोगे।' "*Patyurno yajñasamyoge*". **Viz.** Patnī is one who joins the man in course of holding *yajña*. The acts in which the man is dominant, he will get the right side but the acts in which the woman is

dominant she will take the right side while the man will that time sit at her left. It is not necessary to tell that a man without wife is not authorised to hold or participate in Yajnas. Lord Rāma had made an idol of *Sītā* in her absence from Ayodhya in order to do *Aśvamedha Yajña*.

The scripture suggests getting at right, the adorable things like cow, brāhmaṇa, temple etc. and it says the meanest things should be kept at left side. It is plausible to mention that on account of movement of cows etc. adorable animals towards left side and the meanest animals like dogs, donkey etc. towards right side; Bharata guessed of something wrong in *Ayodhyā* when he was on the way to Ayodhya from the palace of his maternal uncle. **Vālmiki** has described it as under:-

शस्ता: कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे: ।
Śastāḥ kurvanti māṃ savyaṃ dakṣiṇaṃ paśavo'pareḥ.

Viz. What is the reason for movement of adorable creatures moving from my left side and the creatures meanest are from right side? The people of entire world except America consider the right side always auspicious. They give way to the vehicles at their right side. ***Hence, the law that the acts in which husband is dominant, he will sit at right side but the acts in which wife is dominant, she will be at right side; is not only supported by the scriptures but it is reasonable also.***

——★★★★——

WHY HAS THE VOYAGE RESTRICTED IN KALI ERA ?

The prime kings or rulers of the seven islands including Jambu etc. were the seven sons of **Priyavrata,** the lonely son of **Manu,** the king who was promoter of the reproductive creation (*Maithuni Sṛṣṭi*). His great grandson **Ṛṣabhadeva** had nine sons and they subsequently, became the ruler of nine segments of Jambu island. Thus, ours empire was extended upto all seven islands. The four **varṇas** gradullay moved from here and, then settled there. When this is the position, why has the voyage restricted in Kali era? The scriptures state following in this context---------

(क) *द्विजस्याब्धौ तु नौयातु: शोधितस्यापि संग्रह: ।*

(आदित्यपुराण नाम्नोद्धृत वचन)

Dvijasyābdhau tu nauyātuḥ śodhitasyāpi saṅgrahaḥ.

(Ādityapurāṇa nāmnoddhrata vacana.)

Viz. A dvija moving on a voyage on boat shall not regain purity to the extent reaccepted by society even if regrettal is observed.

(ख) *एतानि लोकगुप्त्यर्थं कलेरादौ महात्मभि: ।*
निवर्तितानि कार्याणि व्यवस्थापूर्वकं बुधै: ।।
Etāni lokaguptyarthaṃ kalerādau mahātmabhiḥ.
Nivartitāni kāryāṇi vyavasthāpūrvakaṁ budhaiḥ.

Viz. The learned scholars had imposed restriction on voyage just with inception of Kali era with a view to defend the people from any distortion in culture prognosticated.

We see an inventory of rules for all ages upto the great devastation (*Mahāpralaya*) from inception of the creation in *Sanātana Dhama*. Dharma or religion is not like a violent animal which will create terror in the minds of its followers but it is a best guide in vicissitues of life. It tells the man the best way to walk towards progress in all circumstances varying as per the effects of the era. Whatever problems felt by the mankind in any particular era, the then hermits searched the solution and maintained its record so that it may guide further to the mankind. For instance, during most ancient time, there was neither king nor any administration, there was no penal code and no judiciaries yet the subjects live peacefully and used to defend each other at the time of adversity.

न राज्यं न च राजासीत् न दण्डो न च दाण्डिक: ।
धर्मेणैव प्रजा: सर्वा: रक्षन्तिस्म परस्परम् ।।
Na rājyam na ca rājāsīt na daṇḍo na ca dāṇḍikaḥ
Dharmeṇaiva prajāḥ sarvaḥ rakṣantisma parasparam.

This element of Sattva gradually diminished and *Mātsyanyāya* got its inception among the public. **Viz.** the powerful and wealthy people began teasing and inflicting pains on the weak people of the society, the rich started exploitation of the poor as big fish gobbles the small fishes in the ponds. The then learned hermits invented

solution for the problem so generated in the society. They got a clue in Vedas as under- **त्वां विशो वृणुतां राज्याय।** *"Tvāṃ viśo vṛṇutāṃ rājyāya."* (**Viz.** The public should nominate a king in order to suppress wicked and miscreants and protect the gentlemen from their cruel clutches.

Thus, an institution of State was originated and the problem so generated was duly controlled by this institution. Again that age was dominant of mental creation (*Mānasika Sṛṣṭi*) and *there* was no system like marriage adopted till then. As a reference has been made in the story of *Uddālaka-Śvetaketu in Mahābhārata*, all people used to live naked body because of their strong control on sensory organs. It has been stated on this context- **अनावृताः किल पुरा स्त्रियो आसन् परन्तप।** *"Anāvṛtāḥ kila purā striya āsan parantapa"*.

However, then reproductive creation came in existence as the **Tamas** property got suffice extension. The marriage system in order to check corruption and debauchery as a cure to problem was subsequently adopted. The Vedic formulae like **'गृभ्णामि ते सौभगत्वाय हस्तम्, ममैवास्तु पोष्या'** *"Gṛbhṇāmi te saubhagatvāya hastaṃ, mamaivāstu poṣyā"* etc. were made basis for composition of analoguous *Smṛtis* that time also. In brief, it is suffice to state that as and when any new problem was felt by society, the then existing learned hermits reviewed the Vedas and invented certain cure to bridle the situation. About five thousand years ago *Yudhiṣṭhira* on cessation of the **Mahābhārata** (the great war) ruled upto thirty six years, **Lord Śrīkṛṣṇa** also existed here upto one hundred twenty five years and then marched to *Vaikuṇṭha* Loka and due to curse of a hermit, king **Parīkṣita** dead at his youth. Then, the Kali got entrance on this earth. Vedas say that- **'कलिः शयानो भवति।'** *"Kaliḥ Śayāno Bhavati"* **Viz.** The kali era is a dormant stage of the people as it resists all kinds of progress.

About thirty six lakh warriors got martyrdom in the great war of *Mahābhārata*. The system of movement due to lack of population in the islands receded rapidly and then cut off absolutely. As there was no sovereign state (*Cakravarty Rājya*), smaller states were formed and it had made impossible for Indian residents to move in those islands. The residents of the countries outside India were once from solar and lunar dynasty but due to sudden cut-off link with the

priests, they abandoned all rules and provisions to follow and started eating flesh and drinking liquor. When the then existing scholars saw this new chaos and critical problem; restrictions on voyage were imposed, as there was no other option for defence of culture than this. It was confirm that in case, any person go on voyage, he would compel to eat flesh even on boat and the bad company of the people there would have then turned his habits in rubbish living. The people went for advance education in England during the British rule, were found on their return; habitual of drinking liquor and eating flesh like other English people. Thus, the acquaintance is the first thing that influences the people for good or bad according to its existence.

On account of the influence of the acquaintance, a man like late *Mahātmā Gāhdhī* had also compelled once to eat the flesh. In case, he would not devotee to mother and instructions not given to keep away from the corrupt habits; he would have solemnised marriage with any English lady or never return in India. Again, had he returned from there, he would have till then come with English lady and one or two children and had ignored *Kastūrbā*.

Several sons of noble families have also been observed corrupted on their visit in England. The elder son of *Svāmī Sraddhānanda sri Hariścandra* went England when he got Bachelor degree first time from *Gurukula Kāṅgaḍī* but since then; he never returned and it is said that he had adopted christianity under influence of an English lady there. Ours intuitive hermits were aware of such vitiations caused to people when they visit in the countries outside India like Germany, England etc. This was the main reason for imposition of restriction on voyage. The regions where such distortion in culture were not probable, movement to and fro in them through voyage remain continued. The steamer lines like Vata *Dvākrakā*, *Gaṅgāsāgara*, *Burma* etc. had arrangement of hygenic and pure food. Large colonies were settled in those countries and there was no possibility of conversion. Again, there was no risk of over frank ladies like England There they forcibly entrap the people. Hence, transportation run continuously even in *Kali* era in those countries. Similar are the reasons for not allowing certain acts under this topic. One should know specifically the fact that prohibition of

any kind is not without any genuine reason. On the basis of such reasons, restrictions were imposed on voyage in Kali era.

WHETHER A JOURNEY BY PLANE IS ALSO PROHIBITED ?

Presently, the Steamers are merely used for carrying the goods from one country to another. Hardly there are any steamers that would carry the passengers. Journey by plane can be made within hours while it used to take several days by steamers. A journey by plane to England consumes less time than a journey from Delhi to Chennai by train. Several thousand families of Hindus live now in the metro cities of England and they mostly observe all rules and provisions as made for Hindus in India. There are a number of temples and *Dharmaśālās* built in England. Then so much conveniences to maintain religion are available there whether still a journey to England shall remain porhibited?

NOT FORBIDDEN IF JOURNEY IS MADE BY PLANE

There are no evidences exist in Scriptures where any such restrictions shall be observed. Contrary to it, a complete aphorism in *Ṛgveda* submits prayer for the successful and safe journey by plane. It also states for earning profit by export of Indian goods and commodities. The **"Kalivarjya Prakaraṇa"** only restricts the voyage as we see there repetition of the terms **'नौयातुः नौयातुः'** "*Nauyātuḥ-Nauyātuḥ*".One should not imagine that planes were not invented till the time that volume written, hence, no restrictions have been imposed on the journey by plane.

We say that Sri Vedavyāsa himself had composed **Bṛhannāradiya Purāṇa** and **Āditya Purāṇa** as there is suffice evidence for this fact. Hence, to imagine such intuitive hermit would have no knowledge about the prospective invention of aeroplanes is not reasonable. It is noticeable that his creations say or recall this being duly familiar with all things to happen in future. It is plausible to mention that he has described in length, the prospective heinous nuisances of the people on the inception the Kali era. Again, it is wrong to say that being not familiar with the aeroplanes, imposition

of restriction on voyage is meant by restrictions on the journey of the foreign countries. If someone imagines so, it is more ridiculous. The composer of Kalivarjya was known to the three aspects of the time i.e. the present, past and future. They had therefore, brought their mind to see that the invention of aeroplanes would remove the problems and ills for which restrictions on voyage have been imposed. This is the reason, they have merely mentioned the term "voyage" instead of strict restrictions on journey to foreign lands irrespective of the means of transportation. Otherwise, they would have mentioned the same. Hence, it is proved that there is no restrictions imposed on the journey by plane to foreign lands. The Hindus, able to defend their culture and traditions as per their Varṇas, can visit fearlessly as the scriptures have imposed no restriction on such journeys.

The theology forbid common journeys to *Aṅga, Baṅga, Kaliṅga* etc. countries except the pilgrimage. However, this scenario has now changed drastically as a number of *Varṇāśramīs* have been permanently settled there. Similarly, the countries addressed as Mleccha in scripture now have populace of not less than several crore Hindus. In the circumstance, we will say now that the people may go there without any restrictions as the reasons are fully effaced. *Medhātithi* has also made the similar provision in a commentary on *Manusmṛti*. However, ***Svāmī Karpātrī*** is not agreed to accept the same.

——★★★★——

AMERICANS COULD NOT SEE MOON GOD ON THE SURFACE OF THE MOON

We see that moon god is worshipped by Hindus in course of all auspicious and inauspicious acts performed, the women in India give Arghya on the occasions of fast, marriage time and at a time for travelling are calculated when moon enshrines on appropriate place. This revered moon has now seen Americans walking on its surface with shoes and Russian van is moving to and fro there but could not see even a fly, mosquito or any organism and it is far to say that they could see any moon god

This fact is now known to all still no recession in the procedure of worship is seen in Hindus. It is indeed, ridiculous to do worship of the thing which has no existence in the universe. If not, then what is this?

ASSUMPTION ABOUT MOON GOD IN SCRIPTURES

(क) चन्द्रमा मनसो जातः (यजु ३१)
Candramā manaso jātaḥ (Yaju 31)

Viz. The Moon god was originated from the mind of the gigamtic (Virāta) god.

(ख) शन्नो ग्रहाश्चान्द्रमसाः (अथर्व०)
Śanno grahāścāndramasāḥ (Atharva)

Viz.. May all planets relating to the moon do favour us.

(ग) सोमोऽस्माकं ब्राह्मणानां राजा (यजुः)
Somo'smākaṃ brāhmaṇānāṃ rājā (Yajuḥ)

Viz. The moon is the ruler of us, the all *brāhmaṇas*.

There are uncountable hymns incorporated in Vedas in which the divinity of moon has been exhibited. On the same basis, all oriental volumes including theology, *Purāṇa*, *Mahābhārata* etc. proofs for being the moon a god are existed. The person having doubt on this matter, perhaps does not know the essence to which the followers of Sanatana Dharma adore? We have discussed on that essence in length under head "*devatā*" yet it is necessary to give a straight cut solution for atheists and quasi-religious people as the travel on moon surface by American and Russians have shaken their faith. This solution is stated as under-

"Dear sir", we ask you whether you are something more than the common perceiving stature, complexion and the weight of the body or only the same? If your reply is former **Viz.** your entity is confined to complexion etc., these will remain the same even on your death. However, that corpse can not see with eyes, hear with ears **Viz.** they are lost of their respective functions on death. It Derive that there is certainly something additional that invisibly makes all parts of body to perform their respective activities. This

invisible power is addressed as soul, organism, sensitiveness, *Rhūa* etc. Hence, the combination of this visible body and invisible soul is known as I (Mai).As your body has weight, complexion and shade but the soul dwelling in it is without these things; the bodies of earth, sun, moon etc. planets and constellations are visible but the invisible power or entity on which these planets' entity depends is the master god of their respective bodies.

This entity has been established aptly in the aphorisms like– **'अभिमानि व्यपदेशस्तु'** "*Abhimānī vyapadeśastu*" etc. in **Mīmāsā** scripture. In case, any atheist is still not satisfied, we can make him to see this reality by using the Vedic telescope. Now, spy them by opening the eyes of your heart and peep then. Tell us now whether you have seen that power or not?

STRAIGHT SIGHT OF GODS

Omit a jug or pitcheirful water on the land. It will disappear in the ground and its entity will remain no more. Now drop two kilogram soil on a tub containing at least forty litre water. You will see the water being muddy viz. that crystal of soil will dissolve in the water. Now sprinkle several pitcherful water on a house set on fire, you will see no effect and the flames will blaze continuously. In case, you omit a jugful water on a fire-place, it will extinct the fire. All people come across these events in routine manner but hardly a few understand the reality lying behind them. The wiseman will understand at least that these *Pañca Mahābhūta* (five matters) are enemies to each other and the matter having less quantum shall be destroyed by the matter having much. On the basis of the same concept, ponder now upon a topographical map. You will see that the dry land or the terrestrial area is less in comparison, with the acquatic zones. The terrestrial area is confined merely to Euresia, Africa, Australia, two continents of America, Green land including a few other islands while there are six great oceans including Prashant, Hinda, Atlantic etc. in acquatic zone. Again we see a number of rivers, fountains, ponds, reservoirs, dams in that terrestrial zone and we see water below the land surface when excavated only two or

three metres in depth. Thus, all will accept without objection, The surplus quantum of the water than the land. When this is the position, this surface of earth should be immersed in the water but it does not happen. This query gets its solution in the fact that like our body, there also existed any power that maintains the physical body of the earth and never let it drowned.

Second thing to make clear here is that there is no risk to our body as that of its contamination, decomposing or any way deformation unless the sensitive soul is existed within it. It happens only when the soul is departed or the man is dead. In the same way, there is no danger to the existence or entity of the planets like sun, moon, earth etc. till that power is pervaded within them. With the passage of certain time, these heavenly bodies will also meet to **Pralaya** (devastation) when that soverign power of almighty departs or leaves them inert. It is rather different matter that life span of a man is fixed maximum that of one hundred years but it is several lakh and crore for these heavenly bodies. However, it is true that all these are mortal bodies.

Now we come to the topic and say that as our sensitive soul is only honoured and relations are formed with it; the same sensitive power existing with these heavenly bodies i.e. sun, moon, earth etc. we adore as our god. As we never turn down the image of our teachers, parents and elders if any fly, mosquito sits on their body, similar is the matter with the Russians and Americans who walked with shoes on the surface of the moon. Any vitiation on body is not tantamounted as vitiation of the soul. This is the reason, our sense of worship is not receded even to a little bit if these astronauts will do travel with taking care and honour for the moon god. It will be considered as adventure but in case, they are filled with ego and consider that they have won, they will have to suffer like three astronauts of the Soyuj-11. It is to mention that if an innocent child does mischief like playing with the beard of teachers and elders or with braid and even when kicks on their body, they will pardon him and never slap or scold. All gods being part and parcel of the gigantic person (*Virāṭu Puruṣa*) are kindhearted and generous. We see that mother earth tolerates without any show of annoyance whatever we do on her

lap and due to such peculiarity she is known as **Sarvaṁsaha** i.e. one who tolerates everything.

We move on earth with shoes, do urination and discharge excreta yet worship her always as mother. We recite in appreciation of her- **'पृथ्वि त्वया धृता लोका'** "*Pṛthvī tvayā dhṛtā loka*" etc. hymns early in the morning. Land goddess is worshipped prior to construction of new building and the altar for the offerring (*Yajña*) as land goddess is not merely a bulky body of earth but a particular power that holds this body. This body is merely a medium to worship that invisible power.

We do hope at the rest of this elaborate discussion the query maker will understand the mystery lying behind the entity of the moon god, as also that of all other gods.

——★★★★——

WHY SHOULD WE DO WORSHIP OF THE MOON ETC. PLANETS ?

The term "*Devatā*" (god) has several meanings but its main meaning is "*Dātā*" (donor). It has been interpreted as- **दानाद् वा द्योतनाद् वा** "*Dānād vā dyotanāḍ vā*" in etymology. The gods are everlasting as per-**अनन्ता वै देवाः** "*Anantā Vai devāḥ*" but the religious people mainly worship the gods with whom this body has direct nexus and the gods who govern it one way or the other. ***The sun governs our Prāṇa (vital air), the moon governs our mind, the mars governs our blood, mercury governs speech, Jupiter governs wisdom, the Venus governs our semen, Saturn governs our digestive system,*** the Devil-head governs the controlling power of mind and the Devil-tail governs our general health. ***Apart from it, our direct relation with the five great elements (Pañca Mahābhūta) i.e. with earth, water, wind, fire and ether (sky) is commonly known to all.*** All these gods are the part and parcel of the almighty and sovereign god. All of us are the exclusive worshippers of that almighty with the combination of all our organ formed gods.

Thus, with million thanks to almighty for the grace that enabled us to compose this treatise, we set at rest this last chapter here. In a brief account, we place below; the substance of this chapter as-

"Keeping in mind the dictum framed by Tulsi,
the great poet and social reformer,
everlasting is the god and episode pertaining to him;
under the same presumption, I have stated here,
certain acts with reasons as mind allowed
and which have been permitted by the scriptures,
-only is the substance of this miscellaneous chapter."

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ
ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ = ' *(avagraha)* - the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in organ or the *u* in but.
ā – like the *ā* in far but held twice as long as *a*.

i – like the i in pin.
ī – like the ī in pique but held twice as long as i.
u – like the u in push.
ū – like the ū in rule but held twice as long as u.
ṛ – like the ri in *Rita* (but more like French *ru*).
ṝ – same as ṛ but held twice as long.
ḷ – like *lree (lruu)*.
e – like the e in they.
ai – like the ai in aisle.
o – like the o in go.
au – like the ow in how.
ṁ *(anusvāra)* – a resonant nasal like the *n* in the French word *bon.*
ḥ *(visarga)* – a final *h*-sound: *aḥ* is pronounced like *aha; iḥ* like *ihi.*

The consonants are pronounced as follows:

k – as in *kite*	kh – as in Eck*h*art
g – as in give	gh – as in dig-*h*ard
ṅ – as in sing	c – as in *ch*air
ch – as in staun*ch*-*h*eart	j – as in *joy*
jh – as in hedgehog	ñ – as in canyon
ṭ – as in *tub*	ṭh – as in ligh*t*-*h*eart
ṇ – as rna (prepare to say the r and say *na*).	ḍha – as in re*d*-*h*ot
	ḍ – as in *dove*

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *tub* but with tongue against teeth.
th – as in ligh*t*-*h*eart but tongue against teeth.
d – as in *dove* but tongue against teeth.
dh – as in re*d*-*h*ot but with tongue against teeth.
n – as in *nut* but with tongue in between teeth.

p – as in *pine*	ph – as in up-*h*ill (not *f*)
b – as in *bird*	bh – as in ru*b*-*h*ard
m – as in *mother*	y – as in *yes*
r – as in *run*	l – as in *light*
v – as in *vine*.	s – as in *sun*

ś (palatal) – as in the s in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *shine*
h – as in *home*

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

GLOSSARY

A

Ācārya - a spiritual master who teahes by his own example.

Acintya - inconceivable.

Adhidaivatam- the universal form of the Supreme Lord.

Adhiyajna - the Supersoul, the plenary expansion of the Lord in the heart of every living being.

Advaita - nondual (indicating, when referring to the Lord, that there is no difference between His body and He Himself).

Agni - the demigod who controls fire.

Apāna vayu - one of the internal bodily airs which is controlled by the Astāng-yoga system. The apān vayu travels downwords.

Aparā prakrti - the inferior, material nature of the Lord

Apauruseya - not made by man (that is, revealed by God).

Asat- temporary.

Āśrama - one of the four spiritual orders of life-brahmacārya-āśrama, or student life; gṛhastha-āśrama, or married life; vānaprastha-āśrama, or retired life; and sannyāsa-āśrama, or the renounced order of life.

Aṣṭāṅga-yoga- (aṣṭa-eight+aṅga-part) a mystic yoga system propounded by Patañjali in his Yoga-sūtras and consisting of eight parts-yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi.

Ātmā - the self (refers sometimes to the body, sometimes to the soul, and sometimes to the senses).

Avatāra - (lit., one who decends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a particular mission described in scriptures.

Avidyā - (a-non+vidyā-knowledge) nescience, ignorance.

Avyakta - unmanifested.

Anna-prāśana- the ceremony of offering a child his first solid food; one of the ten purificatory samskāras.

Ārati - a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Āsana - a sitting posture in yoga.

B

Bhagavān - (bhaga-opulence+van-possessing) the possessor of all opulences, which are generally six wealth, strength, fame, beauty, knowledge and renunciation; an epithet of the Supreme Person.

Bhakti - love of God; purified service of the senses of the Lord by one's own senses.

Bhāva - the preliminary stage of transcendental love of Godhead.

Bhīma - one of the five Pāṇḍava brothers.

Bhīṣma - a great devotee and senior family member of the Kuru dynasty.

Brahmā - the first created living being.

Brahma-bhūta- state of being freed from material contamination. One in this state is characterized by transcendental happiness, and he engages in the service of the Supreme Lord.

Brahmacarya - the vow of strict abstinence from sex indulgence.

Brahmaloka - the abode of Lord Brahmā.

Brahman - (1) the infinitesimal spiritual soul; (2) the all-prevading impersonal aspect of god (3) the Supreme Personality of Godhead; (4) the total material substance.

Brāhmaṇa - the intelligent class of men, according to the system of social and spiritual orders.

Brahma-sūtra- see Vedānta-sūtra.

Buddhi yoga - (buddhi-intelligence+yoga-mystic elevation) the practice of devotional service. Action in god consciousness is buddhi-yoga, for that is the highest intelligence.

C

Caṇḍālas - The lowest class of human beings.

Candraloka - The moon.

D

Daśendriya - The ten sense organs: ear, eye, tongue, nose, skin, hands, legs, speech, anus and genitals.

Deva - A demigod or godly person.

Dharma - The capacity to render service, which is the essential quality of a living being.

Draupadī - Daughter of King Drupada and wife of the Pāṇḍavas.

G

Ganges - The sacred river which runs throughout the entire universe, beginning from the lotus feet of Viṣṇu. One is recommended to bathe in the Ganges for purification.

Gāyatrī- A transcendental vibration chanted by the duly qualified twice-born classes for spiritual realization.

Goloka - Name of the planet of Kṛṣṇa.

Gṛhastha - Householder stage of life. One who lives in God conscious married life and raises a family in god consciousness.

Guṇa - A material quality, of which there are three-ignorance, passion and goodness.

Guṇāvatāras - The three incarnations who control the three modes of material nature. Brahmā controls passion, Viṣṇu goodness, and Śiva ignorance.

Guru - Spiritual master.

H

Hanumān - The famous monkey devotee who served the Supreme Lord in His incarnation as Lord Rāmacandra and assisted Him in defeating the demon Rāvaṇa.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma, Rāma, Hare Hare-
The mahā-mantra, or great chant for deliverace. Kṛṣṇa and Rāma are names of the Lord, and Hare addresses the energy of the Lord. These names have been particularly recommended for chanting in this age.

Haṭha-yoga- A system of bodily exercise to help control the senses.

I

Īśvara - A controller. God is parameśvara, the supreme controller.

J

Japa - Soft chanting of the holy names of God performed with the aid of 108 prayer beads.

Jīva (Jīvātmā) - The soul or atomic living entity.

K

Kali-yuga- the age of quarrel, the fourth and last age in the cycle of a mahā-yuga. This is the age in which we are now living. It lasts 432,000 years, of which 5,000 years have already passed.

Kalpa - a day in the time calculation of Lord Brahmā.

Kapila - An incarnation of Viṣṇu who appeared in Satya-yuga as the son of Devahūti and Kardama Muni and expounded the devotional Sāṅkhya philosophy. (There is also an atheist namedKapila,but he is not an incarnation of the Lord.)

Karma - (1) material action performed according to scriptural regulations;

(2) action pertaining to the development of the material body;

(3) any material action which will incur a subsequent reaction;

(4) the material reaction one incurs due to fruitive activities.

Karma - kāṇḍa- the division of the Vedas which deals with fruitive activities performed for the purpose of gradual purification of the grossly entangled materialist.

Kīrtana - glorification of the Supreme Lord.

Kṣara - perishable.

Kṣatriya - the administrative or protective occupation according to the system of four social and spiritual orders.

Kuntī-Pṛthā - The mother of Arjuna and aunt of Lord Kṛṣṇa.

L

Lakṣmī - The goddess of fortune, consort of the Supreme Lord.

Loka - planet.

M

Mahābhūta - (mahā-great+bhūta-element) the five great material elements: earth, water, fire, air and ether.

Mahā-mantra- The great chanting for deliverance: *Hare Kṛṣṇa, Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Ramā, Hare Rāma, Rāma Rāma, Hare Hare.*

Mahātmā - A great soul, one who factually understands that God is everything and who therefore surrenders unto Him.

Mahat - tattva - The total material energy.

Mantra - (man-mind+tra-deliverance) a pure sound vibration to deliver the mind from its material inclinations.

Manu - The administrative demigod who is the father of mankind.

Manu-samhitā- The lawbook for mankind which was written by Manu.

Māyā - (mā-not+yā-this) illusion; an energy of God's which deludes the living entity into forgetfulness of the Supreme Lord.

Mukti - liberation, freedom from material consciousness.

N

Nārada Muni - A great devotee of the Supreme Lord who can travel anywhere in the spiritual or material worlds to preach the glories of the Lord.

Nirguṇa - (nir-without+guṇa-quality) not possessing attributes (when applied to God, refers to the appearance of material attributes).

O

omkāra - Om, the transcendental syllable which represents God and which is vibrated by transcendentalists for attainment of the Supreme when undertaking sacrifices, charities and penances.

om tat sat - The three transcendental syllables used by brāhmaṇas for satisfaction of the Supreme when chanting Vedic hymns or offering sacrifice. They indicate the Supreme Absolute Truth, the Personality of Godhead.

P

Pañca-mahābhūta- The five gross elements: earth, water, fire, air and ether.

Parā prakṛti- The superior, spiritual energy or nature of the Lord.

Patañjali - A great authority on the aṣṭāṅga-yoga system and author of the Yoga-sūtra.

Pitṛloka - The planet of the departed forefathers.

Prajāpati - (1) a progenitor of living entities; (2) Lord Brahmā.

Prahlāda Mahārāja- A great devotee of Lord Viṣṇu, who was persecuted by his atheistic father but was always protected by the Lord.

Prakṛti- Nature (lit., that which is predominated). There are two prakṛtis aparā-prakṛti, the material nature, and parā-prakṛti, the spiritual nature (living entities)-which are both predominated over by the Supreme Personality of Godhead.

Prāṇa - The life air.

Prāṇāyāma - control of the breathing process (one of the eight parts of the *aṣṭāṅga-yoga* system).

Pratyāhāra - Withdrawal from sensual activities (one of the eight parts of the *aṣṭāṅga-yoga* system).

Pūraka the stage of equilibrium attained by offering the inhaled breath into the exhaled breath.

Purāṇas - The eighteen very old books which are histories of this and other planets.

Puruṣam - supreme enjoyer.

R

Rajo - guṇa- the mode of passion of material nature.

Rāma - (1) name of the Absolute Truth as the source of unlimited pleasure for transcendentalists; (2) incarnation of the Supreme Lord as a perfect king (*Lord Rāmacandra*).

Rasa - relationship between the Lord and the living entities. They are of five principal varieties-neutral relationship *(śānta-rasa)*, relationship as servant *(dāsya-rasa)*, as friend *(sākhya-rasa)*, parent *(vātsalya-rasa)* and conjugal lover *(mādhurya-rasa)*.

Recaka - the state of equilibrium attained by offering the exhaled breath into the inhaled breath.

S

Saccidānanda vigraha- (sat-eternal existence+cit-knowledge+ ānanda-bliss; vigraha-form) the eternal form of the Supreme Lord, which is full of bliss and knowledge; or, the eternal transcendental form of the living entity.

Sādhaka - one who is a suitable candidate for liberation.

Saguṇa - possessing attributes (when applied to God, refers to spiritual qualities).

Samādhi - trance, absorption in consciousness of God.

Samāna-vāyu- the internal bodily air which adjusts equilibrium. It is one of the five bodily airs controlled by the breathing exercises of the *aṣṭāṅga-yoga* system.

Sanātana - eternal

Sanātana-dharma- the eternal religion of the living being-to render service to the Supreme Lord.

Sāṅkhya - (1) the devotional yoga process described by Lord Kapila in Śrīmad-Bhāgavatam; (2) analytical understanding of the body and the soul.

Sannyāsa - The renounced order of life, which is free from family relationships and in which all activities are commpletely dedicated to God.

Śāstra - revealed scripture.

Sattva - the mode of goodness of material nature.

Satya - yuga- the first of the four ages of a mahā-yuga. Satya-yuga is characterized by virtue, wisdom and religion, and it lasts 1,728,000 years.

Śiva - the personality in charge of the mode of ignorance and the destruction of the material universe.

Smṛti - scriptures complied by living entities under transcendental direction.

Somarasa- a heavenly beverage available on the moon.

Śrīmad - Bhāgavatam- the scripture composed by vyāsadeva to describe and explain Kṛṣṇa 's pastimes.

Śruti - scriptures received directly from God.

Śūdra - the labourer class of men, according to the system of four social orders and four spiritual orders of life.

Sūryaloka - The sun planet.

Sampradāya - a disciplic succession of spiritual masters.

T

Tamo - guṇa- the mode of ignorance of material nature.

Tretā -yuga- The second age in the cycle of a mahā-yuga. It lasts for 864,000 years.

Tulasī- a great devotee in the form of a plant. This plant is very dear to the Lord, and its leaves are always offered to His lotus feet.

Tilaka - auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Udānavāyu- Bodily air which moves upwards and which is controlled by the breathing exercises of the aṣṭāṅga-yoga system.

Upaniṣad - the philosophical portions of the vedas, as īśavāsyopniṣad, kenopniṣad etc. They are 108 in number.

V

Vaibhāṣikas - A class of philosophers, who accept that life is a product of a mature combination of material elements.

Vaikuṇṭhas - (lit., without anxiety) the eternal planets of the spiritual sky.

Vairāgya - detachment from matter and engagement of the mind in spirit.

Vaiṣṇava - a devotee of the Supreme Lord Viṣṇu.

Vaiśya - the class of men involved in business and farming, according to the system of four social orders and four spiritual orders.

Vānaprastha - retired life, in which one quits home and travels from holy place to holy place in preparation for the renounced order of life.

Vedāntasūtra- (Brahma-sūtra) --the philosophical treatise written by Vyāsadeva to give the conclusion of all the Vedas.

Vedas - the four Vedic scriptures (Ṛg, Yajur, Sāma and Atharva-Vedas) and their supplements, the Purāṇas, Mahābhārata, Vedānta-sūtra, etc.

Vibhūti - opulence by which Kṛṣṇa controls the entire material manifestation.

Vikarma - unauthorized or sinful work, performed against the injunctions of revealed scriptures.

Vyāna vāyu- one of the internal bodily airs which is controlled by the aṣṭāṅga-yoga system. The vyānavāyu acts to shrink and expand.

Vyāsadeva – the greatest philosopher of ancient times. He was an incarnation of Viṣṇu empowered for literary activities, and he compiled the Vedas, Purāṇas, Mahābhārata, Vedānta-sūtra, etc.

Varṇa - the four occupational divisions of society : the intellectual class, the administrative class, the mercantile class, and the labourer class.

Varṇāśrama - the Vedic social system of four social and four spiritual orders.

Y

Yajña - sacrifice.

Yoga - linking of the consciousness of the infinitesimal living entity with the supreme living entity, god.

Yudhiṣṭhira - the eldest of the five Pāṇḍava brothers.

Yuga - one of the four ages of the universe, which differ in length and which rotate like calender months. See also *Satya-yuga, Tretā-yuga, Dvāpara-yuga* and *Kali-yuga.*

Shāstrārth Mahārathī

Pt. Mādhavāchārya Shāstrī

The Author, His holyness

Pt. Madhavacharya Ji Shastri

(1900-1980) Was a world Famous preacher of Hindu religion. He is remembered with great respect in Hindu community. He travelled distant part of the world to spread Hindu religion. His popularity is based primarily on his forceful preaching which related Hindu contest with science and logic. He debated different topics of Hinduism and won all of these. That is why, he is known as the best orator (Shastrarth Maharathi) of Hindu Religion. He has left a glimpse of his brilliance in his master piece book "Why ?" & others like *Purān Digdarshan & Ved Digdarshan* which are unique in themselves & recomended and praised by all the Dharmāchārya & intellectuals. The preface of "why ?" is written by Swāmi Karapātri Ji Mahāraj who is also a phenomenon of the hindu religion.

Why ?

The author of WH... ...uch questions by the hundred ... very great extent, answers th... scientific & Philosophical satisf...

illustra... English weekly
"Organiser" Delhi

Unique questionnaire-cum-volume on logic and scientific pleas.

Shankaracharya, Dwarka

Scientific analysis of Sanatana Dharma has been aptly made in this volume. Elocution and style of presentation is excellent.

Shankaracharya, Badri Narayan

This volume is most useful for the modern society educated on material sciences.

Swami Karapatri Ji Maharaj

A Guideline on religion composed by the genius Pandit Madhavacharya Shastri have been made ex-facie in the light of logic.

Anantasayanam Ayyangara, Ex-Speaker, Loka Sabha, New Delhi

Sanatana Dharma can be understood by mere study of this volume in absence of any study on all other scriptures.

Daily "Nav Bharat Times", Delhi

The interesting volume like Why? (Kyon) as it is; shall have always important place for the revival of Indian concepts, civilization and indian culture.

Daily "Janasatta", Delhi

The volume so composed is worth reading and maintaining at the shelf for each and every Hindu.

Daily "Sanmarg", Varanasi.

Madhav Vidya Bhavan
Shri Dham 150, Old Gupta Colony, Delhi-9
☎ : 011 - 30956690 Tel / Fax : 011 - 27249680
WEB SITE- www.hindukyon.com E-mail : premacharyaji@yahoo.co.in

Library Edition : Rs. 595/-
Paper Back : Rs. 395/-

ISBN 81-901646-0-0
ISBN 81-901646-1-9